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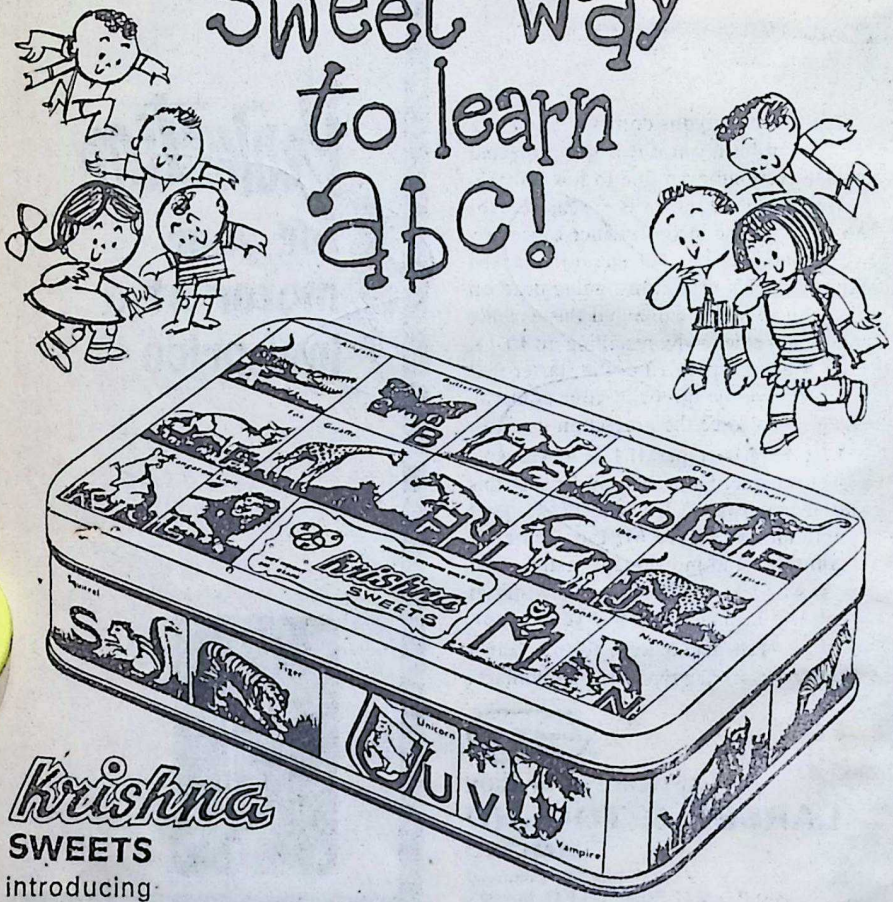

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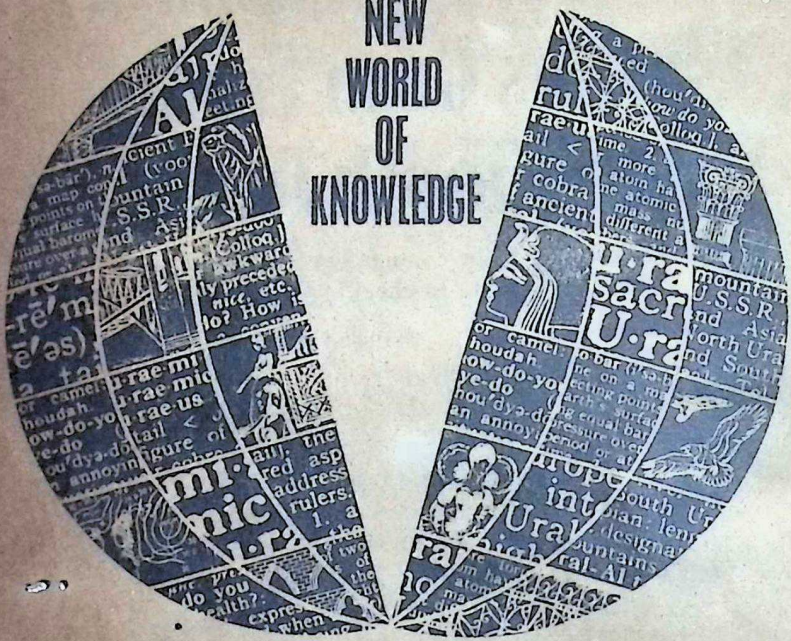

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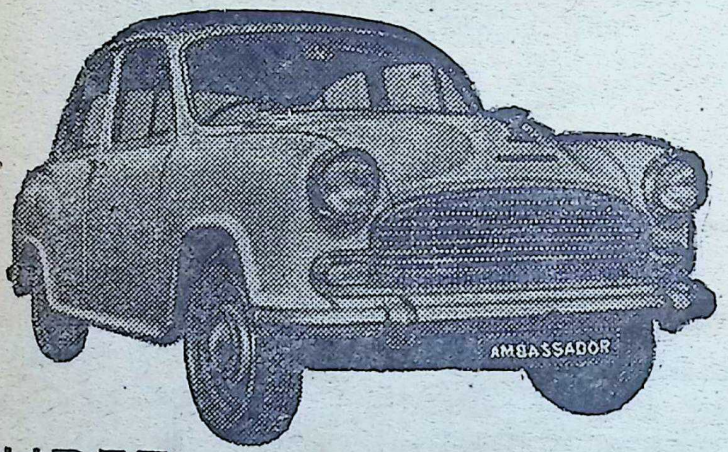

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

SIVA-VISHNU STOTRA

मारमणं उमारमणं
फणधरतल्पं फणाधराकल्पम् ।
मुरमथनं पुरमथनं
वन्दे बणारिं असमबाणारिम् ।।

I bow (at the same time) unto the Husband of Lakshmi and the Husband of Parvati; to Him who sleeps on the bed of serpents (Vishnu) and to Him who wears the serpents as ornaments (Siva); the destroyer of the demon Mura (Vishnu) and the destroyer of the demon Tripura (Siva), and to the One who offered battle to Banasura (Vishnu) and the proclaimed enemy of Manmatha (Siva).

—*Sri Appayya Dikshitar*

(This *stotra* is said to have been uttered by the great savant at the Temple of Nataraja at Chidambaram from a gate from which both the deities Nataraja (Siva) and Govindaraja (Vishnu)—co-existing in the same temple—are visible from the same place.—*Ed.*)

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KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

ETHICAL AND SPIRITUAL VALUES AS THE BASIS OF NATIONAL INTEGRATION

BHARATIYA VIDYA BHAVAN
BOMBAY.

JANUARY 15, 1967.

MY YOUNG FRIEND,

I REPRODUCE my welcome address delivered at the Colloquium recently held at the Bhavan.

For a considerable time, some of us were feeling the need or collective thinking on the ethical and spiritual values which alone can form an enduring basis of national integration. We are, therefore, happy at the response which we have received from invitees from all sections of society and I thank such of them as have come to Bombay to attend the Colloquium.

We are facing hard times. Our economy is under a great strain. Two hostile powers are poised on our frontiers to invade India.

The institutional structure of our society stands disorganised. Among a large section of our educated men and women, the family bond is becoming weak and marriage losing its sanctity.

Faith in higher powers and respec for moral order are disappearing. Th moral authority, hitherto enjoyed b the parents, families, teachers, publi men, religious sects and social group has been crumbling, particularl among the intellectuals who set th tone for the masses.

We have failed to realise that na tional integration cannot come by ex hortation or planning; nor even b multiplying industrial plants or secur ing fertilisers. These are only instru ments or materials for the huma spirit to work with.

It is the energy emanating from th spirit which transforms the anima that man would otherwise remain into the god which it is his privileg to become.

In recent decades we have seen th miracle of Japan, West Germany an Israel, like the phoenix, rising fro

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their ashes as a result of the creative power they released.

If we are serious in achieving national integration, we must release the creative power of this spiritual energy develop the courage to face dangers and shun depravity; release the will to work with ceaseless zeal, facing, if necessary, a life of austere poverty; fight disruption under whatever tempting guise it may appear, and if necessary, invite martyrdom to preserve our way of life which may be called 'Indianness'.

The modern social architects of India like their counterparts in other countries believe that, with the aid of science alone man can bring heaven on earth; God is unnecessary; Moral Order is a myth; that if man is given material comforts, he will automatically become unselfish and noble.

The history of the past half a century has proved that, aided by science, man has become more pleasure-loving, more egoistic, more ruthless and infinitely more brutal.

With material progress and prosperity have grown, greed, fear and hate in rising intensity. The inner life of man is full of tension, anxiety, unrest, frustration and insecurity.

Auden truly calls it an "Age of Anxiety". It has deprived man of his position as the centre of the intellectual, moral and spiritual power, and disrupted his organic relation with the world.

At one time, the ethical and spiritual values were universally accepted on the authority of the scriptures and of seers, saints and prophets who had translated them into life.

For the last two hundred years or more however, thinkers in the West have tried to place morals and spiritual vitality on, what they call, a "scientific basis".

Modern thought has been coloured, consciously and unconsciously, by the economic determinism favoured by the Marxists.

The scientists and those who claim to have developed a 'scientific outlook', have declared war on religion. They hope to contain the Frankenstein of atomic power by mechanical contrivances and organizational re-arrangement, by nuclear deterrents, Arms control and World Government.

The Dialectics of Hegel, the father of modern totalitarianism, subordinated moral conduct to the demands of the State. Improving on them, Lenin taught: "Our morality is wholly subordinate to the interests of the class struggle". Mao is making an unabashed attempt to deprive man of his spiritual vitality and insectify him.

It does not strike these social architects that these attempts by themselves will never succeed in transforming the animal instincts which have now been magnified a hundredfold, into truth, love and beauty and without them peace will never come. Nor can they satisfy man's hunger for a living and throbbing Universe in which he would feel at home and bring him reverence, awe, peace, harmony and beauty, responsive to truth and love.

This line of thought has only brought about a "Crisis of the Spirit" in the Western world, and like poor relations, we believe that we should imitate the powerful and the rich.

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The rejection of the Moral Order has deprived man of a sense of direction and purpose. He has fallen a prey to two 'isms'. One is dilettantism —a superficial view of life which he ignores reality; the other is hedonism, through which the inner urges of the human nature are drowned in pleasures of the senses.

The problems have been complicated because of a conflict between modernity and tradition; from the annihilation of distances which has brought peoples in different stages of cultural and spiritual development close to each other; from technological advance which has been changing life over the whole globe.

We have circulated to the participants a questionnaire on the problems as an aid to collective thinking.

The time has come when those of us who believe in the Moral Order overarching life, who aspire to love and be loved, lead a higher life through self-discipline, seek beauty and harmony in a world of conflict must re-discover its firm basis.

These aspirations are different in quality, origin and direction to all other urges in man. They follow no law known to the physical world; they have a law of their own. They are radiations from a distinct supra-physical source.

The evolution of a better man and a better society go hand in hand. The transformation of a predatory band of savages functioning through hunger, fear and lust, into a society with faith in the higher values of life, has only been rendered possible through release of spiritual energy.

This transformation is beyond the sphere of science, statistics and economics and certainly outside the scope of politics which is only an amoral race for seizing and maintaining power.

We have, therefore, to turn to the seers, prophets, saints and mystics who, by their vision and experience have given a firm basis to all-pervasive Moral Order by living up to it.

According to them, man is neither a struggling worm which lives and dies, and is no more. He is neither the creature nor the victim of physical or chemical forces. He is certainly not the creature of his environment and nothing else.

He is the radiating centre of spiritual energy, with a creative power which he can perfect and mobilize through self-discipline.

How to release the creative power of the spiritual energy has been succinctly stated by Patanjali in the *Yoga Sutra*. The aphorisms look like copy-book maxims, but their efficacy has been proved by the undimmed vision of seers and the universal experience of men who have lived by the law even a little in all ages.

I am giving a free translation of the relevant aphorisms:

Happy relations are the end-product only of unselfish love.

Enduring achievement is the end-product only of absolute sincerity.

Richness of life is the end-product only of absolute honesty.

Creative vigour is the end-product only of control, conservation and regulation of sex energy.

Peace and harmony are the end-product only of austere poverty.

This law of transformation, which

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governs spiritual energy with regard to both individuals and social groups, operates with the same inevitability as when according to the law of gravitation, an apple falling from the tree drops down to the ground and does not fly up in the air.

The law operates universally regardless of class, place, time or utility, says Patanjali, and provides the firm basis of the Moral Order.

Gandhiji's life has established that the validity of this law stands unaffected even in modern times.

If life is to be lived consciously by the law, we will have to re-construct most of our individual and collective activities from their very foundation—

—through an appropriate system of education which is altruism-oriented and provides training in living up to ethical and spiritual values;

—through inviolable marriage and re-activated family bonds, the two nurseries of self-discipline;

—through arresting the cult of sex-obsession so prevalent in the West, popularized by mass media and particularly by the motion pictures;

—through re-adjustment of economic order on the basis of *asteya*, that is self-imposed trusteeship of wealth.

Our attempts to answer the questionnaire circulated among the participants will, I hope, open the way to find satisfactory solutions.

We are all sparks of Truth. The sum total of these sparks is indescribable, as-yet-Unknown-Truth, which is God. To be true to such religion one has to lose oneself in continuous and continuing service of all life. For me there is no escape from social service, there is no happiness on earth beyond or apart from it. In this scheme there is nothing low, nothing high. For all is one, though we seem to be many.

—Mahatma Gandhi

A gigantic struggle is going on, not only in India, but elsewhere, between the forces of moral and spiritual reconstruction on the one hand and the forces of demoralization and disintegration on the other. If the constructive forces prevail over the negative ones, it will be well with India. On the other hand, if the negative forces are victorious, the future of India is dark and uncertain.

This tragic situation emphasizes the paramount importance of the task demanded from all of us—of transforming individuals and reconstructing the social, political and economic order on the basis of ethical and spiritual values.

Yours sincerely,

K. M. Munshi

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LORD AYYAPPAN

H. H. Jagadguru
SRI SANKARACHARYA
of Kanchi

From 'Lord Ayyappan : The Dharma Sasta' by Pyyappan, a Bhavan's publication.

THE Supreme Being manifes Himself as Siva and Narayan the former to teach us *jnana* (tr knowledge) and the latter to prote us.

We conceive of Siva as one sitti under a tree or on the peak of mountain, besmeared with sacred as wearing the skin of the tiger and t elephant, calm and serene, conter plating inwardly, and showing t symbol of knowledge or *jnana mudr* He is the Supreme Teacher who taug us the ultimate Truth which is nothi else than Himself.

Protection is a kingly duty and we contemplate Narayana as one go geously dressed and wearing pricele jewels.

Siva likes to be bathed with ho water always, while Narayana lik to be decorated.

So we say, *alankaara priyo Vishn abhisheka priya Sivah.*

The beauty of Vishnu's form is su that one would not like to withdra one's eye from Him.

The beauty of this physical form carried in His avatars like Sri Ran and Sri Krishna.

The *Brahma-amsa* of Siva, associa ed with *jnana* and *tapas* (penanc and the *Kshatra-amsa* of Narayan associated with *bhakti, prema* a *kripa* (devotion, love and mercy) a both required to guide and protect u

The Puranas contain instances Narayana assuming a feminine char capable even of attracting the auste

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nind of Siva. When this merciful harm of Narayana and the serene *nana* of Siva combined, an effulgent ght (*tejas*) was the outcome.

Out of this *tejas* was born Ayyappan also known as Ayyanar, rasta or Hariharaputra.

Ayyan is a corruption of Aryan, which means 'one worthy of reference.'

Ayyanar has come to be regarded as the third son of Siva, the other two being Pillaiyar (Ganesa) and Kumaran (Karttikeya), both names conveying the meaning 'child'.

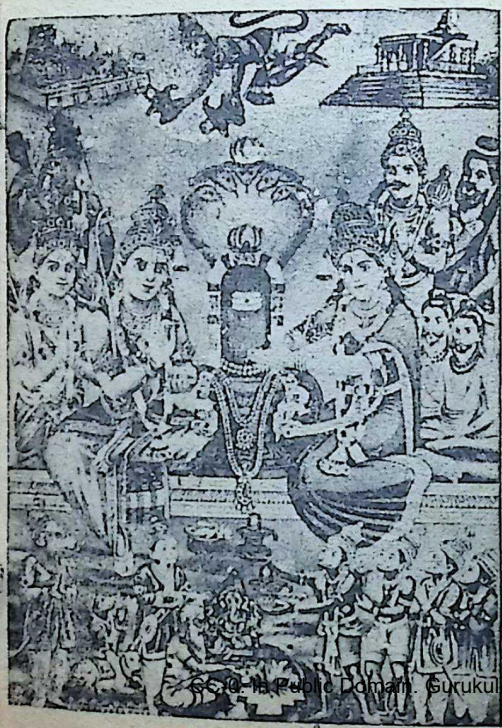
Ayyanar embodies in Himself the qualities of both Siva and Vishnu.

There are temples dedicated to Him in the South, in Tamil Nad and largely in Kerala. He keeps guard over us, protects us from evil spirits, and also endows us with *jnana*, leading to salvation.

If we do our duty invoking His grace, we are bound to succeed and prosper.

Unity is the test of truth. Everything that makes for Oneness is truth. Love is truth, and hatred is false, because hatred makes for multiplicity. It is a disintegrating power.

—Swami Vivekananda



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Rameswaram Devasthanam,
RAMESWARAM.

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"In him were united the qualities of religious leader and a warrior. He was law-giver in the pulpit, a champion on the field, a king on his masnad, *a fakir in the society of the Khalsas."*

—A historian.

Jai Prakash Narain Sinha

Guru Govind Singh

(1666 - 1708)

THE great Sikh teacher, Guru Govind Singh, was born at Patna on Paush Sudi 7th, 1723 Vikrami, 1666 A.D. to mother Gujri and equally illustrious father, Guru Tegh Bahadur. He spent first the few years of his life in this city (which has since then become an important 'throne' in the Sikh chronicles). He had an extensive study of Sanskrit, Persian, Hindi, history and mythology.

The boy Govind, who possessed a charming and radiant face, soon became the idol of the city and like an angel, moved hither and thither wooing and warming, charming and comforting, contacting and consoling every aggrieved and agonised soul. He was soon looked upon as their Redeemer. He was equally loved by both Hindus and Muslims. He soon became a dynamo of spiritual life destined to become a haven of new life in the country.

Though equally at home in Sanskrit and Persian, yet the Patna dialect which he learnt in his early years made an indelible impression and this was why his sacred compositions are more in Brajbhasha than in the Punjabi.

When barely nine, his father Guru Tegh Bahadur was brought to Delhi and asked either to embrace Islam or to court Death. The gallant Tegh chose to accept the latter and was most mercilessly beheaded. No sooner the Guru took the spiritual suzerainty

The 3rd Birth Centenary of Guru Govind Singh is being currently celebrated.—*Ed.*

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after his father's martyrdom than he decided to give military training as well as spiritual education to the people of Anandpuri. He not only wanted to avenge the cruel murder of his father but to fight tooth and nail the proselytising zeal of the fanatical and iconoclast Mughal Emperor. With this end in view, he turned his attention towards his countrymen organising the military force in order to convert jackals into tigers and sparrows into hawks.'

Guru Govind Singh possessed a resolute will and firm conviction, and was soon able to militarise the whole nation. He asked his people to break their religious shackles and social degradation. He inculcated among his followers and admirers the spirit of unity, simplicity, fixedness of purpose, patriotism, etc. He altogether abolished the caste system. His brotherhood was known as Khalsa. He urged his countrymen to abstain from using tobacco and to wear five K's i.e. Kesha (long hair), Kachcha (short drawers), Kankan (iron bangles), Kripan (a dagger) and Kanghi (comb).

Guru Govind's aim was to transform the weak religious sect of the Sikhs to a warlike nation. Emperor Aurangzeb's bigotry inflamed the entire nation who wanted to defy the great Mughal Emperor. Fortunately they found a leader in Guru Govind Singh who gallantly defeated the soldiers of the hill-tribes.

Both his works and words had magical effect. His initial success alarmed the Mughal Emperor who sent an army to subdue the Guru. Though the Sikhs fought heroically, they lost the battle and the valiant Guru was compelled to take shelter in Sirhind in the house of a Brahman. But the Subedar of Sirhind persecuted his children and they were asked to choose either Death or Islam. The brave sons of the Guru preferred the former, flatly refusing the latter. They were cruelly put to death. The Guru later on was fatally wounded by a Pathan assassin.

Guru Govind singh, a great organiser, transformed the weak religious sect of the Sikhs into a great political power by dint of his great organising capacity. He brought a great revolution in their social, religious and political outlook. He glorified himself as a martyr and the steadfast enemy of Mughal Imperialism. He was dauntless in adversity. He performed amazing exploits and met every emergency with instant discernment and unshaken fortitude.

As a leader of men, he occupies a very high position. He has been an object of great veneration by the entire Hindu nation equalled only by Rana Pratap and Shivaji. He added a glorious chapter to our history. Unquestionably he was the most celebrated Guru of the Sikhs, a miracle-man of his age. It was due to his untiring zeal that he transformed the peace-loving and God-fearing Sikh community into a great military power to be reckoned with.

The qualities which are to-day perceptible in the Sikh community were first invested by the Guru. He gave them a battle-cry; he introduced the necessary changes in the form of salutation, and made it binding on them to affix 'Singh' at the end of

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their names. All these infused a militant spirit in them.

Guru Govind's greatness, bravery, fixedness of purpose, ardent love for great causes, religious zeal, organising capacity, and dexterity in warfare are widely known in every Indian home. Our history which is replete with instances of heroism and self-sacrifices cannot find comparison to his sacrifices and those of his father and the two sons who braved martyrdom. The memory of these three generations will remain evergreen in the hearts of his countrymen.

At a time when the nation is threatened with external aggression and internal disorders the following prophetic utterences of the great Guru will serve as a beacon light.

"When all other means have failed,
It is righteous to draw the sword."

Guru Govind Singh thus occupies a very high position among the great personages of the world.

True religion is born of spirit, not of flesh and blood, not of codes and customs, not of races and nations. The life of spirit consists precisely in being free from these things and in 'penetrating into true being.'

—Dr. S. Radhakrishnan

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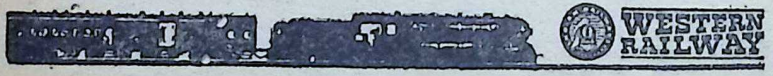

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"SOMETHING SEEMS TO HAVE BROKEN WITHIN US"

Dr. P. V. Cherian
[*Governor of Maharashtra*]

The All-India Colloquium on Ethical and Spiritual Values as the basis of National Integration was held at the Bhavan from 30th December 1966 to 2nd January 1967. Nearly 300 persons from all parts of India participated in it. The following is the text of Dr. P. V. Cherian's inaugural address.—*Ed.*

THIS colloquium on ethical and spiritual values providing the bases for national integration has not come a day too soon. Recent events in various parts of the country and many walks of life have posed the question whether disintegrating influences that have again and again undermined national progress are rising to the surface again. Our cultural unity and a shared world outlook have meant more to us as a people than probably to other nation-states. India has been too vast a country for political and administrative unity to be forged and maintained for all time in the past in the context of technological advance then. By the time roads and railways were constructed on a large scale in India, our regional loyalties and traditions had been shaping our lives for many centuries. Our Puranas listed more than fifty states. Students of history know about the rise and fall of powerful kingdoms and even empires in many parts of the country. There have also been occasions when one power from Delhi has been able to exercise authority over large areas. But all these attempts were based on the accepted structure of village autonomy and minimum interference from the suzerain. Such a system would work in the past with its leisurely ways and social mores. But since the days of the French Revolution and the industrial revolution, new energies have been let loose all over the world and we found that we could not isolate ourselves from their impact. The British period in our history coincided with this era

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and played its role in bringing together the different regions under a central authority. The course of history did not allow us to inherit this unified administration. Partition was the price we had to pay for our freedom.

Luckily, it has never been our tradition to rely on political cohesion or administrative unity exclusively. Right from the beginning of our history, we have emphasised the more enduring bonds of cultural unity and shared ethical values. The critic may even say that we gave too much attention to this aspect of our heritage and neglected the political evolution of our people as an entity. We need not go into that problem now. It is enough to remind ourselves that our ethical and spiritual values have always given depth to our concept of the inhabitants of India forming one whole. The political division of our country into small kingdoms and principalities did not prevent Śri Sankaracharya going all the way from Kalati in the south to Badrinath in the north and reviving our spiritual conscience. The region known as Aryavarta gave us our scriptures. The south in its turn gave us distinguished philosophers and mystics. The country as a whole treated both as its national heritage. The Bhakti movement enveloped the entire subcontinent. The Alvars and the Nayanmars in the south, the inspired mystics of Karnataka, the saints of Maharashtra, Narsi Mehta, Meera, Kabirdas, Chaitanya, Guru Nanak—are all personalities who spoke an idiom that struck a vibrant chord in every Indian mind. The problem of language was no doubt there, but the ideas and values, the anecdotes and illustrations, the agonies and the ecstasies, had all so much in common that an audience brought up in our tradition could follow them fairly easily. The voices of seers and saints could speak from one end of the realm to the other and could nourish a homogeneity of outlook that was responsible for our survival as a civilization.

The nineteenth and twentieth centuries have made their own contributions to this evolution. They have also brought their problems. The zeal of Raja Ram Mohan Roy, the message of Sri Ramakrishna, the fervour of Swami Vivekananda, the patriotism of Tilak, the vision of Bharati, have all commingled with the mainstream of our life. Our struggle for national freedom under the inspiration of Gandhiji and Nehru has been yet another cementing factor. We seemed to be inspired men. We responded to the magic of Gandhian leadership. We strove together to achieve our freedom. But on the eve of its coming to us, something seems to have broken within us. Was it the reaction to concerted effort over decades? Was it the surfacing of atavistic forces that had been suppressed but never eliminated? Was it simply the very human frailty that once freedom had come, we should try to cash on it? Different answers are likely to be given. But on one thing there will be a fair measure of agreement, that fissiparous tendencies have gained the upper hand and have reached proportions where they are causing concern. It is in this context that the present colloquium will be of immense use.

A broad spectrum of subjects has

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been devised for examination by different sections of the colloquium. They range all the way from the value of cottage industries as a means of artistic self-expression to the moral law that underlines social order. I am particularly happy that the problems of youth and education occupy an important place in this study. We are a democratic people, we are wedded to the secular ideal in politics, we have a background, ranging over millennia, of the pre-eminence of ethical and spiritual values. Our country has been the mother of many religions. More have come to us from outside also. By and large, we have been able to live together in spite of differences—social, religious and political. It is this readiness to tolerate another point of view on any important issue that lies at the root of the democratic way of life. A glance through the questionnaire drawn up for this colloquium will show us that these are all terms where the subjective and the objective cannot be easily divided. The meanings attaching to these terms change from area to area, from group to group and also from period to period. As we grow, so do our ideas and concepts undergo changes. We have to remind ourselves of these changes in order to ensure that we do not, on the one hand, cling to worn-out shells of obsolete ideas and, on the other, do not throw away things of enduring value for new-fangled notions of doubtful utility. I am sure the discussions in this colloquium will examine these aspects and point the way forward to our people at a crucial moment in their history.

I have great pleasure in inaugurating this colloquium on ethical and spiritual values as the basis of national integration.

May the purpose be common, the assembly, common the mind; so be their thoughts united. I lay before you a common object, and worship with your common object, worship with your common oblation.

—Rig Veda

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Bhavan's Twentieth Annual Convocation

BHAVAN'S 20th Annual Convocation was held on the 24th of last month at Bhavan's Andheri Campus. Dr. P.B. Gajendragadkar was the Chief Guest.

After the ceremonial procession of office-bearers and heads of academic departments, there were prayer and Bhavan's sangha-gaan by students, followed by Vedic invocation by Panditaraja Sastra Ratnakara S. Subrahmanya Sastri, Principal, Bhavan's Mumbadevi Sanskrit Mahavidyalaya.

Welcoming the guests Kulapati Munshi said:

Munshiji's Welcome Address

It gives me great pleasure to welcome you in our midst as the Chief Guest on this occasion.

Sir, you have been a distinguished lawyer, an eminent Judge of the Bombay High Court and the Supreme Court, and the Chief Justice of India. Apart from being a jurist, you are a scholar of distinction, deeply read in law as well as literature. Your joining us on this Convocation makes us all very happy, and I hope you will continue to take interest in the experiment that we are carrying on.

Since we met last, we have lost two pillars of the Bhavan: Acharya T.A. Venkateswara Dikshitar, who, for twenty-three years, served the Bhavan with rare dedication to promote Sanskrit, and Dr. C.P. Ramaswami Aiyar, a distinguished leader, who was also associated with many activities of the Bhavan and was its distinguished Honorary Member.

I note with pleasure that Smt. M.S. Subbalakshmi, an active member of the Bhavan, earned international recognition as a great artiste and had the privilege of singing to the United Nations in October last.

Those who see this Campus now can scarcely imagine what it was in 1938 when we acquired it. It was a boggy, uneven wasteland where scarcely any vegetation grew. It was given to me to see the land reclaimed inch by inch, the bogs filled sod by sod, trees planted year after year and buildings constructed brick by brick.

As I have always been saying, the Bhavan is God's work. Whenever needed, friends have come; when re

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quired, donors have been forthcoming; when wanted, devoted workers have come.

I feel overwhelmed by the Grace of God which has given me the privilege of seeing some of my dreams fulfilled.

On 28th November 1966, I laid the foundation of an elaborately-sculptured Entrance Gate for the Somanath Temple, donated by H.H. Rajmata Gulabkunverba of Nawanagar. A college student dreamt of re-building Somanath; it was given to him to see the Shrine Eternal rising in its ancient glory.

On December 12, 1966, I presided over the Silver Jubilee celebrations of the Institute of Agriculture at Anand, which, in association with Sardar, I founded in 1938. Now it is one of the premier organizations dealing with agriculture and animal husbandry in Asia.

The impact of the Bhavan has been felt not only throughout India, but in many countries abroad.

Ambit of Bhavan's Impact

The ambit of the Bhavan's impact, including its associated bodies—The Sanskrit Vishva Parishad, Bharatiya Stree Seva Sangh, Bombay Agri-Horticultural Society and Bombay Astrological Society—can be judged by a few figures:

(*Inclusive of Associated bodies*)

13 Trustees; 153 members of the governing bodies of all institutions; 4,886 members of all categories; 12 Kendras and Branches; 31 institutions and departments; 540 Examination centres; 500 academic and 980 non-academic stipendiary workers in 1966; 9,500 students in 1965-66; 60,680 private examinees in 1965-66; 360,000 examinees up-to-date; 300,000 contacts through Journals (on the basis of 3 readers for every copy); 1,300 persons taking active interest in dance, dramas, functions and gatherings; about 10,000 initiated into dramatics up-to-date; 3,500 foreign contacts through books and journals; about 500 contributors to the journals; 185,000 books sold in 1966; and 2-million books sold during last 15 years.

The most satisfying feature in the Bhavan's career is that it has come to be recognised in the country and in some countries outside, as a symbol of the ethical, cultural and spiritual heritage of our country—an institution which is above class, creed or region, standing for an undivided and indivisible India.

Those who are connected with the Bhavan should realise that it is not merely an educational institution. It is a mission, pledged to re-integrate Indian culture.

In a world falling to pieces under the impact of an amoral technological avalanche, the Bhavan tries to hold fast to the fundamental values of our culture—*Shraddha,* Faith in God who in-forms the Cosmic Order; *Satya,* Truth which is accord between mind, word and deed; *Samyama,* self-discipline which purifies the body and mind, and sublimates instincts, passions and emotions into things of beauty; *Samarpana,* Dedication which offers all movements of life as offerings to God.

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This, regardless of forms and doctrines, is Dharma, the three-fold aspects of which are *Satyam, Shivam* and *Sundaram*—Truth, Love and Beauty.

In the quest, we must guard against rigid and empty formalism.

A culture cannot be revived; it can be revitalized only if—

Firstly, we replace the other-worldliness in our outlook, the curse of the past, by a sense of joy in the life as it is lived;

Secondly, we replace such of its forms and attitudes as are out-moded and stifle the creative vitality of the individual as well as collective life, by vigorous and flexible attitudes on life;

Thirdly, we capture the fundamental values which have given ageless inspiration to our culture for our generation.

We should not forget that absolute truth, unalloyed good and undimmed beauty are not easily to be realised. Ours is only a never-ending quest for the true, the good and the beautiful, bringing self-fulfilment to each individual.

A part of the quest is an attempt to give a familistic bond between member and member, between worker and worker, between workers and readers of the journals and books, between teachers, students and their parents.

Last year, I was very happy when students came to our Principal in Ahmedabad and said: "We want to join the Bhavan's College—not the R.A. College." The Principal had to assure them that the College is named after the donor, but it is the Bhavan's College.

I cannot repeat too often that this quest will be fulfilled not by speeches, not by advice, but by translating the fundamental values into action and attitudes in our personal life. This involves giving vitality to marriage by restoring inviolability to it; by strengthening the bonds of the family and the class-room—they are the nurseries where selflessness is developed.

Some teachers and students find it difficult to look upon the Bhavan as a family. However, the integrated life that the Bhavan tries to offer; its many-sided activities in which quite a substantial number of teachers and students participate; its fortnightly *shibirs* where all the students, teachers and some of us, workers, meet and discuss live problems; the attempt to weave a bond with the past students as well as with the parents of the present students—are intended to give a new vision and a new sense of fulfilment.

No one realises more than I do that these familistic relations are very difficult to translate into action. Our educational institutions being what they are, where the bonds between the authorities the workers, the teachers and the students are formal, to create a familistic bond very often takes the form of a wish or a half-hearted attempt or a failure.

It is easy to be an ascetic in a wilderness, but difficult to discipline oneself amidst the sordidness and temptations of life. However, as the Lord in the *Bhagavad Gita* says, 'even a little attempt wards off a great danger'.

However, on the whole, the workers, honorary and stipendiary, as well as

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the members of the staff, academic and non-academic, and the students have worked with exemplary loyalty towards the Bhavan and the objectives for which it stands. Often they have to work overtime, sometimes to undertake duties which are not very pleasant, but everyone of them has contributed his best to build up the reputation which the Bhavan enjoys.

They have given to Mummy and me their affection and confidence, which alone enable us to discharge the burden which God has laid upon us. I offer my thanks to them all.

Mr. Vice-Chancellor, I once again welcome you as well as all other guests. I also offer my congratulations to the students who have earned meritorious distinction. I can assure them all that they have a place in our hearts, and even if some of you give us a little place in your hearts, we shall be beholden to you.

Smt. Lilavati Munshi offered flowers to the Chief Guest.

Bhavan's Report

Prof. J.H. Dave, Hon. Director, then read Bhavan's report for the year. The highlights of the report were the following:—

Nineteen students of the Sanskrit Mahavidyalaya passed in the different examinations. Sri Yadav Prahlad Dixit and Sri Dayalal Vyas won gold medals. In the Inter-Collegiate-cum-Pathasala Sanskrit Debate, Elphinstone College won the trophy; individual prizes were also awarded. In the Department of Higher Sanskrit Examination, 1,633 students appeared from 77 centres and 891 students passed. In the Easy Sanskrit Examination, 58,502 students from about 500 centres took the examination. So far nearly 4 lakhs of students have taken advantage of this scheme.

In the Gita Vidyalaya section 627 students from 24 centres took the examination. 1,112 books were added to the library. In the Inter-Collegiate Drama Competition conducted by the Kala Kendra, 38 colleges participated with 74 entries in 12 languages. 191 students underwent music education and 92 students in the dance section. Ten new titles in the Bhavan's Book University Series, eight reprints and 12 new books in the Rupee Series, ten new books in the General Series, 4 new books in the Gandhi Series were published.

Bhavan's Andheri College had 1,589 admissions. The strength of Bhavan's Chowpatty College was 2,759. In the Bhavan's Rajendra Prasad College of Mass Communications and Media 129 students passed. In Bhavan's Sardar Patel College of Engineering, the second batch of 66 passed. This College got 13 first classes including one first-class first in the University in 2nd Year Civil Examination. A Bal Mandir has been started by Bhavan's Mahila Mandal. The Yatra Vibhag conducted its 8th Yatra.

Bhavan's Hyderabad Kendra was inaugurated. Bhavan's New Delhi Public School was renamed Vallabhram Mehta Public School. There were 520 students in this school. Acharya Kaka Kalelkar delivered the

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newly created Ramadhyani Memorial Lectures here this year.

There were 1,500 students in the Bhavan's Ahmedabad College. The strength of the Dakor College was 816. A flag station at Dakor has come into being with the help of 'Shramdan' offered by students of the College.

Jammu & Kashmir Kendra arranged a series of lectures on religious, social, cultural and educational topics.

A Kala Kendra wing was started at the Madras Kendra. Mauritius Kendra sent up 250 students for Easy Sanskrit Examination.

The Sanskrit Vishva Parishad held its 8th All-India Session at Bangalore.

The Stree Seva Sangh presented a new dance ballet "Rageshwari." The Bombay Agri-Horticultural Society conducted two flower shows.

At the conclusion of the reading of the report, Diplomas, Medals and Prizes were distributed to the winners of all the institutions run by the Bhavan.

TITLES

Smt. Lilavati Munshi, Vice-President of the Bhavan, requested the Chief Guest to confer the title of *Veda Vachaspati* on:

(i) Brahmasri Sripad Damodar Satwalekar, Founder and President, Swadhyaya Mandal, Pardi;

(ii) Brahmasri Devarata Sarma, Founder and President, Rishikula Yogashrama, Gokarn.

Citation for Satwalekarji

We offer our respectful *pranams* to Sri Vedamurti Shripad Damodar Satwalekarji as the embodiment of our immemorial Brahmanic tradition and as a versatile Vedic scholar dedicating his days to the twin duties of *adhyayana* and *adhyaapana*, learning the Vedas and teaching them.

The persecution that he had to suffer at the hands of our foreign rulers for writing on the "Efficacy of Prayer", during our crusade for freedom transformed him into a Vedic missionary.

In his life-work of absolute devotion to Vedic studies, and propagation of Sanskrit, he has followed the trail blazed by Swami Dayanand Saraswati in India and by that great savant Prof. Max Muller in the West.

His has been a full life of remarkable achievement in the service of *Devabhasha* and he has gone through the Vedic span of a hundred years, utilising this God-given opportunity for the glory of our Motherland's ancient lore.

Verily our rishis looking at this great scion of their race, will be filled with delight that their Light is kept glowing today at his indefatigable hands.

As a token of its deep appreciation of his abiding work in the cause of the Vedas, the fountain-head of our spiritual and secular life, and Sanskrit, the mother of languages, the Bharatiya Vidya Bhavan, which has for its prime purpose the resuscitation of Sanskrit, considers it a privilege to

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confer on him the title "VEDA VAACHASPATI".

We request you, Sir, to confer the title on him in *absentia*.

Citation for Sri Daivaratji

Brahmasri Daivaratji, in your noble person you testify to the fact that the line of those who preserved the Sacred Word in Sanskrit continues even in these days though centuries have elapsed since the Vedas were envisioned first.

You are a profound scholar of our Vedic lore in all its branches and you have been hailed as one of the distinguished savants of our classics.

By your *Chhando-darsana*, born of your rigorous *tapas*, you have given to the world, in moments of your yogic communion with the eternal Sacred Word, new *mantras* in Vedic language and metres. This evoked great praise and warm approval from your venerable *guru*, Kavyakantha Ganapati Muni. That this intuitional revelation of the highest sanctity came out of you when you were barely twenty-five years of age is a matter of special significance, alike for its authority and its authenticity.

You are a yogi, a *tapasvin*, a *sadhaka*, and a *siddha*—all in one. In bare truth, you are in the line of our Maharshis of yore, keeping alive the tradition of the soul-sight of Truth.

In recognition of your great attainments and unique contribution to the study of the Vedas, the Bharatiya Vidya Bhavan considers it its privilege to confer upon you the title of "VEDA VAACHASPATI".

Respected Sir, I have great pleasure in requesting you to confer, on behalf of the Bharatiya Vidya Bhavan, the title of "VEDA VAACHASPATI" on Brahmasri Daivarata Sarma, Founder and President of Rishikula Yogashrama, Gokarn, in recognition of his valuable services to the cause of Vedic Learning.

Brahmasri Daivarat

Pandit Satwalekar

Dr. Gajendragadkar presented a shawl to the latter symbolising the conferment of the title.

Release of Books

Then the following books were released by the Chief Guest:

BOOK UNIVERSITY SERIES

Gita Sandesh—Message of the Gita: by Swami Ramdas; *Sri Aurobindo—Some Aspects of His Vision*: by A.B. Purani; *Prithvi Vallabh*: by Dr. K.M. Munshi; *Stories from Indian Classics*: by V. Krishnaswami Aiyar; *Alvars of South India*: by Dr. K.C. Varadachari; *Of Life and Love*: by Gulabdas Broker; and *Gold Bangle and Other Stories*: by Dr. S. Balakrishnan.

ONE RUPEE SERIES

Gandhi's Triple Message: by Dr. R.R. Diwakar; *Is Not Gandhi the Answer?*: by Dr. R.R. Diwakar;

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Gandhiji: The Man and His Mission: by Prof. Nirmal Kumar Bose; *Gandhi The Teacher*: by Smt. Asha Devi Aryanayakam; *Gandhiji's Gospel of Satyagraha*: by Prof. Venkatarangaiya; *Linguistic Vivisection of India*: by Prof. V.V. Kamath; *Tunes Unto the Infinite*: Series I & II: by Sri Yogeswar; *The Question of Progress*: by Arthur Osborne; *Mira Bai: Her Life and Times*: by Dr. Hermann Goetz; *Lord Ayyappan*: by Pyyappan; and *India and the Cold War*: by K.P.S. Menon.

GENERAL SERIES

Renascent Hinduism: by Prof. D. S. Sarma; *The Plan: Perspective and Problems*: by Asoka Mehta; *Sweetness and Light*: by Smt. Mani Sahukar.

POCKET GANDHI SERIES

My Varnashrama Dharma: by Mahatma Gandhi; *Our Language Problem*: by Mahatma Gandhi; *The Village Reconstruction*: by Mahatma Gandhi; and *Man v. Machine*: by Mahatma Gandhi.

After Upanishadic exhortations by the Principal of the Bhavan's Mumbadevi Sanskrit Mahavidyalaya and responded to by the students, Dr. P. B. Gajendragadkar delivered his convocation address. He said:

The Convocation Address

IT gives me very great pleasure to be here amidst you tonight. The Bhavan began its career in 1938. Ever since then by progressive pursuit of the ideal of cultural renaissance, the Bhavan has come to occupy a unique place of honour in the cultural history of free India. Its publications which are numerous, which are popular, its expanding activities in the field of education by starting several institutions, the lecture series it organises from time to time on important social and cultural subjects, and its *Journal* through which the Kulapati speaks to hundreds and thousands of readers have given Bhavan a place of unique honour amongst the cultural institutions of India.

The Bhavan wants to bring about a renaissance of Indian culture. The Bhavan realises that when it makes an attempt to study the past it does not wish to have a revival of the old in its totality. Those who are in charge of the cultural policy of the Bhavan are fully conscious that the study of the past is intended not with a view to revive the past in a blind, unreasonable manner but with a view to catch the best in the past, with a view to take the best and combine it with the best of liberal faiths in modern times.

All persons who believe in the cultural renaissance of this country realise that within the past, the present and the future, there is always an invisible though invincible state of continuity. The best in the past must contribute to the best in the future and the duty of today is to build a bridge between the many yesterdays that preceded today, and the many many tomorrows that will follow today.

It is in that sense of synthesising the

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best, the most glorious in the ancient culture of India, with the best that modern liberal faith gives, that the Bhavan has been carrying on its activity.

That is why in this enchanting word "culture" created by Kulapati Munshi and his enlightened partner, one feels privileged that he is called upon to address this, the 20th Convocation this year.

Ideals of the Bhavan

Bhavan has adopted the Vedic motto: आ नौ भद्राः ऋतवो यन्तु विश्वतः from the *Rig Veda*. Bhavan proclaims its faith in that idea. "Let noble thoughts come from all over the world". Bhavan says अमृतं तु विद्या. Vidya is an immortal nectar, and with pursuit of the cultural renaissance of this country, Bhavan appeals to scholarship, Bhavan appeals to Saraswati and says to her "Take us from darkness into light." "तमसो मां ज्योतिर्गमय" These are the ideals which the Bhavan has placed before itself during the last so many years of its active career. It is therefore not surprising that the idea for which Bhavan stands, the progressive, dynamic, forward-looking idea should have caught the imagination of the country.

I have often said that when the political disputes and the days are forgotten in course of time, Bhavan and its founder Munshiji will always be remembered in India so long as Hinduism lasts. (*Cheers*). It is because I have been given a chance to speak a few words on this platform of the Bhavan that I regard it as a great honour.

Fears and Apprehensions

I said just now that the Bhavan appeals to Saraswati and to divinity to take the country from darkness into light, and since I am addressing this Convocation on the platform of Bhavan, I think it would not be inappropriate if I reveal to the distinguished audience some of my apprehensions and fears and some of my hopes and aspirations.

Today, a kind of chaos, confusion seems to be descending on the Indian scene. Democracy we have adopted as a way of life and we are dedicated to the pursuit of the Welfare-State —ideal by means of law.

Ends and Means

You will recall that during Gandhiji's lifetime, he always emphasised that the means are important as the ideal itself. He was never tired of proclaiming to the Indian world and through the Indian world to the world at large that however worthy an ideal may be, if it is sought to be achieved by unworthy means, the ideal itself ceases to be worthy. The worthiness of the means, the propriety of the means, the legitimacy of the means is therefore a matter of great consequence in the pursuit of democratic ideals.

It appears that the public life of this country is fast forgetting this important, paramount lesson which Gandhiji taught us throughout his life. In the pursuit of the different political objectives, means are adopted which are totally inconsistent with the democratic concept of life.

The explosion of the politics of violence which we have witnessed in re-

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cent months seems to me to be so completely irrational and inconsistent with the democratic way of life, that it puts democracy itself in great danger today.

Politics of Violence

I realise that in the democratic way of life, particularly in the pre-election year, all political parties must be given full freedom to propagate their political ideology, their political philosophy, principles and their programme. I also realise that during the pre-election year every political party must be given full rights without unreasonable restriction on the expression of their freedom.

Even so, to fulfil that, if we adopt *morchas, bundhs, Gera Dalo,* etc. which ultimately lead to violence, you are not doing damage merely to the concept of the Rule of Law, you are doing damage to democracy itself. That is a danger in which democracy stands in grave peril today.

Let us realise that these *morchas, bundhs* and *Gera Dalo* tend to become the ordinary pattern of political agitation. Today they lead to the destruction of public property; but tomorrow they will attack even private property. And the person or private citizen will not remain safe for long. It is clear that when violence of this type becomes a standard of public agitation in this country, then democracy is at an end. That is why the great cloud of darkness which seems to hang over the Indian democracy today is a cloud created by the eruption of the politics of violence.

The other fear which is equally relevant is a cloud created by fasts and threats of immolation. I concede tha the theory of fasts in this country ha a respectable ancestry. Gandhiji him self resorted to fasts on some occa sions, but Gandhiji was a unique per sonality; he was a superman an what he could do, lesser man shoul not attempt to do.

Besides, Gandhiji's fasts alwa were directed towards the attainmer of the purification of the conscienc of the public. It was an exercise i spirituality. Gandhiji, whenever h found that the public peace was dis turbed by communal disorder o whenever he found that the non-vio lent movements were taking a violen turn went on a fast to purify him self basically and in the process o purifying himself, he made an emo tional, spiritual, moral and ethical ap peal to the conscience of the public

That fast stands entirely on a dif ferent pedestal. And the fasts which are undertaken today are for the achievement of purely partisan poli tical objects.

Whether the fast was undertaken b Senapati Bapat for Belgaum, whethe the fast was undertaken by Rao fo the 5th steel plant in Andhra, whe ther the fast was undertaken by San karacharya for cow protection, I hav no manner of doubt that all these fast are illogical, irrational and democra tically reprehensible (*Cheers*).

If we analyse the philosophy o these fasts, it really comes to this that the person who goes on fast give notice to the Government "Look here I am going on fast. If I die, it wi create for all, excitement and vio lence". It is always somebody who i respected in the society that persuade

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himself to go on fast. Fasts that are dangerous, and immolations are, in my judgement so thoroughly irrational that we ought to create an atmosphere that each act of violence is immediately stopped.

I agree that in the pre-election year particularly, political power or governmental power alone will not stop this cult of fast. It is the duty of intellectuals to raise their voice and create a climate where the public at large will just scornfully laugh at the illegitimate, undemocratic view.

In that behalf may I appeal to Kulapati Munshiji to take a lead? Let the powerful articulate voice of the Bhavan be raised and let us all tell the public at large that it is the duty of the public who are interested in democracy to see to it that this cult of fasts and immolations is immediately stopped.

Vinoba who is the voice of India's conscience, Rajaji who is an elderly statesman of recognised status in the public life of this country, Jaya Prakash who is respected by all the parties—I appeal to these elderly men whose voice will be heard by this country, to tell the public that they so completely discourage prolonging these fasts that the sooner they stopped, the better.

Perhaps these fasts may go up to the legitimate conclusion and some complications will arise; but speaking for myself, as a democrat, I would rather face those complications than encourage the fasts to grow any more; or pray for the removal of the cloud which has come over the democracy in this country, in the form of the eruption of public violence and in another form. Fasts and immolations, if they go to the logical conclusion, have got to be removed.

"तमसो मां ज्योतिर्गमय" is the prayer the Bhavan and its friends and admirers make. I am also making a similar prayer from the platform of the Bhavan tonight. Let this darkness arising out of the illegitimate means pass away and that the public create an atmosphere where democratic ends will be pursued by democratic means and nothing which is inconsistent with the Rule of Law will be tolerated by the public of India. That is the first prayer I wish to make and I think the Bhavan can well raise its voice in support of this prayer.

Hopes and Aspirations

Having thus expressed my apprehensions and fears, let me go over to the more cheerful topic of my hopes and aspirations, and they are centred on the Graduates whom we have met here tonight. To the Graduates of the Bhavan it is very easy to give a part. You belong to an institution which believes in certain principles. You have heard just now the injunction of the Acharya. The Acharya told the Graduates "Speak the Truth." Truth, not only literal truth; truth is defined by Indian philosophy as that which leads to social progress. The Acharya says to the student, speak the truth. Be loyal to the truth which will lead to social progress.

Dharma is not the performance of a ritual. If you do it, it is all right. Whatever sustains social structure is *dharma*. That is what the Acharya enjoins upon the student to do. In your life, follow the path of duty.

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Bear in mind that whatever you do is wholesome to public good, would lead to social progress. The Acharya says "You should ot desist from your study." What does the student say? The student says "I shall speak the truth. I shall be loyal to truth."

Satya and Rita to my mind, represent the twin sources of inspiration of Indian culture. The students in the old days were told by the Vice-Chancellor or the Acharya to bear in mind that in your future life you must be loyal to Satya and Rita.

Satya is the material truth, which leads to the progress of society in the material way, *rita* is an eternal truth, basic truth, the moral truth and the ancient teaching always was, that students who take education in different diverse disciplines go out as trained citizens and all the time they pursue material truth, inspired by progres set out with spiritual truth. That i the secret of Indian civilisation.

But if Indian civilization had stoo the test of 5000 years and more, i is because it has always been engaged of course, with some downfall, som periods of superstition, all the tim up and down, but the usual theor which inspired Indian outlook was th pursuit of material truth inspired b the pursuit of spiritual truth.

Technocracy is good; science i good, but technocracy and science materialism and material truth mus walk in step with ethical truth, mora truth. That is the teaching which th ancient teacher gave to the student of those days and since you hav heard the same injunction, all that I can say to the Graduates of the Bhavan is "Follow your God."

VAIDYARATNAM P. S. VARIER'S

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Don't say where is the God. Don't think that you have done your duty by yourself or by the Bhavan only by leading a successful life. The test of a successful liberal life is not the work that you have finished—of course you do not want it to get accumulated. It is not the success you have attained—and success is desirable, have it; but along with the best, along with the success that you give to the individual, along with the happiness that you build around the centre of your family, you must never forget that you owe a duty to the weaker side of the community. To the extent to which you render your duty to the weaker part of the community, then Bhavan's culture regards you as civilized and educated. The test of civilization, the test of culture is to be submissively borne by the community at large. That is why Hindu culture lived.

You remember Hindu culture has the most ancient pedigree in the history of the world. Its eternal youth is due to one fact, always in search of truth, combined with the search of knowledge and dedication to these two causes; "कुशालान्नप्रमदितव्यम्" You must not always forget that your duties to Kusala, the good of the society; you will be judged to the extent to which you render service to the society.

Do not forget, young men and women, that we are passing through a very critical time and democracy has to be saved not so much from an external enemy but some internal tendencies that we see today. For correcting these tendencies, for arresting these trends, all your intellectual energy, all your progressive outlook, will be called into service.

And I think I will not be exaggerating if I say that in the students of the Bombay University, if I can pick up one class of students who should pre-eminently desire the claim to be the vanguard of this fight, for fighting illegitimate undemocratic means, it should be the students of the Bhavan (*Cheers*).

Flag of Indian Culture

Munshiji told you in simple words what has been achieved since 1938. I have always told Munshiji that he has been a great politician, a great lawyer, a great Gujarati writer, a dramatist, a social reformer. He is great in many ways; but I don't mean any disrespect to the greatness of Munshiji in those lines if I say, that long after all these facets of Munshiji's life are forgotten, the Bharatiya Vidya Bhavan and the flag of Indian culture which it hoisted, will be remembered gratefully by India (*Cheers*).

In course of time, with the speed with which this world is expanding, the world of culture, its enchanting world of culture is expanding, I venture to make a prophesy, that after 25 or 50 years, India will say, as of the Ramakrishna Mission Mutt, Vidya Bhavan is playing an important role in the history of India (*Cheers*).

Vidya Bhavan has a glorious future ahead of it. Vidya Bhavan does not want to revive old culture in toto. Did not Munshiji tell us just now that the feeling that this worldly life is a curse has got to be cured?

You know Max Muller once des-

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cribed the Hindu community as the community which believes that the sojourn on this earth is the sojourn in the eternal heaven. The other-worldly outlook which makes it docile, submissive, has to be given up. Munshiji's philosophy is the same as the Bhavan's philosophy.

Look back, look back to find out what is best in the back, look back to find out analytically what is wrong in that past. Leave the wrong, take the good and combine it with the good of today. That is the role which the Bhavan is inspiring all Indians, Hindus, Christians, Muslims and Parsis alike.

Bhavan's cause is not a sectarian cause, it is a secular cause, it is a progressive cause for all the people to follow that light. It will be a complete light and in this, every citizen of India will feel that he has got the benefit of enjoying life, liberty and happiness. That is the ideal for which the Bhavan stands.

And so I venture to make an appeal to the Graduates of this Bhavan, its institutions and to the whole family, the Bhavan's family. The Bhavan's family is a growing family. It is a growing, articulate, vigorous and intellectual family. And I put my hope in their focussing of this articulate family in the hope that Bhavan, its family and all its members will ris to the occasion and enable the coun try to stand the challenge which i facing us today.

Unfortunately, the public has los faith in the government. Speeche made by governmental members d not make any appeal to the country The great tragedy of the present tim is that the idealism itself has bee devalued! Words do not have an meaning. Words which gave great ins piration to the previous generation to day sound hollow to the younger generation. It is disclaiming the voice in this climax; and the voice in this climax is cynical, frustrated, icy, frostive; it will become mature, only if the apostles of the philosophy for which the Bhavan stands become more articulate, consistently articulate, vigorously articulate, and help to create that climate of progressive dynamism in this country so that democracy will march onwards; these unhealthy, illegitimate, undemocratic, irrational trends would be controlled, and the venture of the Indian Nation to march on to the temple of fresh economic justice will go on uninterrupted. That is the temple in which the power shall be lit by the light shown by Bhavan's philosophy.

The function ended with National Anthem.

Our final aim can only be classless society with equal economic justice and opportunity for all, a society organized on a planned basis for the raising of mankind to higher material and cultural level, to a cultivation of spiritual values, the desire to do right, goodwill and love—ultimately a world order.

—Jawaharlal Nehru

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K. M. MUNSHI

KRISHNAVATARA

The Righteous War

THE BOOK OF SATYABHAAMA

PART V

CHAPTER 25

THE BLACK GOD

KRISHNA took from *Saa*tyaki the *atirathi's* formidable bow and the quiver full of arrows tipped with metal.

'Lord, I see something there,' said Saty*aa*, her eyes wide open in fright and pointing a finger towards the place where the trail left the rim to descend to the valley.

Krishna looked at the spot pointed out by Saty*aa* and saw an enormous black serpent, thirty or forty cubits long, spread out on the trail at some distance, moving its snout languidly.

Its horrible head froze in anger seeing four persons behind the bushes. Its many-forked, yellowish tongue moved in and out of its mouth unceasingly.

Rohini, with blindfolded eyes, fell prostrate, shrieking in fright, invoking the protection of the Ever-mighty, Ever-fearsome, Black God.

Saty*aa* could not keep her eyes open. 'Has he seen us? How long is it?' she asked.

'God of all gods! It is Anant, the Cosmic Serpent,' said *Saa*tyaki.

'If he is Anant, the Cosmic Serpent, which upholds the three worlds, we are fortunate in having his *darshan,*' said Krishna. 'Now, all of you stand perfectly still and keep quiet. If you don't, you will go mad and jump into his mouth.'

Saty*aa* stood near Krishna. She wanted herself to be swallowed by the Black God at the same time he was swallowed. She did not want to part with him in his journey to the Land of Yama, the God of Death.

The hearts of Saty*aa* and *Saa*tyaki sank when they saw Krishna stepping out of the bushes on to the trail and facing the Black God with steadfast eyes flashing irresistible power.

*Saa*tyaki and Saty*aa* were dazed; Krishna stood motionless on the trail with the bow held in one hand as if it were a sceptre. A glow surrounded him and his face radiated effulgence. From his mouth issued words of authority, spoken slowly and firmly:

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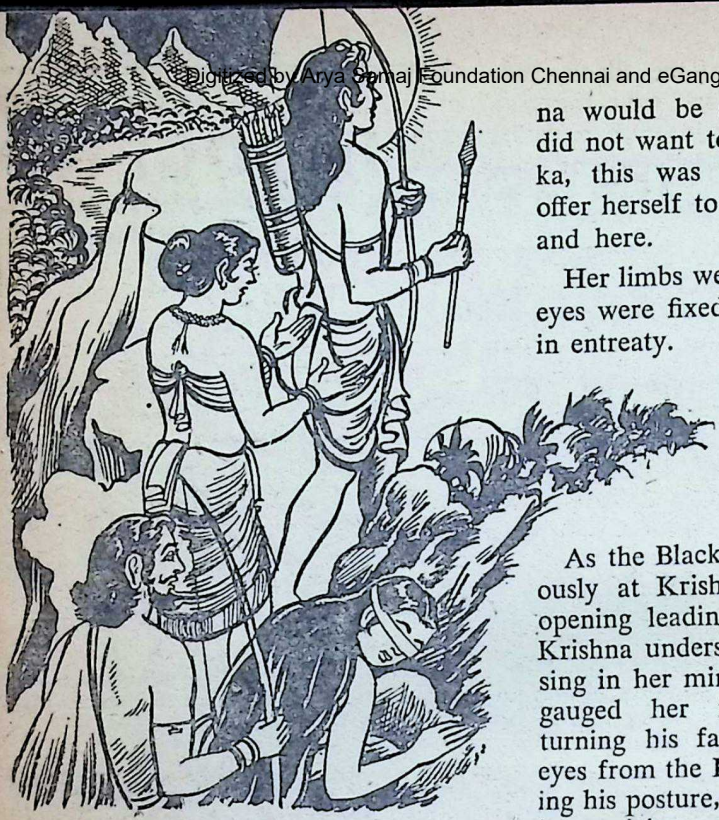

'Please, Black God, accept me as an offering....'

"If thou art Anant of the thousand-forked tongue,
If thou art Sesha, upholding the three worlds,
If thou art Kaala, Endless Time, in which the worlds dissolve themselves,
Give us way."

His glance flashing power, was fixed on the Black God.

The Black God looked at him with lidless eyes. After a few undulations, it lay across the trail. Then, one part of the scaly monster humped up its thick cylindrical length and moved its head back and forth, accompanied by fearsome hissing.

Satyaa thought that soon the Black God would open its mouth and Krishna would be sucked in. As sh did not want to go back to Dwa ka, this was the opportunity offer herself to the Black God no and here.

Her limbs were all trembling, h eyes were fixed on the Black G in entreaty.

'Please, Bla God, accept n as an offering the place of th lord' was her s ent prayer.

As the Black God hissed venom ously at Krishna, she crossed th opening leading out of the bus Krishna understood what was pa sing in her mind. He had alread gauged her intentions. Witho turning his face or diverting h eyes from the Black God or chan ing his posture, he grasped her an in a vicious grip, twisted it an pushed her back, whispering: 'If yo are going to be a hero's wife, you mus let me be a hero.'

She fell down, but her every fibr was in ecstasy.

They waited, they thought, for d cades. Krishna stood like a rock, co fronting the Black God which looke at him venomously.

Time passed by. Neither of the would move. Then the serpent, i stead of coming towards Krishna, b gan to slither on the side of the bo towards the cone in the centre, fro which bubbling waters sent up h vapour.

With breathless impatience, th saw the Black God reaching the co of the volcano. Its head vanished int it. Then followed the black, yello streaked sections of its long body. Soo

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there was no sign of the

They heard a splash from the crater as the serpent slid into the bubbling waters of the underground lake in the crater. It had returned to its watery lair.

Krishna turned towards Saatyaki. 'Saatyaki, take this scythe to steady yourself and keep hold of Satyaa. I will carry Rohini. We have to see that we do not slip on the slime which has oozed from the Black God's body when it was slithering on the trail.'

Before they moved, they heard a familiar muffled sound coming from the part of the trail over which they had already passed. It was a half-broken m-i-a-o-w.

Uri, with her kitten in her mouth, was climbing up the steep trail to where they were.

Every one of them smiled happily. Uri had evidently followed the bear-nephew and Mini when they were going to the cave of the bear-king; she had then picked up her naughty kitten and had followed their footsteps to join them.

Dropping Mini, Uri ran to Satyaa, who took her in her arms and hugged her. The kitten, however, walked with joyous squeaks to where Krishna stood and rubbed itself against his feet.

'Look at Mini, lord. She is your slave,' said Satyaa.

'I know it is my misfortune,' said Krishna in mock despair, lifting Mini with one hand. 'Mini cannot do without me; Uri cannot do without her kitten; you cannot do without Uri. So, the only way in which Mini can be with me is for me to marry you, whether you wish it or not.'

[*To be continued*]

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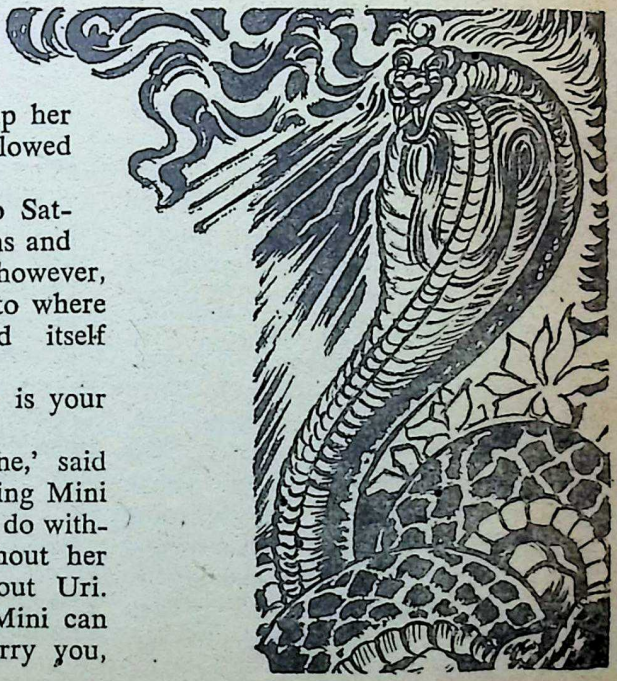

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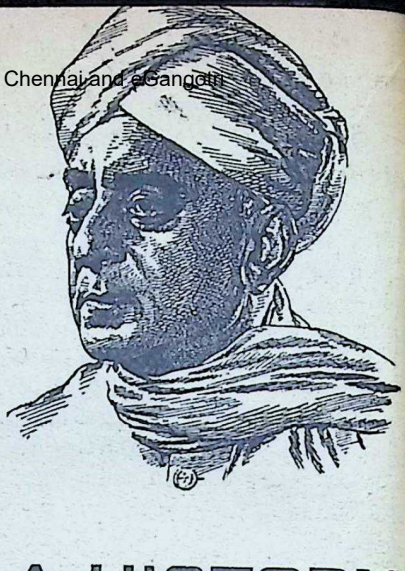

A HISTORY OF MY TIMES

Dr. C. P. Ramaswami Aiyar

Dr. C. P. Ramaswami Aiyar had written the early chapters of his autobiographical book "A History of My Times". It was to complete the collection of the material for his book that he went to London in September last. We are publishing in a serial form the early chapters through the courtesy of his son, Sri C. R. Pattabhi Raman, Union Minister, Ministry of Law.—*Ed.*

1. Adayapalam

IN order adequately to outline the background and the environment of my early years, it is indispensable to survey some aspects of the story of the century before my birth on 12/13th November 1879. It will not otherwise be possible to give a full account, for such a history can only be properly understood in relation to the milieu and traditions of a South Indian middle-class Brahmin family settled in a typical village to the north of Madras.

Chetpat Ramaswami Aiyar, my grandfather, and the numerous and long-lived members of his agnatic group were descended from Dikshitas whose original home was on the banks of the Narmada river and who had performed the elaborate Jyotish-toma sacrifice and in favour of whose descendants some lands were settled by local chieftains, when they migrated before the middle of the sixteenth century to the North Arcot District of the present Madras State.

In addition to Sanskrit, the members of this group became conversant with Telugu as well as Tamil, and Adayapalam and Morakkaniyanur and Chetpat were the villages where they settled and lived during more than three centuries, the last-named township (now crumbling and greatly shrunk in importance) having been a noted centre of trade and administration in the 18th century.

Not far from Chetpat lay the Agra-

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Sir Edwin Montagu who visited India in 1918 wrote of Sir C. P. thus: "He is one of the cleverest men I have ever met in my life. He would do brilliantly in the English Bar....He tied us completely into knots."

haram or Brahmin village of Adayapalam, the birthplace of the celebrated Appayya Dikshita. All these villages were part of the Pallava kingdom and were ruled by the Cholas and Vijayanagar kings who came after them. Finally, they were under the sway of the Nawabs of the Carnatic owing allegiance to Delhi.

Appayya Dikshita embodied in himself a remarkable example of freedom from formal conventions and our family tradition has it that he married a Vaishnava girl as his second wife, departing in this respect from the rigid customary taboos. He lived from about 1552 (or 1554) to 1624 (or 1626) and was a polymath of the type of Roger Bacon, the Admirable Crighton, Abelard and Leonardo da Vinci, having mastered at a very early age all the knowledge available at that time in Philosophy, Rhetoric and Literature. He produced a classical treatise *Kuvalayananda* on Rhetoric and though a Smartha (Advaita Vedantin) by birth and persuasion, he with rare catholicity commented with enthusiasm on one of the works produced by the Vaishnava apostle, Vedanta Desika, namely, *Yadavabhyudaya*. He also wrote a book entitled *Sivarkamani Dipika*, discussing the Srikantha school of Saivite philosophy.

In his *Siddhantalesa*, the suggestion is daringly made that Mukti or liberation is oneness with Isvara (personal Godhead) until all mankind is liberated when liberation becomes merger with the Parabrahman. He thus approximated in his thoughts to the *Bodhisattva* ideal of the Buddhists.

He wrote some lyrics and devotional poems and dramas; but his main reputation is that of an unrivalled exponent of Sankara's Advaita Vedanta.

Appayya Dikshita's early work *Siddhanta lesa Sangraha*, already mentioned, was encyclopaedic in character and described and commented on all the varieties and aspects of the Advaita doctrine. He acquired an all-India reputation as a noted dialectician who, in most of his 104 reported works, engaged himself in the task of controverting doctrines of sectaries not following the Advaita doctrine. One of his celebrated works is *Vidhirasayana* attacking Kumarila's philosophy. At the same time, as pointed out by Dr. Radhakrishnan (p.670 of Vol. II of his *Indian Philosophy*), he declared at a meeting of Pandits in Kancheepuram, that he saw no distinction between Siva and Vishnu, though his own Ishtadevata or chosen manifestation was Siva.

महेश्वरे वा जगतामधीश्वरे,
जनार्दने वा जगदन्तरात्मनि ।
न वस्तु भेदप्रतिपत्तिरस्ति मे,
तथापि भक्तिस्तरुणेन्दुशेखरे ॥

Appayya Dikshita lived for several years in Vellore and was patro-

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nised by Chinna Bomma Bhupala, the local chieftain. Later he was invited to his capital, Penukonda, by Emperor Venkatapathi Deva who reigned from 1586 to 1613. Later still, Appayya Dikshita visited Madura on the invitation of Thirumala Naick to arbitrate on a religious dispute. His nephew, Nilakanta Dikshita (also called Ayya Dikshatar) became a Minister of Thirumala Naick of Madura and was also a dramatist and a writer on philosophical topics and was the author of *Siva Lilarnava.*

Appayya Dikshita is said to have travelled widely in the manner of those days, entering into philosophical disputations and controversies in many centres of learning including Banaras. In this connection an amusing story is told of Appayya Dikshita's victorious return from one his dialectical tours. When he car back to his village, the women of t locality were drawing water from t common well and as he was on h way home, the women called o "Here comes the husband of Achalamma." Appayya Dikshita is sai to have remarked, "In this villag the famous person who really coun is Achalamma." Although it is u corroborated, it has been mentione to me as part of the family histor or legend, that Appayya Dikshi married this lady in the followin circumstances. Once, while Appayy Dikshita was performing his ablutior at a tank, he found that a young gi of about 12 years of age was tryin

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to drown herself. He rescued her and in answer to his expostulations, she replied that her parents, unable to secure a bridegroom for her on account of their poverty, were constantly bemoaning their lot and hers and reproaching her as ill-fated. She therefore wished to put an end to her life. Appayya Dikshita, on hearing her, promised to marry her and fulfilled his promise.

According to one account, Appayya Dikshita's paternal grandfather was called Acharya Dikshita (otherwise known as Achan Dikshita). He had two wives, the first belonging to an orthodox Saiva family, and the second, to an orthodox Vaishnava family known as Vaikuntacharya Vamsa. It seems to be clear that, until about three centuries ago, intermarriages between orthodox Saiva and Vaishnava families were not uncommon in South India.

Appayya Dikshita's father himself was Rangaraja, who, like his father, performed many sacrifices. He was also an author of repute and produced several works on the Advaita philosophy. Appayya Dikshita's younger brother was also called Achan Dikshita and his grandson was the famous Minister, Nilakanta Dikshita. Sri Y. Mahalinga Sastri, a descendant of Appayya Dikshita, is responsible for elucidating many details concerning Appayya Dikshita; and, in his *Age of Appayya Dikshita* published in the *Journal of Oriental Research* and in his Introduction to *Yadava Abhyudaya*, much useful information is contained.

The walls of the temple of Kalakanthesvara in Adayapalam contain

Sri Appayya Dikshita: From the temple of Kalakanthesvara, Adayapalam.

inscriptions mentioning the name of Appayya Dikshita.

चिदम्बरमिदं पुरं प्राथतमेव पुण्यस्थलं,
सुताश्च विनयोज्ज्वलाः सुकृतयश्च
काश्चित्कृताः ।
वयश्च मम सप्ततेरुपरि नैव भोगे स्पृहा
नकिंचिदहमर्थये शिवपदं दिदृक्षे परम् ॥

The above verse, ascribed to Appayya Dikshita, indicates that during the last days of his life, he glorified the sacredness of Chidambaram, characterised his sons as scholarly and well-behaved, declared that he was over seventy years of age and that he had no further desires or ambitions except to take refuge at the feet of Mahesvara. He passed away in Chidambaram.

[*To be continued*]

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THE
SIX
DARSANAS

Dr. P. Narasimhayya

Purva Mimamsa Darsana

continued from last issue

THE Purva Mimamsa is so called because it is the "earlier" (*purva*) inquiry (*mimamsa*) into the value and purpose of religious (Vedic) rituals and hymnal formulae or *mantras* appropriate to them.

The "later inquiry" or Uttara Mimamsa is the Vedanta of the Upanishads, the inquiry into the self.

The main masters and exponents of Purva Mimamsa are the sage Jaimini, the founder of the school (whose *Mimamsa Sutra* is dated about the 4th century B.C.), Sabara (1st century B.C.), Prabhakara, Kumarila Bhatta (7th century A.D.), Vachaspati (9th century), Apadeva (17th century), Laugakshi Bhaskara, Khandadeva and others.

Scope of Purva Mimamsa

The aim of this school is defined as "inquiry into *dharma*," *dharmajijnasa*, but *dharma* is here confined to rituals (*karma*) with recitals of (Vedic) hymns or *mantras* and sacrificial oblations or *yajna*, and the customary social duties. Mainly, *dharma* is here confined to ritual observances, *yagadir eva dharmah*.

So, the Vedic scripture (except the Upanishads) is interpreted by this school as consisting solely of prescriptions or imperatives (*vidhi*) of rituals. Even the factual or existential propositions in the scripture are indirectly connected with some ritual prescription or prohibition. They thus formulated rules for interpretation of texts, rules of exegetics, which other schools also, including schools of law, have found generally useful.

The rituals are set out in the first two parts of the Veda, the Samhita and the Brahmana. The rituals are addressed to several (Vedic) deities by appropriate *mantras*, the *mantras* being regarded as the principal or the more important factors. Each *mantra* even came to be regarded as itself the divinity.

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Apurva as Agency

The Mimamsa finds in these rituals, when properly conducted, a power or *apurva* in each, which produces the appropriate results of happiness here and hereafter, to the person or agent. This efficacy is not traced to one great cause like the universal moral law and order, or to God, because this would mean a uniform cause, and not a variety of causes as we have in real experience.

Realism of Mimamsa

So, the world is ruled by its own intrinsic laws and agencies, in the physical and moral realms. It is the real field of *karma*, for the expiation of past sins and ignorant blunders, and for the enjoyment of its fruits (*bhoga ayatana* and *bhoga vishaya*). The Mimamsakas are thus staunch realists, who affirm the reality of the world, and not its illusionism (like the Buddhist school-men of Vijnana Vada). So, in a well-known passage, the Mimamsa master Kumarila Bhatta is sarcastic about any theory of the world as mere ideation or mental creation. "If the philosophers of the Absolute or Brahman hold that everything that is known is false, and only what is beyond the known is true, then I would politely take leave of them with a salutation."

Ultimate Basis of Scripture

The validity of the rituals is based by the Mimamsakas on the scripture, the Veda. It is accepted by them as eternal or "author-less," "impersonal", an *apaurusheya* body of Truth; as Sabda Brahma, the Absolute in sound, and as established by the Absolute Self, Paramatma, God.

The rituals of Veda try to reflect these ultimates in their hymns or *mantras*, the offerings (*yajna*) and the rites (*karma*). Their results may be some immediate benefits, or a transcendent heavenly pleasure (*svarga*), or ultimate liberation from finitude and all its ills (*moksha*).

Social and Personal Obligations

Essential aids to these means and ends are the daily and other duties and observances which are obligatory on all men and women, the *nitya* and *naimittika* duties like the daily bath and cleanliness, scripture-study, service to animals (*bhuta yajna*), hospitality to guests, etc. We are asked also to follow the injunctions to virtue contained in the great classics (Sruti, Smriti, etc.), in the examples of great and good men and women, and in time-honoured good customs. Virtues like Ahimsa are specially emphasised, and the noble teachings of the Buddha in Ethics are also cited in this context.

Jaimini was of the view that rituals should be ordinarily (apart from some exceptions) performed by those who have studied the scriptures and live its mode of life. But Badari, who was perhaps his contemporary, and others also, have held that anyone can engage in these rituals.

Mimamsa Deism and Theism

The ultimate goal of *moksha* is conceived by the Mimamsakas as the "recovery of the intrinsic state of the self." *Atma prapti avastha matram.* Rituals are primarily effective towards

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this goal. Knowledge however extensive is not enough,—in the view of Mimamsa.

Thus the creed of the Mimamsa is mainly ritualistic and external, and its theism or religion is very indefinite and external to the universe, i.e. deistic, and not a comprehensive theism. The unconscious principle of *apurva* as the dispenser of all fruits came to take the place and function of God, the God of theism and the Absolute of philosophy. But later Mimamsakas moved definitely towards theism and declared that ritu and offerings are properly address to the one Supreme Divinity, for t highest good.

Value of Purva Mimamsa

The distinctive service rendered Purva Mimamsa through its acce on rituals with their pleasure moti is to indicate their value in the ear origins and levels of religion and eve later, as aids of religion and ethic both for the individual and society.

[Next issue: *Vedanta*

BHAVAN'S

SAMSKRITIK VIKAS YATRA—IX

PILGRIMAGE TO PASUPATINATH

We have pleasure in announcing our next pilgrimage, under the Bhavan's Samskritik Vikas Yat Scheme, to the ancient shrine of Lord Pasupatinath at Kathmandu, the Capital of Nepal, for t sacred *darshan* of the Lord on the Holy Mahashivaratri Day, which falls on 9th March, 1967. *Darsh* of Lord Pasupatinath on this day is considered highly auspicious and meritorious by the devo Every year a large number of devotees assemble here on this occasion to worship the Lord and witn the grand festival. Lighting of Mahadeep, Akhanda Deep and Lakshabatti and fasting and singi in praise of Lord Siva throughout the night are the main features of the festival.

The following important places will be covered during the yatra.

BARODA	ALLAHABAD	KONARAK
UJJAIN	VARANASI	WALTAIR
BHOPAL	SARNATH	SIMHACHALAM
SANCHI	GAYA	VIJAYAWADA
AGRA	PATNA	TIRUPATHI
DELHI	KATHMANDU	KALAHASTI
KURUKSHETRA	CALCUTTA	
	PURI	

The *yatra* will be of 30 days' duration, commencing from Bombay on 19th February 1967 a seturning to Bombay on 21st March 1967. The *yatra* will be conducted in specially reserved Fi Class Bogeys. The journey from Patna to Kathmandu and back will be by plane.

The fare per person for the entire *yatra* inclusive of food, sight-seeing expenses, accommodati and plane fare from Patna to Kathmandu and back will be Rs. 1,250 –. A sum of Rs. 100 /- p member should be sent along with the application form for registration and the balance amou has to be paid before the 20th of January, 1967.

You and your family and friends are cordially invited to participate in the above yatra. F further particulars, please write or contact personally the Samskritik Vikas Yatra Vibhag, Bharati VidyaBhavan, Bombay-7. (Telephone No. 355162).

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Critical Edition of the MAHABHARATA

S. R. TIKEKAR

[Completion of any good work is an occasion for rejoicing and when scholars from many lands have joined together for that completion, it is doubly so. The Mahabharata *occupies a unique position in world literature, besides being the longest poem. The completion of its critical edition with international co-operation is in consequence an occasion for jubilation. This was the celebration then of full satisfaction of those engaged in intellectual pursuits. Such a jubilation seldom takes the form of outward pomp and show. The feeling of happiness and joy that was seen on the faces of those participated in the function at the Bhandarkar Oriental Research Institute, Poona, with Dr. Radhakrishnan as the Chief Guest, specially flown from the Capital, was indeed a sight for the gods. No better and fitter person could have been found for the function.*—Ed.]

"WHAT you find here for the well-being of the world at large," writes an author with supreme self-confidence, "you may find anywhere. But what is *not* here, will *not* be found anywhere."

The author who proudly declared this, so that the blind might see and the deaf hear, was no other than the great Veda Vyasa and it was about the epic *Mahabharata*, the encyclopaedia of life. In its present form, it must have been current for over 1500 years. It is therefore taken to be useful for mankind anywhere. Vyasa in this context is not boasting vainglorious, but just stating the fact when he declares the speciality of the *Mahabharata*.

The popularity of the Mahabharata can be judged from the sales of the English edition by C. Rajagopalachari in the *Bhavan's* Book University: more than 150,000 copies have so far been sold and it is a record for India. There are many similar editions of *Mahabharata* and in Indian languages, many versions, for children, for adults, in story form, in verse, chapter by chapter and literal translations, thus justifying the title—epic *par excellence*.

For generations the *Mahabharata* has moulded the mental make-up of a vast majority of people in South-East Asia. Its influence on the building of character of the people has been immense and it will continue to be so for ages to come. In the cultural sphere too, in song, dance, drama and their variations, the *Mahabharata* dominates as nothing else does. This widespread popularity and penetration is shared only by the other epic, the *Ramayana*.

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As the longest poem in world literature, the *Mahabharata* is unique in many ways. It is in fact a story of the great killing, of a family fued, between sons of two brothers, five against a hundred. And yet the five are successful, the hundred defeated and killed. Hereby hangs the universal truth and moral: right alone triumphs in the end. The success of the unjust will be temporary. Without such a strong support, the wrongs in the world and set-backs for the time being, would be unbearable.

Such a wonderful poem, extending to over a hundred thousand Sanskrit verses, needed critical edition, after having been enriched by every narrator, by every clever scribe perhaps. Indologists had expressed the need of so determining the text. The International Union of Academies seriously took up in 1904 the proposition. But it could not make any progress. It was left to the Bhandarkar Oriental Research Institute in Poona to come forward to shoulder the great responsibility and now we know how successfully it has been carried out to the satisfaction of the learned societies of the world. Indian scholarship thus gains in stature and the nation as a whole is proud of the achievement.

A critical edition of this wonderful poem was wanted by scholars everywhere. We in India have no adequate idea perhaps of how scholars abroad are studying the *Mahabharata*. Sorenson for instance has compiled an index to characters in the *Mahabharata* and the volume is quite imposing. It is indeed doubtful whether anyone in India is able to repeat the performance single-handed. Even the translation of that index in any of th Indian languages is beyond the capa city of a single scholar today. Th essays that fill a good liberary abou *Mahabharata* will convince anyone o the immense popularity the epic ha enjoyed and of the learned attentio Orientalists have bestowed on it. I translation in European languag must be listed. Soviet Russia is th latest country which has announce publicly its plan for translation of th *Mahabharata*.

After working for nearly fifty years the Bhandarkar Oriental Research In stitute completed the grand task. Th function was the publication of th *Anushasana Parvan* (Ed. by Dr. R.N Dandekar) as the final volume at th hands of the President Dr. Radhakr shnan. The entire function, held on th 22nd Sept. 1966 in Poona, was a sig for the Pundits to see and to listen. was as if the mundane world and i many problems and difficulties we forgotton for the time being. Ve rarely does one remain in such an a mosphere. Learning, pursued for i own sake, has a charm about it; commands respect.

The work involved checking di ferent MSS. of the epic in many la guages and in many scripts. Ov 1250 *pothis* were checked and on 734 were found to be of use for th critical edition. These were in ten di ferent scripts, including the *Shara* (old and new) from Kashmir in th far-off North and *Grantha* and Mal yalam from the South. Nearly 13,0 demiquarto size pages were require for the critical text to be printed, wi variants at the bottom. This mea that the reader has the benefit

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knowing what different readings prevail and which have been preferred by the editors. It is a scholarly work involving patient and sustained effort spread over many years. The most welcome aspect of this project was the voluntary offer of international co-operation.

As ten editors from different places were engaged in editing the *Mahabharata*, the need for an overall uniform policy in editing becomes apparent. The General Editor was entrusted with the task; but there have been three general editors so far: (i) Dr. V.S. Sukthankar, (ii) Dr. S.K. Belvalkar, and (iii) Dr. P.L. Vaidya. The most responsible work of the project naturally fell to the lot of the first and the entire world of learning is a witness to Dr. Sukthankar's well-thought-out plan and accepted policy and faultless performance of the work undertaken. In the first volumes (of the *Adiparvan*) carefully edited by him to serve as model for others to follow, Dr. Sukthankar has outlined the methods proposed. In the longish *Prolegomena* (= introductory remarks), Dr. Sukthankar discussed the peculiar problem of an epic like the *Mahabharata*, its varied readings and the difficulties of editing it. Having set out the problem in clear terms, he suggests a method which he proposed to follow in the first *Parvan* of the epic. He wanted his colleagues to ponder over the proposals and offer their criticism. The canons of textual criticism as propounded by Sukthankar were, before finally accepting them, discussed with Orientalists of international repute. Dr. Sukthankar and Dr. P.L. Vaidya visited Europe

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for this purpose. The foundation of editing the gigantic project was thus well laid. It remained for the respective editors and the General Editors to follow the accepted lines and carry out the work. Only disciplined scholars could participate in such a project the frame-work of which is already fixed. It must therefore be said to the credit of the successive General Editors and the individual Editors that they followed the format already agreed upon and never thought of departing from it. Here not individuality, but merging of the individuality, was the merit. That is why the hearty co-operation of many scholars could achieve the magnificent result of the critical edition of the *Mahabharata*.

Dr. Fanklin Edgerton from U.S.A., Dr. Raghu Vira from the old Central Provinces and Dr. S.K. De from

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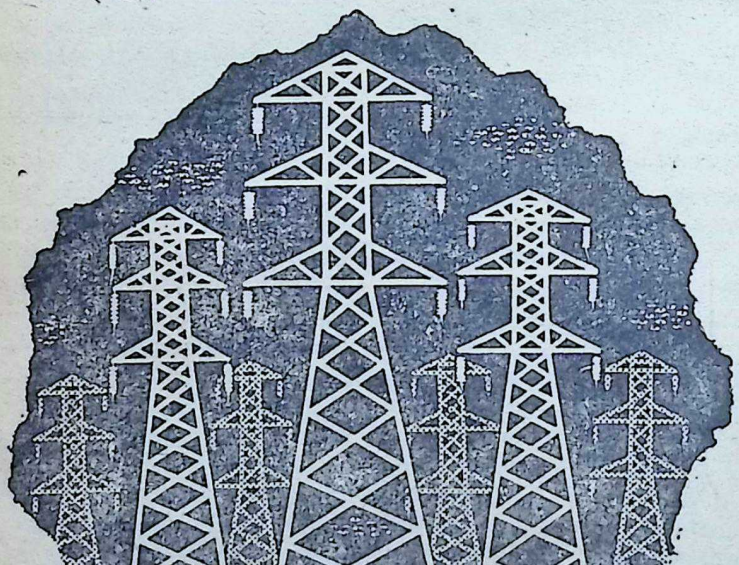

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Bengal were among the editors who contributed their mite in accomplishing this great work.

But the completion of the work on *Mahabharata* is only an excuse to declare what further work the Institute has undertaken. The *pada*-index (= an index of the verse-quarters) for the critical edition of more than 600,000 entries is nearing completion. *Harivamsha*, as an appendage of the *Mahabharata*, is being critically edited. Out of an estimated extent of 2000 pages of *Harivamsha*, 400 pages are already printed and the rest of the work is progressing fast.

It is hard to believe that the entire project of the *Mahabharata* required only Rs. 16 lakhs to complete. Even then it is surprising that so many persons and institutions have contributed materially towards its completion.

The Government of India, the Universities of Bombay, Poona, Delhi, Calcutta, are of course there, with many State Governments. UNESCO, Nepal Government and Tata Trust, have contributed towards the financing of the huge project.

The Mahabharata Fund from U.K. Gandhi Smarak Nidhi and some liberal donors have come forward to lighten the burden of the Institute. But the first supporter to the project was Balasaheb Pant Pratinidhi, Chief of Aundh, who as the enlightened ruler of a small state in Satara District, had done a great service to India as a whole. Kirloskars, Ogales and others grew and expanded under his benevolent patronage. The Vedic sage Satwalekar, now in his 100th year, received the kind and congenial support from this small state—from its ruler. It was he, who donated a lakh of Rupees when the *Mahabharata* project was announced. It was on this first and spontaneous support that the project rested and could be completed.

Although there is a small deficit of about Rs. 4 lakhs on the *Mahabharata* account, it is hoped that the liberal public, many Governments and Universities will not allow the Institution to suffer.

The extent of the printed edition of the complete Mahabharata is 19 bound volumes (13,000 pages) priced at Rs. 820/- (Rs. 645/- loose).

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Dr. Edwin Flatto

The Abdominal "Drop"

Fig. 1

Question:

I never feel good. I am underweight, have trouble digesting my food, my stomach has "dropped" and I have constant "gas" which causes me much embarrassment. Can this condition be corrected through a raw food diet?

Answer:

This is a frequent condition found in individuals prone to overeating and not getting proper exercise in the vital abdominal area.

The most prominent symptom is the "paunch" which develops just below the belt line. The constant downward pull of gravity acting on the distended stomach and intestines causes the digestive organs to descend from their normal position, unless the abdominal muscles, which normally are depended upon to support this vital area, are strong enough to withstand the undue pressure. Tight belts, girdles, and corsets often contribute to the cause of this condition and one can often notice the line of demarcation where the belt was customarily worn. Eating large and heavy meals and shortly thereafter driving in a motor vehicle will also, through the constant bouncing, cause the stomach and intestines to descend.

Once this abnormal condition has become well established, it cannot be corrected through diet alone. Of course, the overeating must be curtailed, but the downward pull of gravity on the descended organs must be reversed. Simultaneously the weak abdominal muscles must be built up so that they can again support the viscera in their normal position. Naturally, while the digestive organs are displaced and distended, they cannot function normally and your "gas" will continue until the condition is corrected. Meanwhile, as an interim measure, a thick, soft cushion is suggested as a "muffler" and a powerful exhaust fan be utilized.

The remedy of this condition should start with the slant board, performing all exercises with the head lower than the feet (See Fig. 1). In addition, the headstand (See Fig. 2) should be practised daily. Another excellent exercise is the "abdominal lift" (See Fig. 3). All these exercises should be performed on an

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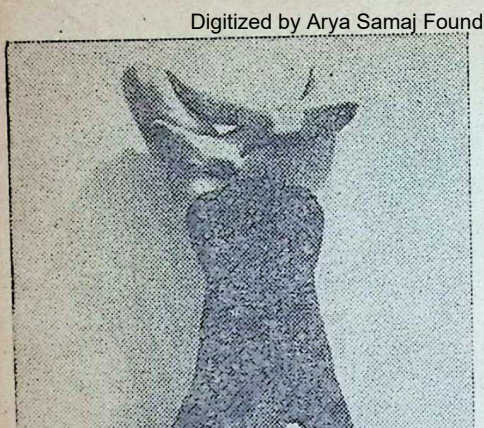

Fig. 2

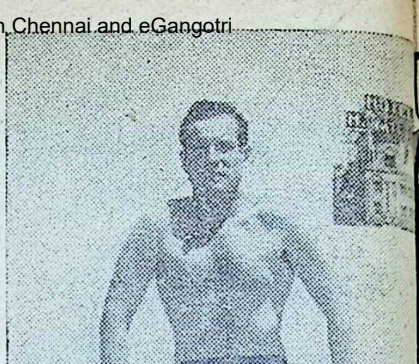

Fig.

empty stomach preferably before breakfast or before retiring in the evening several hours after eating.

The natural remedy outlined herein is not a sinecure and will require persistent dedicated determination, hard work and time. Also a great deal of self-control must be applied especially to avoid overeating. But the results will be well worth your efforts. Good luck!

Question:

My doctor informs me my myopia has increased. Can this be related to my pregnancy?

Answer:

A lack of sufficient calcium in the diet may cause myopia to progress because the coating of the eye (sclera) loses calcium which holds the molecules of the eye firmly in place. In pregnancy a woman requires additional calcium in the diet due to the demands of the fetus and unless the diet supplies adequate amounts this mineral there may be a tenden to myopia.

Question:

What is the best remedy for occ sional constipation?

Answer:

The same lack of common sense treating constipation that has be used for centuries still prevails. T intellect tends to be constipated well as the bowels. Witness the m riad patent medicines and laxati touted on TV, radio, and newspap advertisements as an example. M cases of occasional constipation c be speedily corrected through prop diet and exercise without the need any forcing measures. Be sure yo diet includes plenty of fresh fruit a raw vegetable salads (blended if th is any irritation). Drink a glass warm water upon arising, take lon walks daily, do the stomach tensi exercises, and above all keep yo mind poised.

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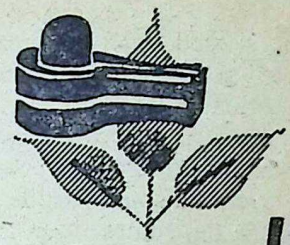

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

30. Bheemdev Arrives in Prabhas

THE news that Bheemdev was coming to Prabhas with his army raised the morale of the people immensely. Living under the protection of their god, they did not fear Hammir. What could even a powerful invader do against Lord Somanath who was capable of burning to ashes the great monster Tripurasur with his third eye?

The town busied itself with preparations to welcome Bheemdev like a triumphant victor. Every house, every street, was gaily decorated. New flags began to flutter on the top of every temple, while the streets resounded with music. Prayers were offered in the temples and every heart echoed one common feeling: the great warrior, Bheem, was about to come—Bheem, the destroyer of the invaders and the protector of the righteous.

Chaula climbed up to the tower on the roof of the temple and stood there watching the road to Patan. Her anxiety was betrayed by her eyes. Her young heart beat fast, because the great warrior Bheemdev was coming—Bheemdev, the ruler of Patan, the incarnation of God Rudra; Bheemdev who had saved her from the terrible *kapali*, was coming. He had lifted her up in his arms and she had been thrilled to her very being. That was the moonlit night, soft and caressing, when she had gone into the sea for a bath, naked. She still could recall her scream at the sight of the terrible *kapali*. And when she had regained her consciousness, what she had seen was a powerful face, with bright and attractive eyes.

What an unforgettable night! It was an amazing incident in her young life, and the memory of it still filled her with delight. Her imagination converted that incident into a new and fresh experience. That powerful man was now coming to save her

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Lord Somanath from the demon-like invaders.

Her eyes were fixed upon the horizon, eager to welcome the great Bheem. Indescribable feelings arose in her heart. The strong breeze blowing from the sea was thrilling every limb of hers. 'Here he comes, Rudra's incarnation, here he comes' was the refrain that throbbed in every vein of her lissom body.

For the last two days, surprisingly her image of Lord Somanath itself had changed. On his coiled hair had been placed a crown and on that a peacock feather. On his dark, handsome face could be seen goodness and bravery. His moustaches had been oiled and curled up, while his beard had been trimmed. On his body there was an armour of gold and from his shoulder hung a bow and an arrow. Lord Shambu of the three-pronged spe had now incarnated as Bheem, th great archer. His shoulder and h arms looked exactly as they had a peared that evening in the moonligh All her efforts to calm her swift beating heart were in vain.

In whatever direction she looke she saw people coming from Delwad and bullock-carts bringing foodgrai and other essential requirements fro Patan. They were followed by a lar number of horsemen, in rows of fo or five.

Before she realised what she w doing, she screamed aloud with d light. The cavalry was being led b Bheemdev Maharaj, himself riding magnificent white horse. The rays the sun reflected in the gold embro dered saddle, in the glitter of whic shone Bheemdev's impressive fac

There was a resounding shout of 'Jaya Somanath'

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full, dark and handsome, set in unflinching determination.

As the horsemen came nearer, she was able to see Bheemdev as Rudra Himself. The cavalry, the elephants and the infantry led by him snaked forward like a giant river.

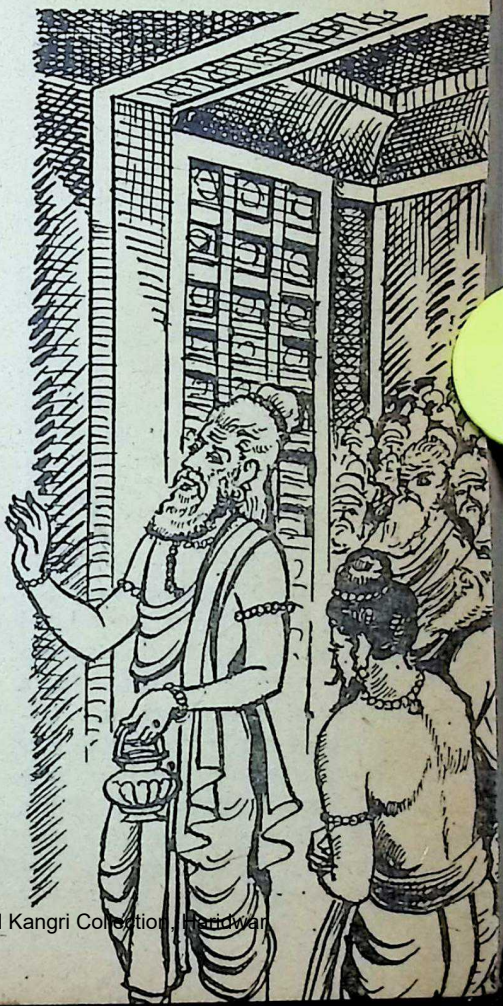
From where she was, she was able to see the wall of the lower fort. Gurudev who had gone to the main gate of Prabhas to welcome the ruler of Patan could be seen from there. With him there stood Shivarashi, enfeebled by a fast of penance which had already lasted for eighteen days and a number of other disciples, leading the townsmen.

Suddenly there was a resounding shout of 'Jaya Somanath' from the mouths of thirty thousand warriors who had responded to the call of Bheemdev Maharaj as he arrived near the fort. The whole atmosphere was electrified. Gurudev, his disciples, and the townsmen echoed 'Jaya Somanath' in response. A thousand drums broke the quiet that had prevailed only a little while before.

As he approached the fort, Bheemdev looked up to the top of the temple and for a moment his eyes were fixed upon the temple flag which was flying in its full glory. Then his gaze came down and fixed itself upon the lower balcony. Chaula's eyes met this gaze for a second or two, and she was overwhelmed with shyness. Bheemdev failed to recognize her and his gaze turned to Gurudev who was standing near the gate. Her heart stopped beating as she realised the difference between her own humble status as a *devdasi* and that of the ruler of Patan who had come there to destroy the invading Turks. Like one wounded, she screamed aloud and without looking back, rushed down the steps. Her great Lord Shiva had come there in person but she, unknown, unaccepted, was not fit for Him!

As she came down to the ground-floor, panting, she heard Gang*aa* call out, "Chaula, where are you running to?"

"Nowhere, mother, nowhere," she replied without stopping. But before she had gone a few steps, suddenly



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she stopped. Her heart beating fast, she rushed towards Gang*aa* and embraced her. "Mother, it will soon be midday. Whose turn is it to perform the dance today?"

"Why? I think it must be Kundla's turn."

"No, mother, I would like to dance today, now, rightaway."

"But are you sure that you will show up at your best, dancing in the middle of the day?"

"I do not care. I must dance now."

"We will fix your turn this evening. Will that not do?"

"No. I must dance now. If you do not agree, I shall kill myself."

"But Kundla will be offended."

"In that case, do your best to pacify her. But mother, please do not say 'no'. Let me do it."

It did not take long for Gang*aa* to understand the significance of all this excitement—Chaula's wide open eyes, the rapid rise and fall of her breast, and the scarcely concealed impatience in her voice. Without further argument, she said: "Very well, Chaula, get ready. I shall go and break the news to Kundla."

The joyous Chaula began her dance in front of Lord Somanath. Today she was offering worship to her Lord Shiva, about to go to war, that gave a special edge to her art. There was a new springiness in her feet and unwonted grace in her movements. Her eyes did not rest as usual on the image of Lord Somanath, but on the road leading to the shrine. She was certain Bheemdev would come to offer worship before the Lord, and that when he came, he would, without a doubt, recognise her. And she woul dance only for him.

The sound of the drums cam nearer and the shouts of men gre louder as they came closer. Gurude and Bheemdev entered first throug the gate of the inner fort. They wer followed by other kings, ministers an generals. Chaula felt her heart bea faster and faster. Her feet became un steady and her voice broke.

Gurudev and Bheemdev entered th dance-hall engrossed in serious con versation. Chaula found Bheem th same as before; the same face, th same eyes, the same gait. But toda the face was grave, the eyes were ster and the gait firm. This was not th Bheemdev of that night; this was a unknown and powerful warrior wh knew her not. Chaula's feet kep dancing, but her heart was silentl weeping.

When Gang Sarvagna and the grea Bheem entered the inner shrine of th temple together, Chaula's hopes wer dashed to the ground. Bheemdev's eye fell on her for a moment and mad her heart miss a beat. But his min was preoccupied; he might hav been looking at a stranger! He did no recognise her. Chaula was on th verge of collapse.

Bheemdev Maharaj and the ruler accompanying him offered worshi according to the rites. The backgroun for their worship was provided by th song sung by the dancer, like the deat song of a royal swan, piteous an heart-piercing.

As soon as all of them came out of the inner sanctum, Gurudev raised his hands appealing for complet silence. Everybody fell silent; only th

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dance and the music continued according to the traditional practice. Bheemdev, without looking at the singer, called out in a loud harsh voice demanding that the music be stopped. Chaula's song and dance stopped abruptly, like the half-uttered words of a dying man.

"Devotees of the Lord," said Gurudev in his slow solemn voice, "Lord Somanath has created this crisis in order to test us. In eight or ten days, the enemy will arrive at our gates. From today onwards, I entrust all the authority that I enjoy over this abode of Lord Somanath to Bheemdev Maharaj. Everyone of you must carry out his orders implicitly. He is completely devoted to Lord Somanath, and in turn is blessed by the Lord."

There was pin-drop silence as he finished. It was as if for the first time everyone present had come to realise the full gravity of the imminent danger.

"I am only an instrument and I shall do as the Lord Somanath desires," said Bheemdev in his deep and authoritative voice. "A most dangerous enemy is knocking at our doors, and his ability to destroy is very great. With God's blessings, we shall be able to overcome him."

He paused a little and let his eyes rest upon everyone. As before he saw Chaula, but there was no warmth of recognition in it. Then he resumed, "During the last two days some ships have come from Cambay and have entered the harbour. Tomorrow some more will come. All the citizens—Brahmans, women and children—must leave Prabhas. They may take away with them their belongings if they wish, but they must leave behind their stocks of food. My troops will live in the homes of all who have left."

Then he turned to his minister and said with an authoritative gesture, "Vimal, see to it that the whole city is vacated in the shortest possible time. And, Gurudev, please have this music and dance stopped at once. Only after Hammir is vanquished with Somanath's blessings shall these ceremonies be resumed in this temple."

And with a parting glance of irresistible authority, Bheemdev left the shrine accompanied by Gurudev and the kings and the ministers.

[To be continued]

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OUR BOOKSHELF

WEALTH, CAPITAL, MONEY AND CREDIT. By S. Mahalinga Aiyar. Published by B.G. Paul & Co., Madras. pp. 212; Price: Rs. 6.

THE author S. Mahalinga Aiyar was the Chairman of the Kumbakonam Bank Ltd., and the present book is a fruit of the knowledge and experience he derived in that capacity. He describes in detail the sources not only of money supply but also of finance. He describes how banks create credit; how central banks create money and regulate the supply of credit; how insurance and joint stock companies obtain finance.

He proceeds to discuss the problems created by supply of money, such as liquidity, inflation and incidentally discusses taxation which brings about a 'transfer' of money incomes.

This is only, however, half the picture. Having been a practical banker, the author possibly has no inclination to discuss monetary theory. He does not consider what the people do with the money; why, for example, sometimes money 'sits' and why sometimes it is on wings. Perhaps, like classical economists he believes that money is only a veil.

Indeed he goes further. Money is not merely a veil; it is an illusion. The author has a point of view regarding wealth, which he expresses in the following quotation from the Upanishads:

"Not by industry, nor by progeny, nor by wealth but by renunciation alone did they attain immortality."

The book will serve as a general introduction to the general reader. The style is simple. The general get-up of the book is also nice.

—*K. M. Munshi*

JNANA SUDHA: The Hidden Essence in Vedanta. By Swami Paramananda Tirtha. Published by N.R. Krishnan of Geeta Discourse Committee, 4/110 Shakuntal, Sion, Bombay-22. 3[illegible] pages. Price not mentioned.

THIS book is a verbatim reproducti[illegible] of the lectures on several aspects [illegible] Vedanta which the enterprising Swa[illegible] delivered to an admiring audience i[illegible] Bombay who derived from him know[illegible]ledge of 'the way for the highest rea[illegible]sation and the noblest spiritual expe[illegible]ence and enlightenment.' The lectur[illegible] are encyclopaedic, covering all aspe[illegible] of Hindu religion and philosophy a[illegible] their language is direct and telling. T[illegible] Swami is unsparing in his criticism [illegible] forms of belief and ways of life whi[illegible] taint the thoughts and actions of [illegible] hearers. The book bears ample eviden[illegible] of his wide reading and comprehensi[illegible] understanding and is well worth a d[illegible]criminating study.

—*Prof. P. Sankaranarayan[illegible]*

YOGA IN MODERN LIFE. Publishe[illegible] by the Yoga Institute, Bombay-5[illegible] pp. 224. Price: Rs. 20.

THIS is a collection of papers receiv[illegible] for the second Symposium on Yoga [illegible]ganised by the Yoga Institute of S[illegible] Yogendra. The contents are group[illegible] under three heads: Yoga of the Pa[illegible] Yoga in Modern Civilisation, and Ev[illegible]luation in Yoga. There are articles pu[illegible]porting to deal with Yoga in the Ve[illegible] and in the Upanishads. Necessarily t[illegible] writings are of varying quality.

The Yoga of Saints by Sri S.V. Da[illegible]dekar is well-thought-out and draws [illegible] clear distinction between the line pu[illegible]sued by saints of Maharashtra e.g. Jnanadev, Tukaram, etc. and the Patan[illegible]jala Yoga. Sri Yogendra's survey [illegible] Yoga Literature and Modern Centres [illegible] informative, though not complete.

—*M. P. Pand[illegible]*

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THE ETERNAL LAW. By R. Krishnaswami Aiyar. Published by Ganesh & Co., Madras-17. Price: Rs. 4.

THE volume under review is by an orthodox veteran student of Indian philosophic thought who has attempted to present what he believes to be the fundamental and unchanging principles of Hinduism which he calls Sanatana Dharma.

The author attempts to give rational justification for some of our outmoded social institutions and doctrines. He defends the caste system. He is of opinion that the *shastras* are infallible and that the rules of Sanatana Dharma are "coeval with time and coterminous with space." God himself, according to our author, cannot make an untouchable body touchable except "after the passing away of the present body." It is difficult to agree with the perspective presented by the author.

It is the tolerance and catholicity of the Hindu faith that has preserved it through ages. The genius of Hinduism is that it is comprehensive, catholic and concrete with doctrines. It is a growing tradition, with a wonderful absorbing power, hence it is able to assimilate all into its rich heritage.

—*Dr. P. Nagaraja Rao*

GUIDE TO MEDITATION. By Shantikumar Bhatt. Published by Smt. Nirmala S. Bhatt, Shantaben Patel's Estate, Goregaon East, Bombay-63 (NB). Price: Rs. 5.

THE author has ably given the guidance for those who aim at the perfection of the mind as well as spiritual practices. The book is remarkable for down-to-earth treatment of the subject, its scientific interpretation of Yoga terminology and practical guidance.

The subjects dealt with in the book are —significance of meditation, preliminary practices, self-restraint, observances, postures, abstraction, concentration and meditation, aids to meditation, obstacles in meditation, positive virtues, mind and soul, great thinkers, viewpoints on meditation, etc.

SRI AUROBINDO AND THE MOTHER ON LOVE: Quotations selected and presented by Pavitra (P. B. Saint-Hilaire). Published by Sri Aurobindo Ashram, Pondicherry-2. Price: Rs. 3.00.

"YOU are literally bathing in an atmosphere altogether vibrant with divine Love and you are not aware of it!" says The Mother, and yet, the theme of Love happens to be a nucleus of the Integral Yoga of Sri Aurobindo and The Mother. That the antonym of death is not life but love, assumes the greatest exaltation in Sri Aurobindo; if in the epic legend, death missed its mark in an individual life by the love of Savitri, in Sri Aurobindo's Vision, "Some day surely, the world too shall be saved from death by Love"—the manifestation and the realisation of Divine Love. The present work, a compilation of extracts from the works and utterances of Sri Aurobindo and The Mother, including a few poems by Sri Aurobindo and lines from his epic *Savitri*, treats love in its several aspects and levels, from the most crude physical expression of the same to the mystery of its play behind Evolution itself.

The introduction of the compiler, who happens to be the Director of Sri Aurobindo International Centre of Education at Pondicherry and hence, is devoted to that remarkable experiment in Sri Aurobindo's Integral Education, is a valuable exposition of the theme of Love, written particularly in concern to the psychology of children and students.

—*Prof. Manoj Das*

THE ARYAN ECLIPTIC CYCLE, pp. 442. Price: Rs. 25.

ARE THE GATHAS PRE-VEDIC? pp. 126. Price: Rs. 7.50.

IS THE SO-CALLED YOUNGER AVESTA REALLY YOUNGER? pp. 104. Price: Rs. 6.50.

By H.S. Spencer. Published by H.P. Vaswani, 1 Rajkamal, Poona-2.

THESE three works embody the researches carried on by the author, under [illegible] circumstances, during the last

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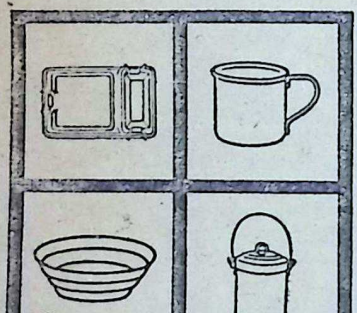

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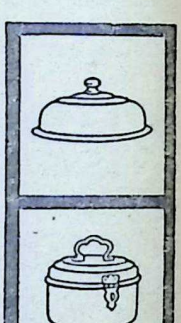

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two decades and more on the background, history and contents of the Avestan Scriptures. The first book attempts to trace the migration and religious development of the Aryans from 25628 B.C. to 292 A.D., the period when the equinoxical point—the point of intersection of the Ecliptic and the Equator—has made a full circle in the reverse direction from the last quarter of Meena Rasi, Revati Nakshatra, back to the first part of the Nakshatra Ashvini. The author seeks support for his conclusions from the Avestan and Vedic literature, the *Bible* and the *Koran*. He also seeks to delimit the earlier and later writings in the Avestan literature and to fix the times of Zarathustra (7129-7009 B.C.). He shows how the Arctic regions were inhabitable between the 25628 and 10000 B.C. and discusses why the Indo-Aryans proceeded to Central Asia instead of to Europe and America and how they surpassed the other surrounding races (Turanian and Semetic) in civilisation and culture etc.

Drawing upon internal evidence in the Vedas and the *Avesta*, the author shows in the second book how the hymns in the Veda are mostly pre-Zarathustrian though there are some which are clearly post-Zarathustrian and he refutes the arguments of scholars who have sought to prove that the *Gathas* are pre-Vedic.

Are the *Gathas* alone the direct Teachings of the Prophet and the rest of the *Avesta*—Yasna and Yashts—later additions? The writer examines the question at length in the third book and concludes that the whole of the *Avesta* constitutes the Teaching and is to be venerated as such. It is a pity that some portions of this book should be marred by a spirit of deprecation of other traditions e.g. Hinduism.

—*M. P. Pandit*

INDIAN FEUDALISM (C. 300-1200). By R. S. Sharma. Published by University of Calcutta, Calcutta. 1965. Price: Rs. 15.

STUDIES in Indian feudalism have been few and far between. Here is a remarkable study, well-thought-out, documented and readable. It discusses the first phase (300-750); feudal polity and economy in three kingdoms (Pala, Pratihara and Rashtrakuta) during 750-1000; and the heyday, climax and decline of political feudalism (1000-1200). Comparing Indian feudalism with its European counterpart, the author observes: The main characteristics of European feudalism, the self-sufficient economy buttressed by lack of commercial intercourse, and the rise of landed intermediaries leading to the subservience of the peasantry prevailed in India," (p. 271) in spite of dissimilarities between the two systems. The land grants to temples and Brahmans under the Guptas saw the beginnings of the system. From the 8th century, proprietary rights were transferred to the donees. In the 11th and 12th centuries numerous political units were held largely by secular and religious donees, who "enjoyed the gift villages as little better than manors" (p. 273). The two Appendices relate to the land system in mediaeval Orissa and fortified settlements under the Palas and Chandellas. This stimulating and indispensable volume is provided with a full Bibliography and an Index. One of the misprints that cannot be overlooked is Proprietory for proprietary on p. 273.

—*Prof. R. Sathianathaier*

ANANDAMAYA. By C.M. Srinivasan. Published by Aiyar and Co., 2 Sadasiva Iyer St., Madras-6. pp. 208. Price: Rs. 4.

THIS is a didactic work of fiction woven round the hero Ananda, an ideal son, friend and teacher. It portrays the historical and spiritual history of India, especially of South India, during the last sixty years. Though the language needs to be revised in places and the interest of the reader flags where there is too much of dissertation, the book on the whole provides good reading for young students.

—*M. P. Pandit*

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SANSKRIT

SRI RAGHAVA-YADAVIYAM. By Arasanipalai Venkatadhvari. Published by The Little Flower Co., 8, Ranganathan Street, T. Nagar, Madras-17. Price: Rs. 1.75.

THE publishers deserve all congratulations for having brought out for the first time this rare work of Venkatadhvari, the celebrated author of *Visvagunadarsa, Uttara Champu* and other *kavyas.* This work was in vogue among the old *pundits* of the Madras State. But it was left out in the curricula of modern Pathasalas because of its terse style, with the result that even *pundits* do not know of its existence. It consists of 30 verses which, when read as they are, narrate the story of Rama and read in the reverse order, tell us the story of Lord Krishna. To overcome the difficulty of the style, the author himself has written a commentary which has been printed along with the text. An English translation of the verses is given in the end. It is hoped that the work will be widely read and appreciated by *pundits* and scholars.

—*Acharya S. S. Sastri*

KANNADA

SWATANTRAYA VEERA SAWARKAR. By Mattur Krishnamurty. Published by Guruguha Prakashan, 1367, Shri Ramapur, Bangalore-21. 80 pages. Price: Re. 1.

THIS brochure is a biography of the great revolutionary, Veera Sawarkar whose very name struck terror in the heart of British Imperialism and whose avowed aim was to free the motherland. He inspired the youth with his fiery speeches and writings and his consecrated life was a model to the freedom fighters. Singing the glories and exploits of such a visionary is a welcome attempt and Sri Krishnamurty has accomplished the task creditably. His style is good, narration fascinating and the account of the incidents in the life of Veera Sawarkar, vivid. Especially the Kannada rendering of three from among Veera Sawarkar's letters has added to the worth of the book. One would, however, desire that the author should have consulted some scholar knowing both Kannada and Marathi for a correct pronunciation and spelling of names of individuals and places. Expressions like Babu Sawarkar, Maji Janmadheta are jarring on the ears. We believe that this short sketch is a harbinger of future great works in Kannada on the life of the peerless patriot.

—*Prof. B. R. Kulkarni*

VIMARSAMRTM. By Sri Paripurna Prakasananda Bharati. Published by B. Venkateswararao, Pcihhiah, Inkolu. pp. 146. Price: Rs. 5/-.

THIS collection of essays covers a variety of subjects, astronomy, medicine, mathematics, philosophy and spiritual practices. The treatment is set in the traditional learning and style and at times naive.

Though traditionally the cause of the seasons is said to be the moon, the author points out that it should be both the sun and the moon—two are required to create anything. While supporting the view regarding the motion of the earth, he reconciles himself to the view that Appiah Dikshita's refutation of Aryabhatta's standpoint that the earth moves was made in a different context altogether.

There are interesting essays on Zero which though *sunyam* is *poornam,* and on the place of Numbers, *sankhya,* in philosophical science.

In the essay on the Glory of the Mind, the author points out that this world is the work of a mind full of consciousness and goes on to describe the consciousness as Sri Vidya in thought, word, and deed. He mentions Sri Lalitasahasranama as Sri Vidya in word, the Pancadasi Mantra as Sri Vidya in thought and the Sri Chakra and its worship as Sri Vidya in deed. He sees Sri Vidya in its three aspects as an embodiment of nine *rasas* of the *Alankarikas.*

—*M. P. Pandit*

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NOTES & NEWS

SRI LALITHA SAHASRANAMA KOTI ARCHANA

TO stem the crisis of character surging at the moment and alleviate the many forms of untoward happenings affecting people in general and Bharat in particular, Swami Santhananda has proposed to have Sri Lalitha Sahasranama Koti Archana for the Goddess Sri Bhuvaneshwari in the Adishtana of Sadasiva Brahmendra at Pudukkottai at the rate of one lakh *archana* per day in a period of hundred days. It is the Swami's wish that the entire cross section of people all over India should participate in this 'Koti Namayagna' and ensure peace and prosperity, averting the threatening evils in coming months.

All devotees are requested to participate in this unique Yagna:

Detailed particulars are furnished below:

(1) Laksharchana for an individual or family to be done in one day including Navavarna Puja Rs. 800; (2) Half a lakh Archana for an individual or family to be done in one stretch Rs. 450; (3) Quarter lakh Archana Rs. 250; and (4) Single Sahasranama Archana Rs. 12.

Prasadams with gold pendant of Bhuvaneshwari Chakra for Laksharchanas and silver pendant for Sahasranama Archana will be sent to the persons promptly.

Remittances may be made to the Secretary, Adhishtanam, Bhuvaneshwari Nagar, Pudukkottai, giving the person's name, Gotra and Nakshatra.

ASTHIKA SAMAJ

THE Asthika Samaj, Matunga, is currently celebrating the *Thaipoosa Mahotsava* and *Navagraha Prathishtha* from January 6, which will last up to 1st February, 1967. On all these days Brahma Sri Ananthrama Dikshitar of Sengalipuram conducts discourses on 'mad Skandam.'' Special programs will be conducted in connection the Thaipoosa Mahotsava from 19th 26th January and special worship connection with the installation of Navagrahas will be held on the from 20th to 23rd January 1967. D tions will be gratefully accepted.

MUNSHIJI FELICITATED

ON 29th December 1966, a function arranged in the Gita Mandir of Bhavan to felicitate our Kulap Munshiji on the eve of his 80th birth A number of distinguished people present at the function to offer their citations and convey their wishes many happy returns of the day to Speaking on the occasion, Dr. R. Diwakar wished a long life to Kulap so as to be able to serve the Bha Prof. J. H. Dave, Hon. Director of Bhavan, following Dr. Diwakar, wi Shri Munshiji a long life to be abl give us many more volumes of *Krish vatara,* which is one of the finest se historical novels ever written in Eng in such an elegant style. He was foll ed by Dr. A. S. Gopani, the senior member on the academic staff of Bhavan. Outlining the salient feature the goal for which the Bhavan stood its phenomenal achievements in the of Sanskrit and Ancient Indian cul Dr. Gopani, felicitated Bapaji and that the Bhavan shall for ever rema living monument of his name and f Equating Bapaji's mission with tha Adi Sankaracharya, Dr. Gopani pa glowing tribute to his varied attainm in a number of fields. At the end of function, Munshiji who was vis moved, presented Dr. Gopani wit bouquet of flowers as also to Shri R nath; and to Shri Shivaramakrishnan Registrar of the Bhavan, praising all three for their loyal and distingui services.

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RESOLUTION PASSED

This All-India Colloquium on Ethical and Spiritual Values as the Basis of National Integration, consisting of representatives from various parts of the country, and belonging to various sections of society hereby

RESOLVES THAT:—

(A) With a view to consolidating and continuing the work which this Colloquium has started, the following members constitute a Committee, as a continuing body of the colloquium to carry out its aims and objects and to give shape and form to the main question of National Integration in all its aspects as discussed by the Colloquium:

1. Dr. K. M. Munshi, Chairman.
2. Dr. R. R. Diwakar } Co-Chairmen
3. Swami Ranganathananda } Co-Chairmen
4. Sri Jagjiwan Ram, Union Minister for Labour and Employment.
5. Sri M. C. Chagla, Union Minister for External Affairs.
6. Sri C. Subramaniam, Union Minister for Food and Agriculture.
7. Sri V. V. Giri, Governor of Mysore.
8. Dr. Karan Singh, Governor of Jammu & Kashmir.
9. Sri Morarji Desai, Chairman, Administrative Reforms Commission.
10. Sri M. C. Setalvad, Former Attorney-General.
11. Smt. Lilavati Munshi.
12. Prof. M. S. Thacker, Member, Planning Commission.
13. Sri K. Santhanam, Chairman, Integration Sub-Committee of the Gandhi Centenary Committee.
14. Sri N. H. Bhagwati, former Vice-Chancellor of Banaras Hindu University.
15. Sri K. P. S. Menon, former Ambassador to China and U.S.S.R.
16. Sri H. M. Patel, I.C.S. (Retd.).
17. Sri V. K. Gokak, Vice-Chancellor, Bangalore University.
18. Sri P. H. (Rao Saheb) Patwardhan.
19. Justice Tek Chand, Chairman, Prohibition Committee.
20. Prof. C. N. Vakil, Economist.
21. Sri Durgadas, Journalist.
22. Dr. K. G. Saiydain, Director, Asian Institute of Educational Planning & Administration, New Delhi.

23. 24. 25. 26. One representative each of the Bharatiya Vidya Bhavan, Sanskrit Vishva Parishad, Gandhi Smarak Nidhi and Ramakrishna Mission Institute of Culture.

(B) 1. Sri S. Ramakrishnan, Executive Secretary, Bharatiya Vidya Bhavan, Bombay.
2. Prof. P. Sankaranarayanan, Director, Bharatiya Vidya Bhavan, New Delhi and
3. Sri M. P. Zaiwala, Secretary, Gandhi Smarak Nidhi, Bombay, shall be the Secretaries of the Committee.

(C) This Committee shall have powers to co-opt.

(4) The main object of this Committee shall be to consolidate and continue the work of this Colloquium and take all such steps as may be necessary to that end by:

(i) continuing to focus the attention of the country on ethical and spiritual values as fundamentals to National Integration and national welfare,
(ii) finding out ways and means of contacting and co-ordinating the efforts of others in the country in this field,
(iii) evoking the enthusiasm and co-operation of all sections of the people for implementing the programmes of this Colloquium.

RAMANA JAYANTI CELEBRATION

UNDER the auspices of the Ramana Jayanti Celebration Committee, the 87th Birthday of Ramana Maharshi was celebrated at the Bharatiya Vidya Bhavan, Bombay, on Friday, 6th January 1967. Sri Arthur Osborne presided.

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There were devotional music and speeches by eminent speakers.

SANSKRIT SAMMELAN IN GOA

THE Second All-Goa Sanskrit Sammelan was held at Margao on December 25, 1966, under the presidentship of Sri Marthand Shastri Dixit. Sri K. D. Nayak welcomed the gathering. The venerable president, speaking in simple Sanskrit, pleaded for a proper place for Sanskrit in national life. Sarvasri M. D. Paradkar of the Bombay University, Vasant Gadgil of Poona and V. T. Gune of the Department of Archaeology took part in the discussion on 'The Three-language Formula and the Place of Sanskrit.' Sarvasri N. P. Sukerkar and D. B. Upadhye also spoke. The pupils of Shanker Pathasala of Kavalem put on boards 'Saubhadram,' in Sanskrit, written originally in Marathi by Sri Anna Kirloskar. The students of Mahila and Nutan Marathi Vidyalaya, Margao, also presented a variety entertainment programme.

SARAL SANSKRIT EXAMINATIONS

THE Sarāl Sanskrit Examinations conducted by the Bharatiya Vidya Bhavan will be held on March 4 and 5, 1967 at all the examination centres in the country, except those in South India. The examination dates for the centres in South India are March 11 and 12, 1967.

BHAVAN'S COIMBATORE KENDRA

THE Bhavan's Academy of Foreign Languages in collaboration with the Max Muller Bhavan, has started the German Language classes at Bhavan's Coimbatore centre.

MADRAS KENDRA

MR. D. VOLLPRECHT, Director, Max Muller Bhavan, New Delhi, recently gave away prizes and certificates to successful students of the German Language examinations conducted by the Bhavan's Madras Kendra. Sri K. Balasubramania Aiyar, Hon. Secretary of the Bhavan's Madras Kendra, was present. Sri Rajnikant Mehta proposed a vote of thanks.

INDOLOGICAL LECTURES ON BANABHATTA

IN connection with the Bhavan's 2 Foundation Day Celebrations, a serie three lectures were delivered by emi scholars on Banabhatta on the 3rd, and 5th of this month at the Bhavan

Prof. R. P. Kangle delivered his ture on "Banabhatta as a Literary Arti He pointed out the literary merits demerits of Banabhatta and emphas that in order to be able to apprec Bana, one must not only be well ver in Sanskrit but must be ready to ju it by its own standards.

Prof. G. C. Jhala in his lecture "Banabhatta's Poetry—Its Amplitu revealed that Bana's poetic imaginat was very subtle, apt and all-compreh sive. His manner of descriptions is paralleled.

Dr. P. S. Sane in his lecture on " Personality of Banabhatta" pointed that he had rich and varied experie in life. He, unlike other Sanskrit auth has left sufficient details of his pers life. He is the first one to write a pr romance in Sanskrit.

BRAHMAKARMODAYA PATHASHALA

ON the 3rd instant, a new unit of Bhavan's Mumbadevi Sanskrit M vidyalaya was inaugurated by Kula Munshiji. Named Babulnath Kika Kushal Brahmakarmodaya Pathash this new wing will impart adeq knowledge to students of the M vidyalaya in priestcraft (*pourohit* It has been made possible to start unit out of the donation of Rs. 30 given to the Bhavan by the Babul Temple Trust of Bombay.

B. J. COMPETITION

THE entries to our Essay Competi "Swami Dayananda Saraswati's Co bution to Spiritual Revival in India" being examined by competent ju The results will be announced as s as possible.

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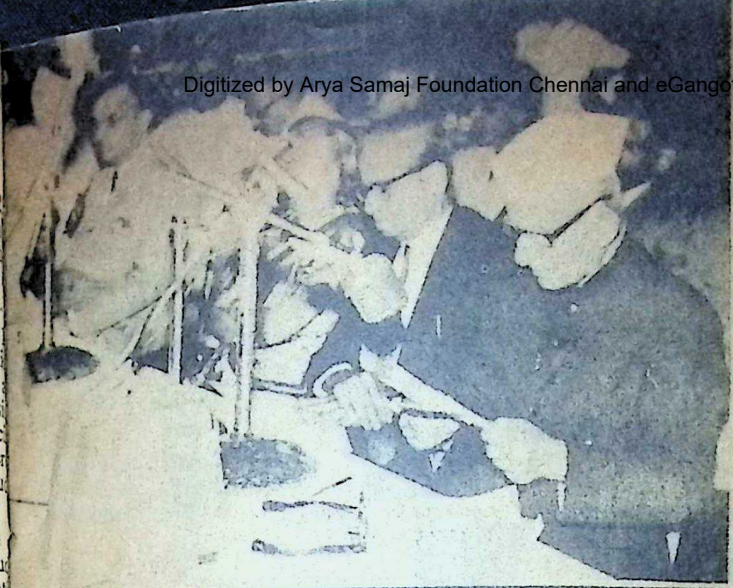
PHOTO NEWS

BHAVAN'S
20TH CONVOCATIO



Kulapati Munshiji coming the gatherin

Smt. Lilavati Mu reading the Citations.

Sri P. B. Gajendraga offering the Shawl Pt. Daivarat Sharma.

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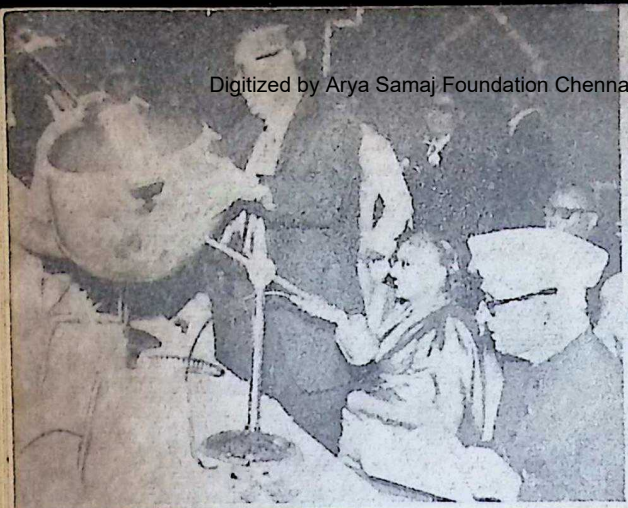

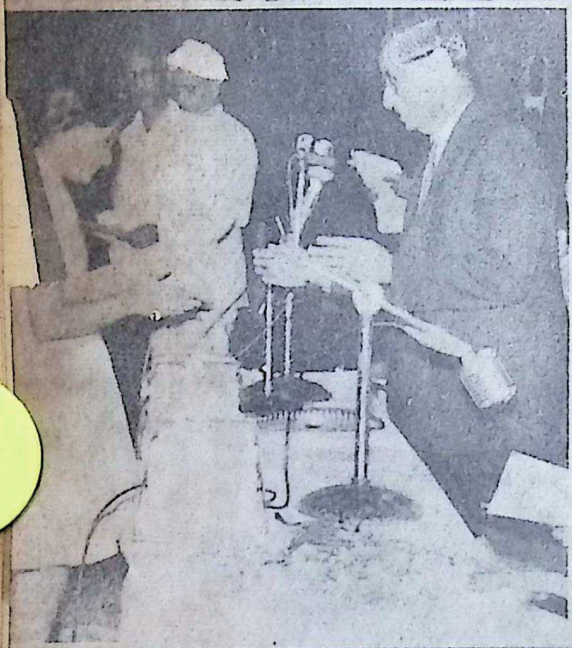

Top Left

Kum. Kumud Jain of Bhavan's Sangeeth Shikshapith receiving the prize of Tambur.

Top Right

Fr. Zacharias Nadackal of the Bhavan's Rajendra Prasad College of Mass Communications and Media won the "Times of India" Gold Medal.

Side

A saral Sanskrit student receiving the diploma.

Bottom

Sri Gajendragadkar releasing Bhavan's new publications.

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Top

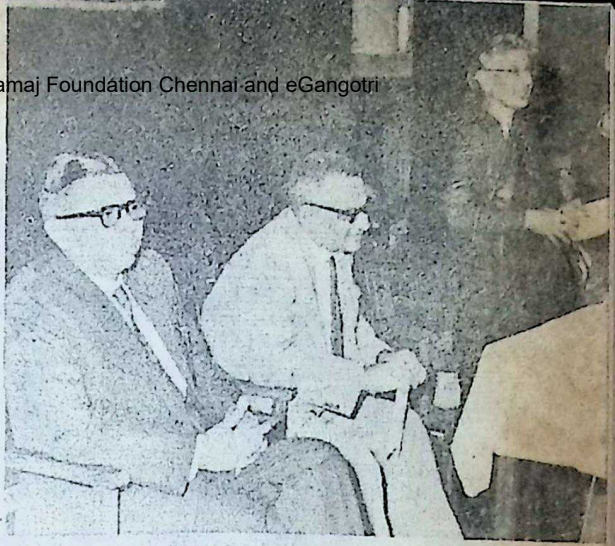
Smt. Lilavati Munshi presided over the College Day of Bhavan's N. M. College of Arts and N. M. Institute of Science, Andheri.

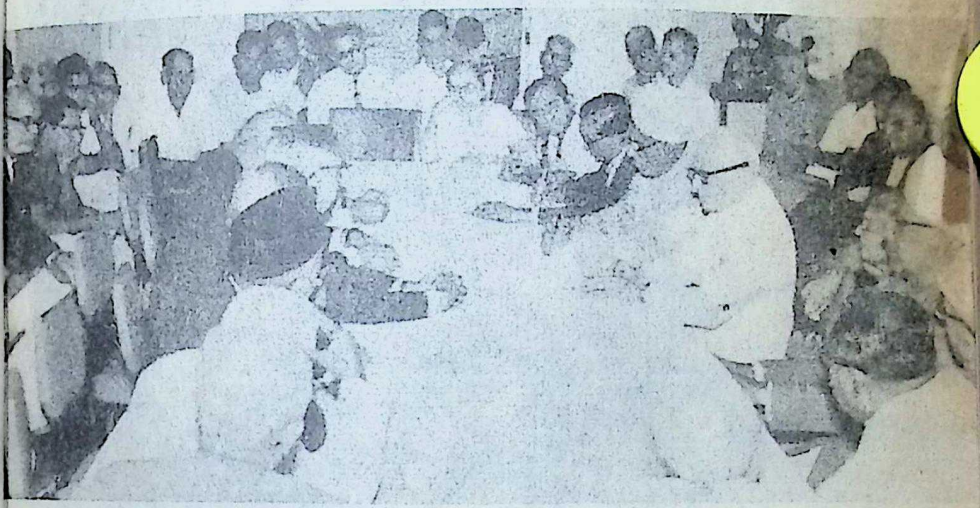
Middle

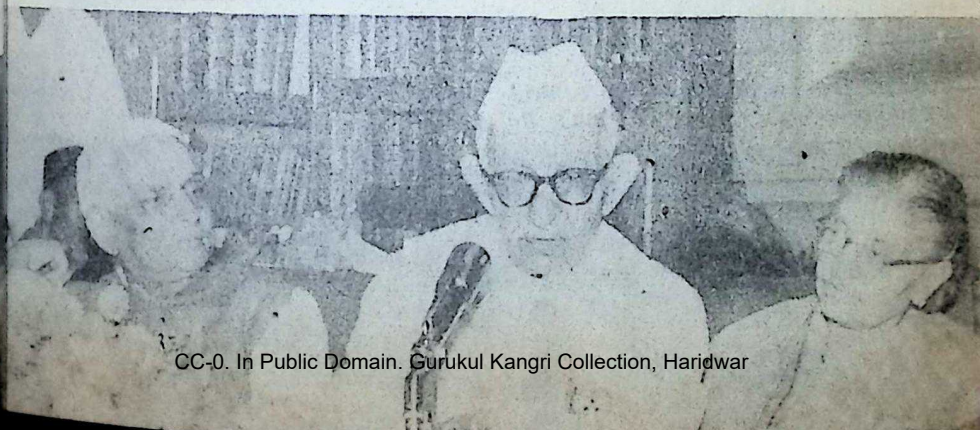
Heads of Departments, Office – Bearers of the Central Bhavan and Kendras in Conference.

Bottom

Kulapati Munshiji was felicitated on his entering his 80th birthday.







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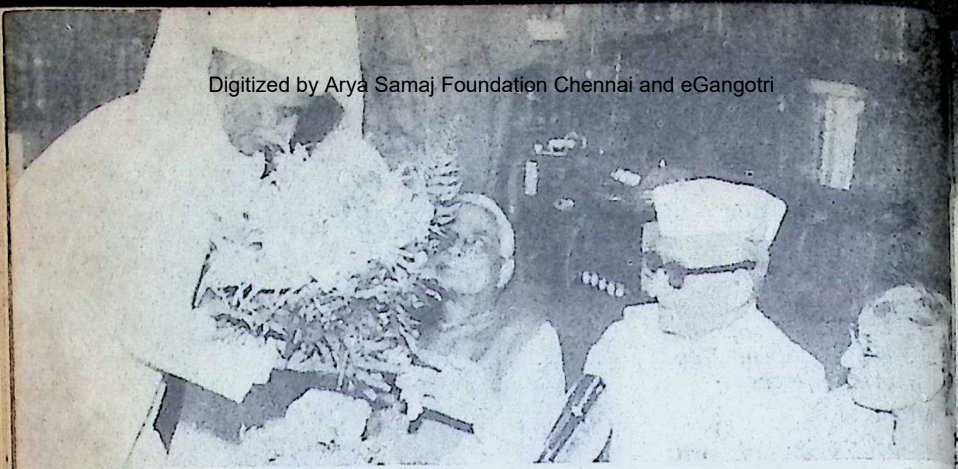
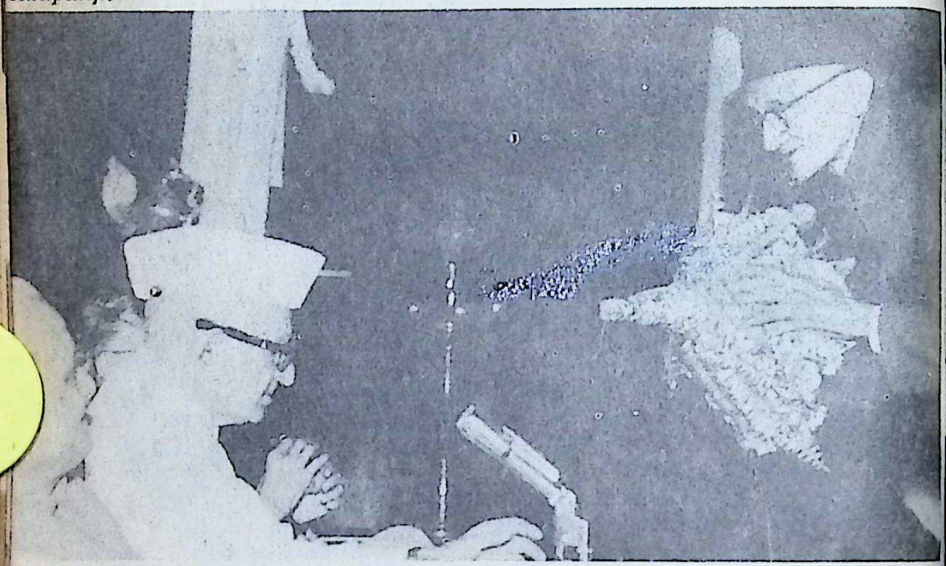
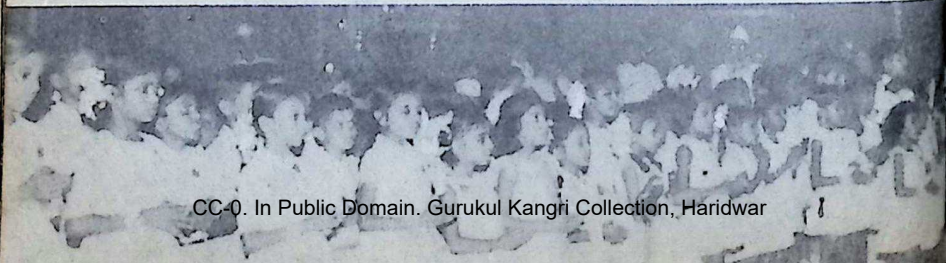


Ramnath, the first employee of the Bhavan, still in service paying his respects Kulapatiji.



Dr. Gopani, Professor of Bhavan from its very inception, paying his respects to Kulapatiji.

The All-India Colloquium on Ethical and Spiritual Values began with a pra by the children, pupils of Bhavan's Bal Mandir School.



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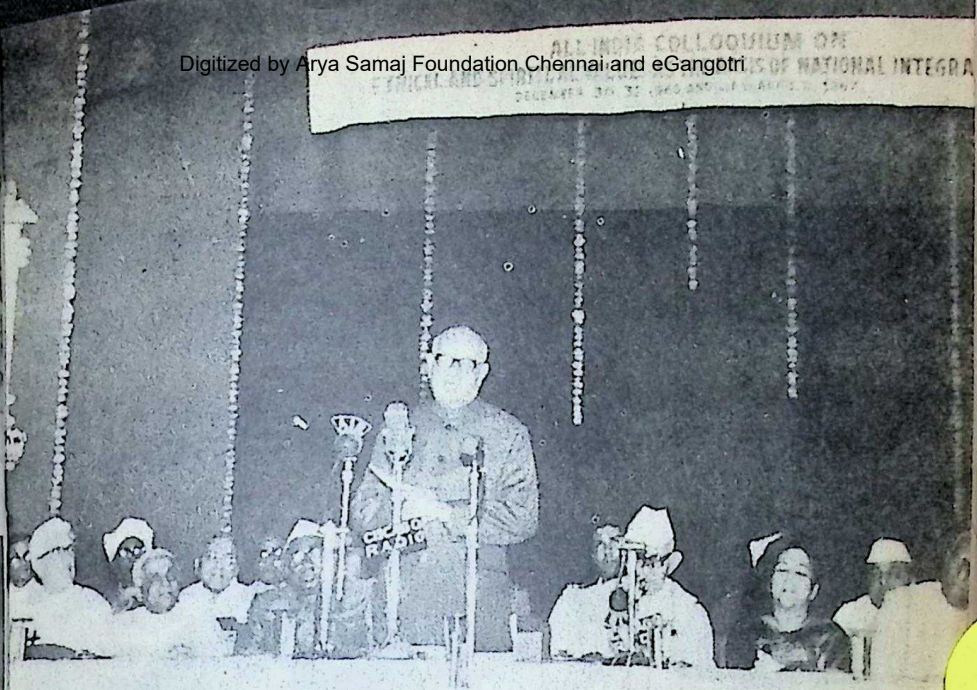

Dr. P. V. Cherian, inaugurating the Colloquium.

Dr. Zakir Husain, Vice-President of India, presided over the concluding session of Colloquium.

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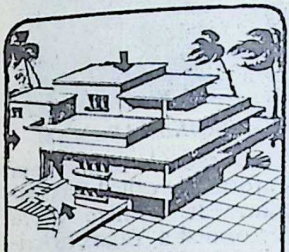

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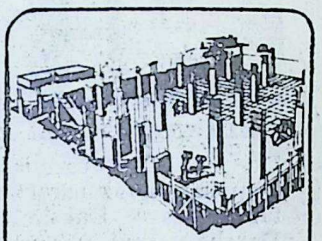

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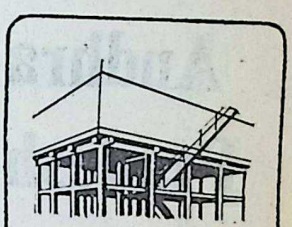

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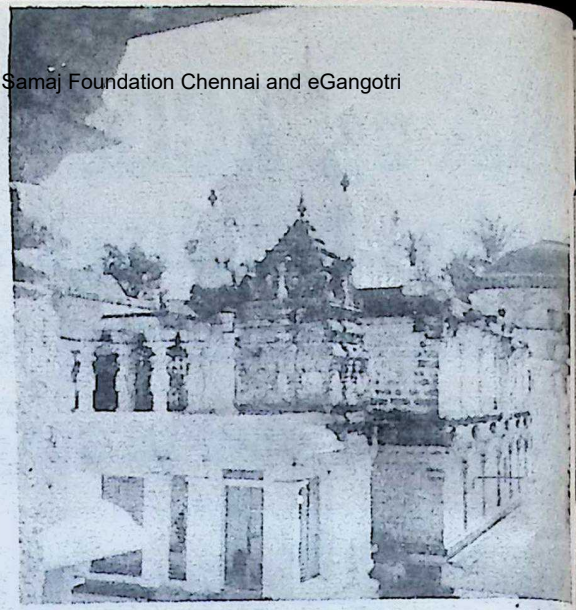
Welcome to Andhra Pradesh



BHIMESWARA TEMPLE—DRAKSHARAMAM.

Do not miss to visit the sacred Bhimeswara Temple at Draksharamam, formerly called Dakshatapovana or Dakshavatika. It is here where Daksha is said to have performed a Yagna (Sacrifice) without inviting Lord Siva. Daksha's daughter who was married to Siva made her appearance and burnt herself in the sacrificial fire. Sage Vyasa is said to have installed a Linga in this place and this event is commemorated by an annual festival in February-March. The seven sages, Kasyapa, Atri, Gautama, Bharadwaja, Viswamitra, Jamadagni and Vasista are said to have worshipped the God here and also taken out the seven tributaries of the river Godavari. The Temple depicts a perfect and harmonious blend of both the Chalukya and the Chola styles of temple architecture. The epigraphy on the walls of the temple is perhaps the richest amongst all the temples of Andhra.

ROUTE :—Draksharamam is about 18 miles from Kakinada, a district headquarters of Andhra Pradesh. Bus service is available from Kakinada to Draksharamam. To reach Kakinada by train, one has to change at Samalkota (on Madras-Calcutta Railway line) and proceed by train or bus.

For further particulars please write to :—

THE DIRECTOR OF INFORMATION AND PUBLIC RELATIONS,
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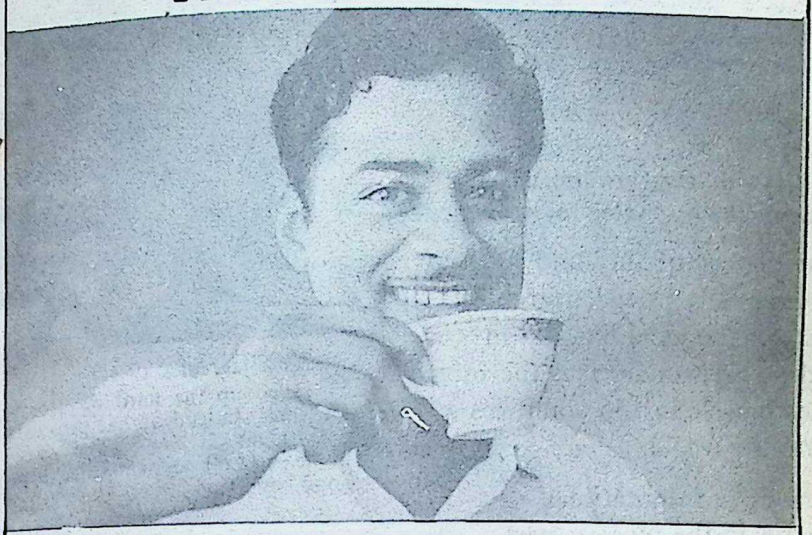

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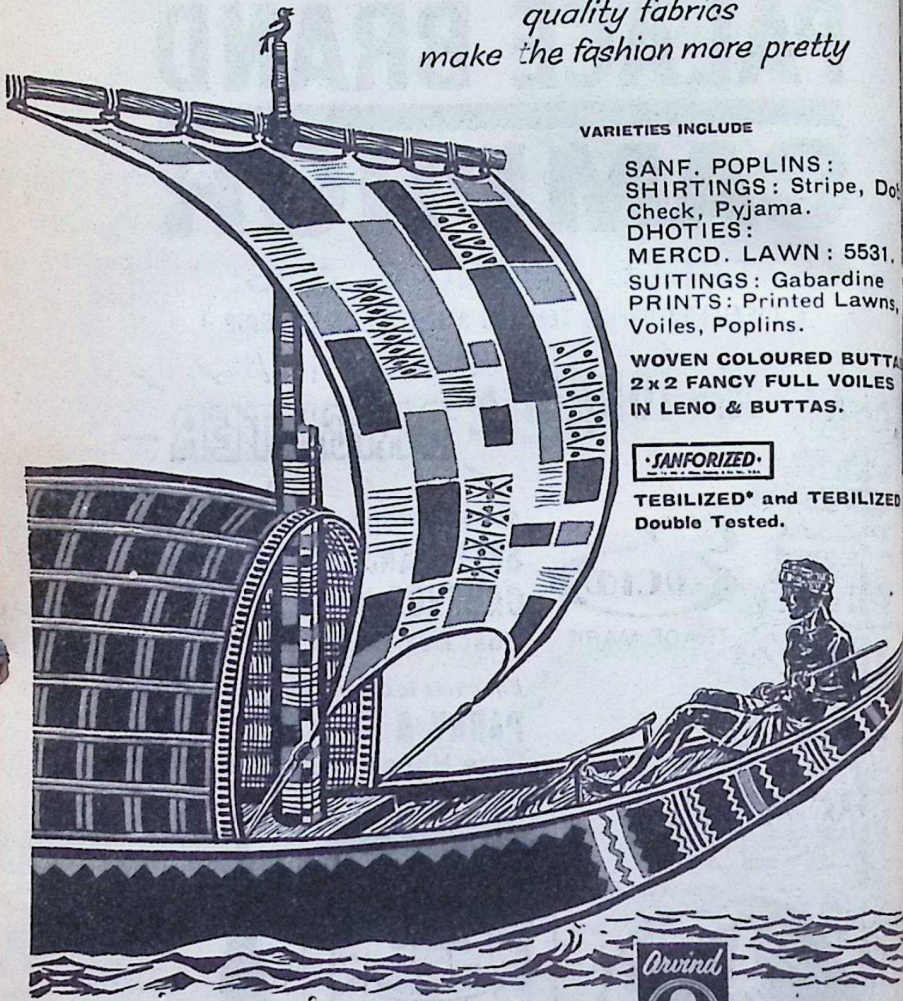

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(Manipuri Dance)
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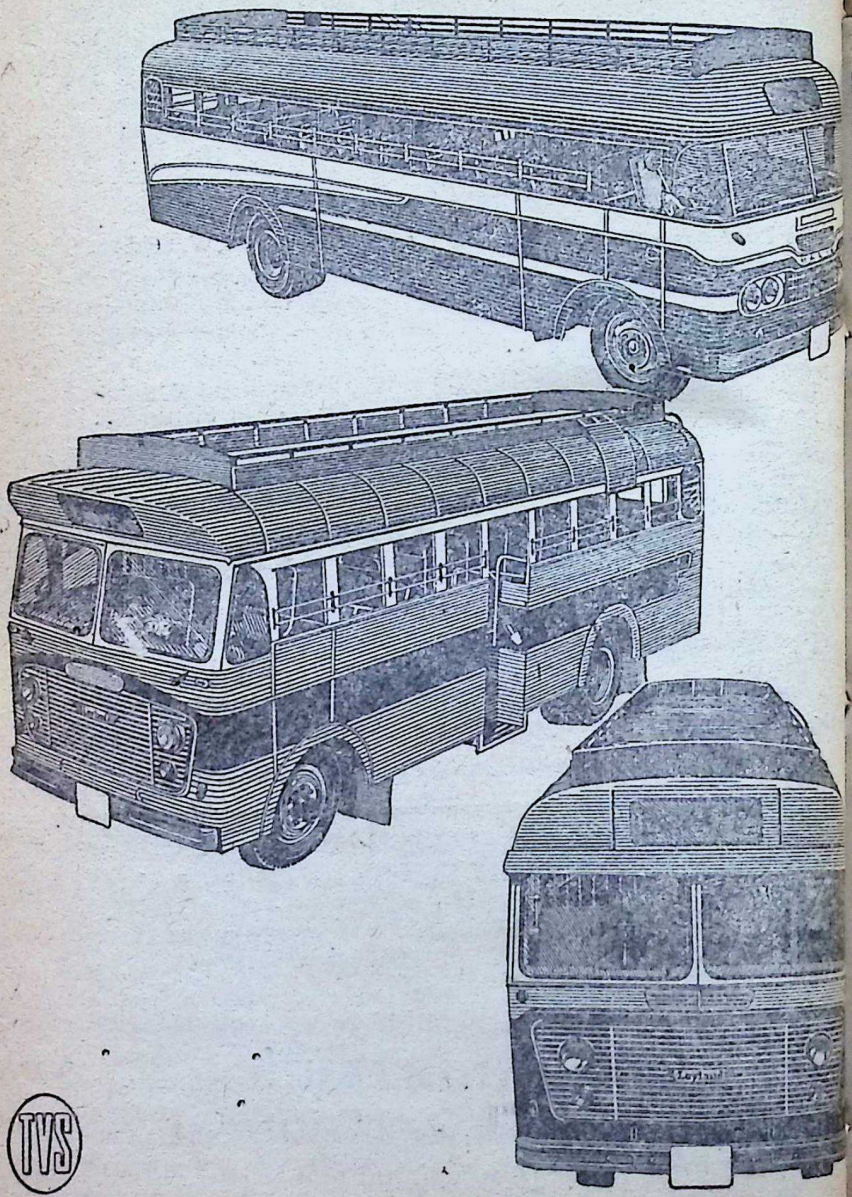

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HAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

PRAYER TO LORD KRISHNA

नवीननीरदश्यामं
नीलेन्दीवरलोचनम् ।
बल्लवीनन्दनं वन्दे
कृष्णं गोपालरूपिणम् ॥

Adorations unto Sri Krishna, who manifests himself as a cowherd and son of a cowherdess; Krishna whose colour resembles that of the fresh cloud and whose eyes are bluish like the blue-lotus.

—*Narada Pancharatra*

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No. 3

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

OUR SECULARISM: PRECEPT AND PRACTICE

BHARATIYA VIDYA B
BOMBAY.

JANUARY 29, 196

MY YOUNG FRIEND,

FREEDOM of worship is one of the fundamental freedoms in a democracy. It is postulated in the Preamble to our Constitution, and Articles 25, 26; 27 and 28 define the scope and extent of the right.

We are a people with deep religious moorings. At the same time, we have a living tradition of religious tolerance—the result of the broad outlook of Hinduism that all religions lead to the same God.

It was this tradition that had largely brought about a happy co-existence between the different religious groups in the country.

To some extent it was strengthened by the tolerant attitude of the British rulers towards the religions of India, though they heavily supported the Christian missionaries in their object of converting Indians to Christianity.

It is true that it was disturbed for short periods by some zealots. But

religious affront, mostly in
But once the explosion lost i
mentum, cordial relations we
sumed.

In view of this situation, our
could not possibly have a Stat
gion, nor could a rigid line be
between the State and the Chu
as to deny the religious grou
necessary protection to exercis
right to worship against the
directly or indirectly.

The State in U.K. is not s
it has got a State religion. Y
quasi-secular.

The secularism in U.S.S.R
mits religion to exist on suff
There is no freedom to worship
proselytize. All the while th
takes active steps to undermi
freedom to worship by obst
its exercise and by promoting
ism, that is, negation of religi
China is blatantly, ru

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-religious; it is not secularist.
.S.A. has a secularism of a
nge brand developed under special
cumstances. The founding fathers
the American Constitution had the
itage of the Pilgrim Fathers who
rated to America to escape reli-
us persecution at home. They
e afraid that the State might favour
particular denomination, suppres-
others.

This led to the enactment of First
endment, which enjoins that the
ongress shall not make any laws
rding an establishment of a reli-
n or restricting the free exercise
reof." This non-establishment
use, as it is called, as worked in
S.A. is a denial of religious free-
n itself.

This clause was explained by the
preme Court of U.S.A. in *Everson*
Board of Education:[1]

"The 'establishment of religion'
lause of the First Amendment means
t least this: Neither a state nor the
Federal Government can set up a
Church. Neither can pass laws which
aid one religion, aid all religions, or
prefer one religion over another."

cording to Justice Black, "it erects
wall of separation between Church
d State."[2]

The non-establishment clause was
appropriate to Indian conditions
d we had to evolve a characteris-
ally Indian secularism.

Indian secularism was first defined
the Constituent Assembly on
pril 3, 1948, as under:

"Whereas it is essential for the pro-

330 U.S..I. (1947) at 15.
In Everson v. Board of Education,
330 U.S.I. (1947) at 16, quoting
from Reynolds v. United States, 98
U.S. 164 (1879).

per functioning of democracy and the
growth of national unity and solidarity

that communalism should be eliminated from Indian life, this Assembly is of opinion that no communal organization which by its constitution or by the exercise of discretionary power vested in any of its officers and organs, admits to, or excludes from, its membership persons on grounds of religion, race and caste, or any of them, should be permitted to engage in any activities other than those essential for the bona fide religious, cultural, social and educational needs of the community, and that all steps, legislative and administrative, necessary to prevent such activities should be taken."

All of us favoured the view that there should be no State religion; that all religions should be treated as equal within the ambit of its legitimately religious jurisdiction; that the denominations should be allowed to function according to their dogma, creed and practice; that every citizen should be free to exercise the right to profess a religion as well as the right to practise it, the right to propagate it and to proselytize; that a religious denomination should be free to acquire and own property and to administer such property in accordance with its practices.

The main principles underlying the relevant Articles on Freedom of religion can be summarised in the words of the Supreme Court in the majority judgment in *Saifuddin Saheb* v. *State of Bombay*:

"The main principles underlying these provisions (Articles 25 and 26) have by these decisions been placed beyond controversy. The first is that the protection of these Articles is not limited to matters of doctrine or belief; they extend also to acts done in pursuance of religion and therefore contain a guarantee for rituals and observances, ceremonies and modes of worship which are integral part of religion. The second is that what constitutes an essential part of a religion

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or religious practice has to be decided by the Courts with reference to the doctrine of a particular religion and include practices which are regarded by the community as a part of religion."[3]

Religious freedom under our Constitution is, however, subject to the overriding powers of the State to regulate and restrict the freedom in the interests of public order, health, morality and other provisions of Part III. It also recognises and asserts the power of the State to regulate any economic, financial or other secular activities of a religious denomination.

The word 'secularism' in India has no bearing on the attitude and conduct of individuals nor of religious groups.

However, it has been used as a slogan of varying significance.

In its name, anti-religious forces, sponsored by secular humanism or Communism, condemn religious piety, particularly in the majority community.

In its name, minorities are immune from such attention and have succeeded in getting their demands, however unreasonable, accepted.

In its name again, politicians in power adopt a strange attitude which, while it condones the susceptibilities, religious and social, of the minority communities, is too ready to brand similar susceptibilities in the majority community as communalistic and reactionary.

These unfortunate postures have been creating a sense of frustration in the majority community.

If, however, the misuse of this word 'secularism' continues; if Sans-

Temple-going is for the pur fication of the soul. The wo shipper draws the best out himself. In greeting a livin being, he may draw the best o of the person greeted, if t greeting is selfless. A living b ing is more or less fallible li oneself. But in the temple, o worships the living God, perfe beyond imagination. Lette written to living persons oft end in heart-breaking, ev when they are answered, a there is no guarantee of the being always answered. Lette to God, who, according to th devotee's imagination, resid in temples, require neither pe nor ink nor paper, nor ev speech. Mere mute worsh constitutes the letter whi brings its own unfailing answe The whole function is a beau ful exercise of faith.

—Mahatma Gand

krit, the bond of unity, is not g place in our language formu every time there is an inter-com conflict, the majority is blam gardless of the merits of the que if our holy places of pilgrima Banaras, Mathura, Haridwar, kesh, etc. continue to be converte industrial slums by establishing industries, the springs of trad tolerance will dry up.

Unless the majority ex patience and the minorities le adjust themselves with the m an explosion cannot be avoide

Yours since

3. A.I.R. 1962 SC 853 at 868 (Para 34) per Das Gupta J.

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Prayer to Goddess Meenakshi

[The following *Stotra* is taken from *Bhakta Vilasa—Ed.*]

मतङ्गकुलवल्लभमान्यमूर्ते
मन्दस्मितद्युतिमनोज्ञमुखारविन्दे ।
मात्मिके मरकतोत्पलसारनीले
मह्यं प्रसीद मलयध्वजराजकन्ये ॥

O Mother, You, who are adored Ganesa, whose lovely lotus face is beautifully lit by the soft smile; who the embodiment of Mantra, who is like emerald and the blue lily—daughter of King Malayadhwaja Pandya, be pleased unto me.

मशुकार्भकमनोहरहस्तपद्मे
नीलालकप्रथितनिर्मलकेतकाग्रे ।
मास्यनाथसहचारिणि हंसयाने
मह्यं प्रसीद मलयध्वजराजकन्ये ॥

Your lotus hand is charming with little play parrot. O swan-gaited! You wear on your dark hair the stalkless upper part of the Ketaki flower. O beloved of Halasyanatha! daughter of King Malayadhwaja Pandya, be pleased unto me.

स्मिते कुमुदबन्धुकलावतंसे
कुम्भस्तनालिखितकुङ्कुमपत्रलेखे ।
मत्रयैकनिलये कुलशैलबाले
मह्यं प्रसीद मलयध्वजराजकन्ये ॥

O daughter of Himalaya! Your smile is like the Kunda flower; you wear the moon's orb as an ornament on your head; on your breast shines the Kumkum paste. Your permanent abode is the Maha Yantra. O daughter of King Malayadhwaja Pandya, be pleased unto me.

कल्याणि कल्पलतिके करुणाकटाक्ष-
कल्लोलनर्तितकवित्वकलानटीके ।
कामावरोधसुभगं करुणानुकम्पे
मह्यं प्रसीद मलयध्वजराजकन्ये ॥

O auspicious one! O wish-giving creeper! By the waves of thy merciful (side) glance, poetry is made to dance (on the lips of poets). Your mercy has endowed prosperity on the spouse of Kama (Rati Devi). O daughter of King Malayadhwaja Pandya, be pleased unto me.

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कर्णावतंसकदंबवनप्रसूने
कौशेयकान्तिजितकल्पतरुप्रवाळे ।
कस्तूरिकारसकरम्बितफालदेशे
मह्यं प्रसीद मलयध्वजराजकन्ये ॥

The Kadamba flower ornaments your ear; the silken garb you wear outshines the tender leaf of the Kalpataru (wish-giving tree) and your forehead is smeared with the essence of Kasturi (musk). O daughter of King Malayadhwaja Pandya, be pleased unto me.

मस्तार्पितमणिमिव श्रुतिमालिकाभिः
मान्यं मुकुन्दकमालासनशङ्करायैः ।
मञ्जीरशिञ्जितकृताभयमङ्घ्रिपद्मं
मन्मूर्ध्नि धेहि मलयध्वजराजकन्ये ॥

O, daughter of King Malayadhwaja! Place your lotus feet on my head, the foot which the garland of the Vedas carry on their heads like a gem which Lords Vishnu, Brahma Sankara etc. adore, and which hails 'fear not' by means of the chimes of thy anklets.

सद्यस्समुद्यदरुणप्रतिमांशुकाभे
सौभाग्यदायकसकौतुकदीर्घनेत्रे ।
सन्ध्यानटप्रळयताण्डवसाक्षिभूते
मह्यं प्रसीद मलयध्वजराजकन्ये ॥

Your saree shines like the tender rays of the sun just risen. Your long eyes itch for endowing prosperity (on your devotees). You are the lone witness to the dusk-dance (of Shiva) at the time of the Great deluge. O daughter of King Malayadhwaja Pandya, be pleased unto me.

THINK IT OVER

Somewhere during my br Army experience in the Paci I came across a mimograp sheet of paper with a mov message. The paper, bri read, has disappeared. Neit the source nor the author known to me, but I should to conclude with the wo modified as I remember the

Go calmly amid the d hurly-burly. Remember peace there is in silence. Be good terms with people. Sp your truth quietly and conv cingly but listen to othe they have their side to Avoid loudness and aggressi Comparisons are to no purp for there are always gre and smaller persons than y self. Enjoy your plans as as your achievements. Keep vital interest in your own p fessional life and progress real possession in the chang fortunes of time. Do not dishonesty blind you to fact that virtue exists. Be t be yourself, and be true yourself. Do not feign lo nor simulate affection. Nei be ironic about love. In face of all disillusionment disenchantment, it is as pe nial as the grass. Grow gracefully surrendering at propriate times the things youth. Do not borrow trou with dark imaginings. gentle. You are a child of universe no less than the s and the trees and whether see it or not no doubt the verse is unfolding as it sho Be at peace with God whate you conceive Him to be. the noisy confusion of life at peace with your soul.

—William Bennett Bean, M

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Our Republican Freedom

JAWAHARLAL NEHRU

VENTS crowd in upon us and because of their quick succession e are apt to miss their significance. Some of us give messages on every ccasion exhorting people to great ndeavour and even these messages ecome stale for repetition.

Yet, undoubtedly, January 26, 1950, a day of high significance for India nd the Indian people.

It does mean the consummation of ne important phase of our national truggle.

That journey is over, to give place o another and perhaps more arduous ourney.

A pledge is fulfilled and the fulfilment of every pledge gives satisfaction and strength for future endeavour.

There is a peculiar appropriateness bout this January 26, for this day inks up the past with the present and his present is seen to grow out of hat past.

Twenty years ago we took the first ledge of independence.

During these twenty years we have own struggle and conflict and faire and achievement.

The man who led us through apparent failure to achievement is no more with us but the fruit of his labours is ours.

What we do with this fruit depends upon many factors, the basic factors being those on which Gandhiji laid stress throughout his career—high character, integrity of mind and purpose, a spirit of tolerance and co-operation and hard work.

I can only suggest to our people that we should found our republican freedom on these basic characteristics and shed fear and hatred from our minds and think always of the betterment of the millions of our people.

We are fortunate to witness the emergence of the Republic of India and our successors may well envy us this day; but fortune is a hostage which has to be zealously guarded by our own good work and which has a tendency to slip away if we slacken in our efforts or if we look in wrong directions.

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[From his opening speech at the Colloquium]

FOSTERING ETHICAL & SPIRI

SWAMI RANGANATHANANDA

NO society can exist and progress without fostering ethical and spiritual values in its population. They constitute the integrating principle in any society, primitive or advanced.

Like the cement that holds together separate bricks so as to produce the integrated structure of a building, ethical and spiritual values help to hold together separate individuals in a social organism, which then ceases to become a mere collection of separate individuals, like the building which has ceased to be just a pile of separate bricks.

The problem of fostering ethical and spiritual values in a society raises the question of the source of these values.

It is precisely in this field that sharp differences of opinion have developed in the modern age leading to utter confusion and bewilderment.

Broadly speaking, these differences reduce themselves to two viewpoints, one of which holds that matter or outer nature is the focus of all value and the other which affirms man as that focus.

The first leads to undue em on the creation, possession, an joyment of material wealth an search for organic satisfa whereas the second, while puttin emphasis on the above, leads t pursuit of values and satisfa lying beyond the sensate level o and to the experience by man o ritual freedom and integrity.

Man, however, is both the cr and enjoyer, and if we may add, the destroyer, of all values, ma as well as what lies above an yond it.

This truth of the primacy of is getting increasing recognition contemporary world-thought.

Indian thought has always u the view that all values proceed from matter but from the spi man. This finds endorsement from several modern thinkers while accepting 'matter' as a and convenient concept for the s tific investigation of the world o perience, consider 'materialism' a scientific intruder, a crude o leading to the evil of the mech

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tion of man and the destruction of the beauty and worth of his personality.

In the protesting words of Bertrand Russell (*The Impact of Science on Society*, p. 77):

'The Machine as an object of adoration is the modern form of Satan, and its worship is the modern diabolism ... Whatever else may be mechanical, values are not, and this is something which no political philosopher must forget.'

In the still stronger words of Thomas Huxley a century earlier (*Methods and Results*, pp. 164-65):

'If we find that the ascertainment of the order of nature is facilitated by using one terminology, or one set of symbols, rather than another, it is our clear duty to use the former; and no harm can accrue, so long as we bear in mind that we are dealing merely with terms and symbols.....

'But the man of science who, forgetting the limits of philosophical inquiry, slides from these formulae and symbols into what is commonly understood by materialism seems to me to place himself on a level with the mathematician who should mistake the x's and y's, with which he works his problems, for real entities, and with this further disadvantage, as compared with the mathematician, that the blunders of the latter are of no practical consequence, while the errors of systematic materialism may paralyse the energies and destroy the beauty of a life.'

Says astrophysicist R.A. Millikan in his *Autobiography* (last chapter):

'To me a philosophy of materialism is the height of unintelligence.'

Dealing with the purpose of evolution in the light of twentieth century biology, Julian Huxley says (Essay on 'Emergence of Darwinism', *Evolution after Darwin*, Vol. I, University of Chicago Press, p. 21):

'In the light of our present knowledge, man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organization or increased control over his environment, but as greater fulfilment—the fuller realization of more possibilities by the species collectively and more of its component members individually.'

Referring to the emergence of quality as the criterion of evolution at the human stage, Huxley says in his lecture on "The Evolutionary Vision' (*Ibid.*, Vol. III, p. 251):

'Man's evolution is not biological but psychological; it operates by the mechanism of cultural tradition, which involves the cumulative self-reproduction and self-variation of mental activities and their products. Accordingly, major steps in the human phase of evolution are achieved by break-throughs to new dominant patterns of mental organization, of knowledge, ideas, and beliefs—ideological instead of physiological or biological organization.'

Further (*ibid.*, pp. 260-61):

'Evolutionary truth...shows us our destiny and our duty. It shows us mind

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enthroned above matter, quantity subordinate to quality.'

If values are not mechanical, and do not rise from the material environment, they must be spiritual and must be sought for in the depths of the human personality. Indian spiritual thought holds that all values are created by man from out of the depths of his personality through the intelligent manipulation of his material environment. Increasing liberation of values from the depths of his personality makes for his intellectual, artistic, and ethical growth and development. This is the line of human evolution in which quality becomes the criterion of progress, unlike in the pre-human stage in which quantity was dominant over quality.

Dharma

Ethical values find manifestation in the context of interaction between human beings in a society. Ethics, therefore, is inseparable from the social context and vice versa. It is the cementing factor referred to earlier, uniting man with man in society. This is what Indian thought called *dharma*, in one of its two aspects, namely, the aspect of *abhyudaya* or social welfare, the other aspect being its trans-social spiritual dimension, *nihsreyasa* or spiritual liberation. The *Mahabharata*, therefore, defines *dharma* in its aspect as *abhyudaya* as 'that which holds together, that which sustains all human beings': *dharanat dharma ityahuh, dharmo dharayate prajah.*

The moral impulse finds expression in an outward movement of love and concern for the other man. This is well expressed in the great utterance of Jesus: Love thy neighbour as self. Among the various facts of universe, this moral impulse stand a unique act of great significa 'Two things fill me with wonder,' Kant, 'the starry heavens above the moral law within.' It closes a more-than-physical-and logical level to the human person

At the physical and biolo levels, man's concern for the oth conditioned and limited by the pu genetic element in human relati ships. This concern dries up bey that relationship. But it is beyond limited relationship that the moral pulse finds its own specific expres

To the statement, love thy ne bour as thyself, the human heart ponds with a question: Who is neighbour? Facts of moral experi of all humanity reveal an ama diversity in the answers given by human heart to this question.

From the raw worldly individ who sees his neighbour only in th who are physically related to him subserve his own interests, to a B dha or Jesus or Ramakrishna, t take in all beings in their all-emb cing, self-effacing love and conc through any number of levels in tween, we have an amazing var and quality of moral experience w pose a challenge to human int gence.

Spiritual Dimension

In seeking a meaning to this wildering variety and quality of mo experience, ethics is slowly led to recognition of the complex texture the human personality and a spiri dimension to it behind its obvi

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sensate one. The sensate man is essentially self-centred, and his love and concern for his neighbour is dictated by prudence and expediency. Ethics deriving sanction from this level of moral experience finds expression in various social contract theories. But such theories, it is obvious, do not cover all data of moral experience. Even within the limitation of social contract, the impulse which moves one *to stick to a contract* does not proceed from the sensate level of his personality but from a deeper source. This is his spiritual dimension, the one source of all his higher impulses —moral, ethical, aesthetic, and rational. The sensate man, left to himself, would rather *break a contract* when it suits him than *keep it*. But the moral man will rise, or at least struggle to rise, above that impulse to self-aggrandizing expediency, disclosing a higher dimension to his personality, long suppressed, but waiting to be expressed.

It was facts and considerations such as these that led Indian thought in its Vedanta to insist that all rational ethical theories should derive their sanction not from any external source but from human nature itself, from human nature which has been subjected to a thorough investigation from the surface to the depths; a rational theory of ethical values must be based on a total philosophy of man.

Such an investigation will give different answers as to his nature at different levels; the answer from any one such level will be a true answer, but only of man at that level, and not of man as a whole.

Ethics of positivism such as hedonism, social contract, enlightened self-interest, utilitarianism etc. belong to this category. All ethics of transcendentalism emphasize, on the other hand, renunciation and self-effacement, which imply the distinction between a lower self and a higher self. Both types of ethics are ethics of self-realization depending upon which self is meant.

A complete philosophy of man will embrace all these moral phenomena and explain them in the light of evolution, which, at the human stage, as pointed out by Julian Huxley in the passage quoted earlier, ceases to be organic or biological, but becomes psycho-social, enthroning quality over quantity.

Progress in the case of man is, in the light of the above criterion, progress in unselfishness, social feeling, non-aggressiveness, and inner fulfilment. These ethical values are the products of the spiritual growth and development of man. This is the specific field of human evolution according to Vedanta and also, as pointed out earlier, according to the higher reaches of modern thought.

Culture and Tradition

Vedanta proclaims that there is such a thing as the spiritual *growth* of man; this is more significant than his more obvious physical growth. The scope of the latter is severely limited by his genetic inheritance, which is the product of the first major breakthrough in evolution, namely, the appearance of the living cell, as as biologists term it, of self-duplicating matter. But evolution has achieved in man a second more significant break-

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through, namely, culture and tradition, involving accumulation and transmission of experience through his newly acquired powers of thought and speech communication.

Culture, which biologists term self-duplicating mind, is specifically a human phenomenon, in virtue of which man becomes heir to a second inheritance namely, cultural, over and above his genetic or physical inheritance.

It is this second inheritance that makes for the uniqueness of man; through it, man becomes capable of rising above his physical limitations and achieving unlimited personality expansion through expansion of his awareness and sympathy. This highlights the importance of this second inheritance for education, ethics, and religion.

In the wake of this second breakthrough, 'The character of evolution', says Julian Huxley, 'now became cultural instead of genetic or biological'.

Spiritual Education

All ethical values are essentially spiritual values; they proceed from the trans-sensual dimension of the human personality. This dimension, which stimulates the *dharmika* or ethical sense, is beyond the reach of animals and of such humans who, like animals, are content to live at the sensate level: *dharmena hina pasubhih samanah*, as the *Mahabharata* pointedly expresses it.

In actual fact, however, no human being is entirely without this stimulus; everyone receives 'intimations of immortality,' as Wordsworth expresses it, sometime or other in his life. But it is stifled by his sensate nature which is the venue of life-stagnation for dividuals as well as societies; crea life lies just above this level.

In order to achieve quality, tyranny of this sensate nature has be overcome. That is the work of ritual education; part of this ed tion is achieved in the social co through the ethics of mutuality and terdependence: *parasparam bh yantah sreyah param avapsyatha*, the *Gita* puts it.

This is the economic, social, political fields of human action endeavour in which man trains h self in strength and steadiness of c racter and social efficiency. The of this education is the concern religion, understood not as dogma creed, not as socio-political discip and conformity, but as spiritual periment and experience by wh man achieves spiritual efficiency. T technique of the former is a m ward movement finding expression intelligent work in co-operation w one's fellowmen, and of the latter inward penetration through conc tration and meditation in loneli and silence.

A comprehensive spirituality e braces action and contemplation, m in society and man in solitude, m at work and man at worship. This the unique contribution of the B *gavad Gita*.

In a brief statement of Vedan faith, Swami Vivekananda expres the central theme of such a comp hensive spirituality in which ethic values of the outer socio-politic fields blend with the spiritual valu of the inner field of religion:

'Each soul is potentially divine. T

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goal is to manifest this divine within by controlling nature, external (by science, technology, and socio-political processes) and internal (by the technique of concentration and meditation). Do this ... and BE FREE.'

Our nation today presents a general picture of ethical and spiritual malnutrition. Vast sections of our men and women have all but lost touch with the strengthening and purifying spiritual tradition of our own hoary culture. This is sad enough. But what is sadder still is that we have also largely failed to get ethically nourished and strengthened by our experience of socio-political action as a free people these two decades. These ethical opportunities have failed to develop in an adequate measure citizenship responsibilities and civic virtues and graces in our people, young and old, in spite of our advantage of the close association with, and the bright examples of, modern western nations which, without claiming to be saintly or spiritual, have achieved more spirituality of ethical values and character efficiency than we with all the backing of our undoubtedly rich spiritual inheritance of the past ages, reinforced, in the modern age, by the life and message of a galaxy of spiritual and ethical giants like Sri Ramakrishna and Swami Vivekananda, Rammohun Roy and Mahatma Gandhi.

The delineation of ethical types in a society by poet-king Bhartrhari over thirteen hundred years ago may help us to see the maladies of our own society today in clear perspective:

Eke satpurusah pararthaghatakah
svarthan parityajya ye;
Samanyastu pararthamudyamabhrtah
svarthaviroodhena ye.
Te'mi manavaraksasah parahitam
svarthaya nighnanti ye;
ye tu ghnanti nirarthakam parahitam
te ke na janimahe—

'There are the *satpurusas*, good people, who bring about other people's welfare sacrificing their own interests; the generality of people are those who strive to ensure other people's welfare if it does not involve sacrificing their own self-interests. There are these others who are *manavaraksasas*, veritable human demons, who destroy other people's welfare to ensure their own self-interests; but alas! how am I to do delineate those others who destroy other people's welfare without any gain (accruing to themselves or anyone else)?'

The first type, those who practise the ethics of self-effacement and universal love, of renunciation and service, constitutes a small minority in any society; they are those who seek death, and achieve resurrection thereby, so that others may live and thrive. They are the salt of the earth. The large majority of people, the *samanyah*, the generality, however, belongs to the second type, namely, those who practise the ethics of what modern political philosophy calls *enlightened* self-interest. To the third type belong all those who indulge in all kinds of anti-social practices, practices inherited from past ages and practices being newly invented in this age, such as bribery, corruption, food and drug adulteration, and so forth; these are well described by the poet as *manavaraksasas*. The fourth and last category is the poet's despair! It is a class entirely unethical and, happily, a minority in any society, given to wanton anti-social violence and destruction.

The problem of our society today

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arises from the mass manufacture of the third and fourth types, especially since our attainment of political freedom after centuries of subjection. This is what poses a challenge to our education and religion, our politics and social life. And this challenge has to be met by mobilizing all the ethical and spiritual resources of the nation, inherited from our own past and acquired from our modern experience.

We as a nation must resolutely take steps to preserve and nourish the ever-present small minority of the first type, the *Brahmana* type as described by Sri Krishna in the *Gita* and Bhagawan Buddha in the *Dhammapa* we must ethically fortify and s tually strengthen the second type— type that pursues the way of enl tened self-interest—by injecting m *enlightenment* into its self-interest as to prevent its members from s ing down and augmenting the t type; this third type—the *manav ksasas*—must be severely thinned, not eliminated; and, finally, the v appearance of the fourth must be p vented.

The need of our time cannot more adequately conveyed than in following utterance of Swami Vi kananda in his lecture on 'Ved and its Application to Indian Life' livered in Madras in 1897:

> 'Bring all light into the world. Bring light to the poor; and br more light to the rich, for they quire it more than the poor. Br light to the ignorant, and more li to the educated, for the vanities the education of our time are mendous!'

Our nation has that light; it enough spiritual resources within to restore it to moral health and our. It is the duty and privilege every citizen, and more especially every educated citizen, of free In to lay hold of these resources a strengthening himself or herself, p on that strength to the nation at lar Let the words of Vivekananda be clarion call: Arise, Awake, and s not till the goal is reached!

I am both an idolator and an iconoclast in what I conceive to be the true senses of the terms. I value the spirit behind idol-worship: It plays a most important part in the uplift of the human race. And I would like to possess the ability to defend with my life the thousands of holy temples which sanctify this land of ours.

—Mahatma Gandhi

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The Thirtieth of January

Dr. R. R. Diwakar

THIS is not only a day to remember but a day for all to contemplate on what happened this day in 1948 at about 17 hours in the grounds of Birla's house in Delhi.

Gandhi (79) was proceeding to his usual public prayers. Thousands were waiting, men, women and children. Hundreds were falling at his feet even as he was going along. One of the crowd whipped out a revolver and shot Gandhi dead in the midst of his closest and dearest. None could save him, though it is said that in the premises there were about seventy plain-clothes men. It is also said that the Government had some vague knowledge that his life was in danger.

Gandhi did not want to save himself either; he was against any search of persons coming to the prayer grounds. His life lay open to all while living, as it did when dying. It was a continuum of service of humanity to be crowned by a total sacrifice of the instrument—his body. His soul joined the immortals and now lives in death shedding eternal light.

On the morrow of Gandhi's death, one of his greatest henchmen said, in what more fitting manner could Gandhi, the apostle of Ahimsa, have died! There followed a spontaneous and universal mourning throughout the world and Gandhi no longer belonged to India but to humanity. The United Nations Organisation half-masted and its members assembled in solemn silence. They paid heart-felt tributes and recorded what loss humanity had sustained in his death.

It is no longer important as to which person shot Gandhi. It is important however, to see if it was me-

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rely a person or a cult. If it was a cult, does it persist? If it is still a cult, if secretly or overtly it has some moral support, it is of great concern to our society and to humanity; because then it involves the whole approach of man to his progress and his methodology. If this dastardly murder was a mad act or the act of a madman or of one who had worked himself up in anger against the saintly acts of Gandhi, it were another matter; but if there are human beings amongst us who think that secret, wanton and deliberate murder is the proper and justifiable way of reform and human progress, and if there are people who approve such acts and glorify such perpetrators, then it is time we wake up to this greatest of dangers to the free, open, rational and democratic way of life.

It is not merely a question of hanging the murderer when found and adjudged guilty, but it is a question of curing the canker which makes some people believe that it is a brave way, a good way or a civilised way or a cultured way. Even in war between nations when thousands are killed there is far greater openness and some Dharma, some law, some sanity, some acts of chivalry and some acts of compassion. But in murders of this type there is no trace of any saving grace. The whole thing is conceived in heinous and sinister secrecy, the plot is hatched in the midst of fear and hatred, and the act is the very height of cowardice.

Armless, defenceless, one who disdained any police protection even when offered by a mighty Government, one who strove as no human being has striven to walk fearl in the light of his conscience, whose moral genius has been the miration of the world, one who lieved in *vox populi, vox Dei*, fe victim on 30-1-1948 in Delhi to bullets of a secret assassin. The bl of the martyr is no doubt the see religion. It will be so as it was in case of Jesus of Nazareth. But in meanwhile, it is for humanity to back on its history and see if s progress has or has not been m towards life based on love, rea and ethics—be it on individual, gr or national level.

Have we overcome tribalism which human history began or racial and ethnic tribalism re-in nated itself in religious, national, e nomic and other kinds of tribal Has fanaticism taken hold of m minds believing in certain econo and other ideologies? Are not and distrust of the neighbours still dominant factors between nations groups of nations? Are not se preparations and muffled confab tions, espionage and diplomacy the means adopted by the bigges well as the smallest nations to c each other? Are not acts of mass of innocents by bombing and nuc weapons indulged in to-day remi cent of secret wilful and dastar murders, bringing misery to th sands?

Of course, there is one great i provement and that is the ration ed justification on a vast scale thro mass media, of everything done in name of truth and self-defence in spite of the suppressed voice human conscience. That is perh

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the obvious tribute to the dumb and helpless conscience!

Gandhi believed in Truth, and in God as Love and Law. But in action he lived and died to establish human values; it is a pity that there were and there are some who thought and think Gandhi was an obstacle to progress or national interests. This shows we have yet people in our midst who do not understand real human values and use worse than barbarous methods to prevent real progress.

On this day of days, we ought to contemplate on all these matters and dedicate ourselves afresh to the human values for which Gandhi lived and died.

Man can progress only if he exercises self-control and controls his passions and hatred, and his wicked tendency to destroy. Man can attain the next stage in his evolution only if he ceases to wage war against his brother, and all men and women decide to declare war against the common enemies of man, selfishness, poverty, ignorance and disease. Man can and will go forward only if he realises and endeavours to cultivate Ahimsa, non-violence as a social principle and as the law of collective living. Man's destiny is assured if he always seeks the truth of daily and hourly life and follows it ever and relentlessly.

The man of men who declared all these things from the housetop and ceaselessly, is gone but his voice resounds in the secret chambers of each man's heart. Let each one listen and he will hear.

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KRISHNAVATARA

The Righteous War

THE BOOK OF SATYABHAAMA

PART V

CHAPTER 26

Satrajit Throws Away the Syamantaka

IT was almost midday when Satrajit woke up, rubbed his eyes and tried to collect his thoughts. In the last few weeks, he had become a different man, a man whom he himself would never have recognised.

He had lost his sleep; only in the early mornings he got some sleep, but even during that short-lived rest, he was oppressed by nightmarish dreams.

His appetite was all but gone. He became irritable. He hated the very sight of his wives and children. Asleep or awake, he could not keep back the vivid recollection of the events of the last few weeks, though he knew that it was sapping his strength.

During his waking hours, he sat in the verandah, absent-minded, his eyes open, fixed in vacuity. His temper had become so irritable that no member of his family could come near him without being shouted at.

Over and over again, the same pictures came before his mind: Krishna's demand of the *Syamantaka;* his attempt to strangle Krishna; his visit to King Ugrasena, demanding that Krishna be punished for stealing the jewel; the vow that Krishna had taken either to bring the *Syamantaka* or to immolate himself.

His favourite daughter, Satyabhaama, had betrayed him. She was a shameless, young wanton. He wanted to punish Satyaka for his affront in refusing the offer of Satya*aa*'s hand for his son. She frustrated his plan by just running away with Saatyaki. It was a humiliation which he could not outgrow.

Strange things had happened to *Syamantaka,* the jewel which God Surya had given to him. In order to prevent Krishna from stealing the jewel, he had sent it away with Prasena, his brother, to be kept safe in the sacred cave where he worshipped the Sun God.

After his servitor reported that Prasena was killed by a lion, he, with his son Bhangkaar, went to the forest. He was aghast when he saw hungry vultures wheeling over his bro-

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ther's carcass, which was no more than a skeleton to which bits of flesh remained attached. He had no heart to take the remnants of his brother's body to Dwarka. He cremated the skeleton on the spot.

His servitor's report was correct. Prasena was killed by a lion. He searched for the jewel, but could not find it. He could only recover the costly girdle and ornaments of Prasena which had been buried nearby.

He followed the footprints of the lion and found its carcass, on which also the vultures were feeding.

Where was *Syamantaka?* Could the lion have taken it away? Did the bear which seemed to have killed the lion, carry away the jewel?

Several persons coming that way had left their footprints on the spot. On carefully examining them, he saw that the bear which killed the lion appeared to have a companion; it was difficult to say whether it was a man or a beast. An idea struck him: Were they the footprints of Jambavant? If so, the beast must be his bear-nephew.

He found small bits from the skirt of a woman left hanging on thorny bushes as she was making her way through the undergrowth. Accompanied by Bhangkaar, he went through the opening in the undergrowth, but could find no woman but only her footprints. Could she be his daughter Satyabh*aa*ma? If the skirt was hers, the bear-king and his bear-nephew must have killed the lion and taken her away with them.

The footprints indicated that several persons had gone towards the sacred cave. He followed them.

When he reached the cave, he found that his guess was corr Several persons and a bear had cupied the cave during the last days.

The bear-king must have tak both the *Syamantaka* and Satya the bear-land. He decided to go th

For years, Jambavant, the king the bear-land, was insistent on ting his daughter, Rohini, married Bhangkaar. He had also promi that once Rohini attained wom hood, he would comply with the be king's request; it was the only w to induce the bear-king to bring g dust every month as an offering the *Syamantaka.*

Jambavant was a fool to have lieved his promise. He, the fo did not realise that Rohini was savage, as her father was, wh Bhangkaar was a bright and cultu Aryan and an *atirathi* in his o right.

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However, it was fortunate that he had now brought Bhangkaar with him. He could go to the bear-land and get his son to wed his daughter in return for the *Syamantaka* and Satyaa.

He went to the pool, crossed it, but was stunned to find that the hole through which the bear-king used to come to the sacred cave, was blocked. The upper cave was filled with large stones.

He struck his forehead in despair. The way to the bear-land was barred.

He stayed for two days in the cave with Bhangkaar, expecting something to happen. He hoped that the bear-king would come to the sacred cave, but he hoped in vain.

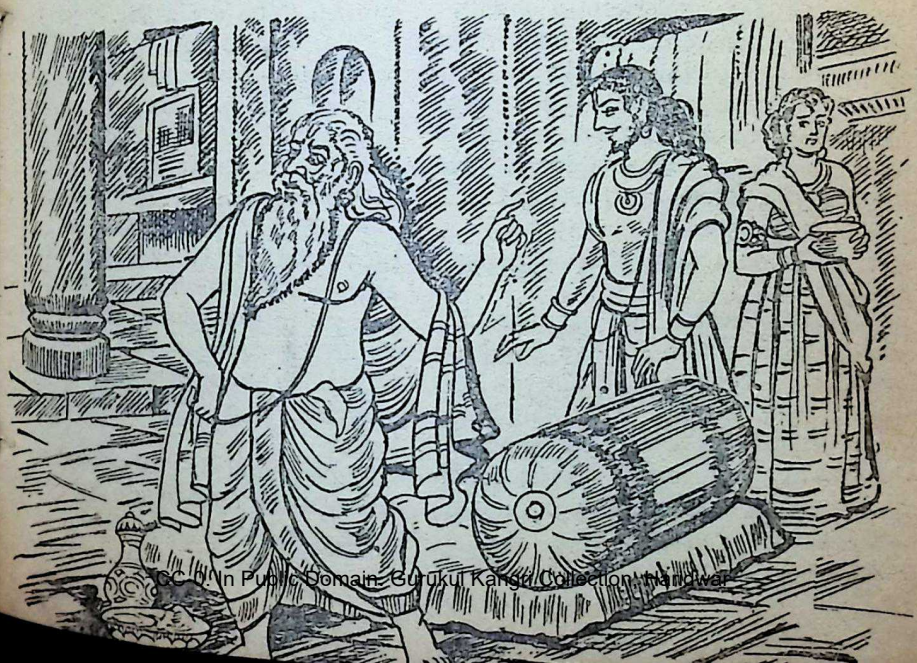
Syamantaka was gone; his daughter was gone. The access to the bear-land was blocked. There was no chance of his collecting the gold dust from Jambavant, as he had done month after month for years.

Satrajit's conceit, his self-assurance, his ambition to dominate the Yadavas, his confidence that he was the favourite of God Surya—all lay in ruins. He sat down in the mouth of the sacred cave and broke down.

Bhangkaar sat near his father with his hand on his back in silent sympathy; for the first time he saw his father ever formidable, so crushed.

Broken-hearted, Satrajit returned to Dwarka. He could not overcome an insistent fright that another catastrophe, more terrible than all others, was awaiting him. During the day, he sat moping. His eyes lost their lustre. He even gave up his daily rituals; the ungrateful Sun God had betrayed him!

'You, shameless woman, have married the thief, my bitterest enemy.'



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Dvaarvati, his senior wife, came timidly and placed the tray of food before him; then she stepped back and stood silently and respectfully, waiting for him to eat. But he sat listless.

He heard some noise coming from the front part of his house facing the main gate—a babel of tongues. He opened his mouth to shout angrily that the noise should be stopped, but the shout died in his throat.

In came Satyabh*aa*ma, shaking off her step-mother and brothers who tried to prevent her from meeting her father. The hardship that she had faced during the last few weeks had made her lithe and more graceful. She was dressed in festive costume, bedecked with ornaments, a ring on her every finger, her girdle studded with jewels, her forehead covered with *kum kum* paste.

Satrajit could not believe his eyes! He closed them and opened them again. His face underwent a change; it became fierce, cruel and malevolent as he recognised the intruder.

Satyabh*aa*ma, unafraid, prostrated herself before her father, trying to touch his feet. He shuddered. He moved away from her touch as if it was a snake-bite.

'Father, give me your blessings,' said Saty*aa*.

Bhangkaar came and sat near his father, placing a protective hand on his back. The face of Satrajit was twisted with a snarl.

He rolled his eyes and shouted: 'Go away, you snake. Your touch is poisonous. Get out, you, a disgrace to your forbears.'

Saty*aa* went down on her knees and joined her palms as if in a pra Satrajit moved a little backward prevent her from touching his again. Then he rolled his eyes said: 'You ran away with that bl guard, S*aa*tyaki. Shameless wo You deserve to be whipped. H you come to tell me how you graced me by marrying Saty son?'

'No, Father. I have not mar Satyaka's son.'

'Don't tell lies,' shouted Satr 'Why have you been clothed in tive garments? Who gave them you? Have you taken to the life woman of no virtue?'

The eyes of Saty*aa* were full tears. 'Why do you say so?' asked in a voice in which indigna was mingled with sorrow. 'Fat I have been married to the noble of Vasudeva'.

'What, Krishna!' exclaimed Sa jit astounded. 'Don't tell lies,' he peated. 'You are a liar.'

'No, I am not. Aryaputra h self would have come here to ask your blessings. But he thought t you would possibly think that he come to gloat over you.'

'V*aa*sudeva, son of Vasudeva!' opened his eyes in surprise. 'Y mean the wicked man who threat ed my life? Has he come back? H ing stolen the *Syamantaka*, he bluf us all by taking a vow of self-imm lation. You, shameless woman, h married the thief, my bitter enemy.'

Saty*aa* smiled. 'Aryaputra has r covered the *Syamantaka* from Jamb vant, the bear-king, and he has ask

(*Continued on page 45*

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Two Great Oriental Scholars

Dr. S. N. Gajendragadkar

THE unpredictable hand of Destiny has been particularly hard on Oriental scholarship this month; for on the 8th passed away Dr. S.K. Belvalkar who, as General Editor of the Critical edition of the *Mahabharata* published by the Bhandarkar Oriental Research Institute, Poona, was recently honoured by President Radhakrishnan at the completion of the volumes that are a monument to his Sanskrit scholarship.

Dr. Belvalkar critically edited the Bhishma Parva and the Shanti Parva, the latter being considered the biggest of the most difficult.

Dr. Belvalkar was a profound scholar of Sanskrit and philosophy. He realised that to appreciate and evaluate Indian philosophy, a proper grounding in Western thought was a must and had therefore delved deep into European and Greek philosophy. He had taken his M.A. in History and Politics also. Thus, very early in his life, he laid a solid foundation for doing original research work in the subjects of his choice.

For four years he was a Curator at the Deccan College, Poona, a period very fruitfully employed by him in preparing a descriptive catalogue of MSS. there.

Dr. Belvalkar was a member of the Indian Educational Service and had worked as a Professor of Sanskrit at the Deccan College, Poona, and Gujarat College, Ahmedabad. On retirement from Government service, he worked for some time at the Benaras Hindu University also. He was a keen and conscientious teacher, always giving his best to the students.

Dr. S. K. Belvalkar

Though Dr. Belvalkar was a great teacher, he will mainly be remembered as a deep scholar of oriental literature, Indian philosophy, particularly the Upanishads. His *Creative Period* volume in the 'History of Philosophy' Series, the *Basu Malik Lectures on Vedanta*, the concise and scholarly edition of *Brahma Sutra Shankarabhasya* II, 1 and 2, *The Bhagavad Gita* are a standing monument to his

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knowledge of Indian philosophy.

He was also a keen student of grammar and his work on *Systems of Sanskrit Grammar* speaks of his mastery over that rather abstruse subject. He was no less alive to the beauties of literature. In fact, his Doctorate at Harvard was on *Uttara Rama Charita*, the great masterpiece of Bhavabhuti. He had also prepared a critical edition of *Shakuntala* on behalf of the Sahitya Akademi.

Dr. Belvalkar was one of the founders of the B.O.R.I. and the A.I.O.C. He worked assiduously for both the institutions and contributed a great deal in giving them an international status.

Prof. H. D. Velankar

●●●

Not content with taking away from us Dr. S. K. Belvalkar, destiny struck another blow on Friday, 13th January and removed from our midst another distinguished scholar, Prof. H.D. Velankar.

Though Prof. Velankar was ailing for the last month or so, we all hoped he would pull through and be there to advise us for some more years. But it was not to be. Liver haemorrhage finally took him away.

Prof. Velankar was constitutionally and temperamentally a teacher. He was born in 1893. After securing his B.A. in 1915, he joined the Sanskrit Department of the Wilson College as a Daxina Fellow and immediately after his M.A. stepped in and continued to grace the chair of the head of the department of Sanskrit till 1952.

After retirement from the Wilson College, Prof. Velankar joined the Post-graduate Department of t Bharatiya Vidya Bhavan, as a Jo Director. Prof. Velankar now got a opportunity to take up research wo This was a very pleasant and fruitf association for both. Over 25 stude took their Ph.D. under his guidan in that institution.

In 1962, the University of Bomb established a Department of Sansk and persuaded Prof. Velankar to a cept the chair of the Professor an Head of the Department. This c be considered as a tribute paid by t University to its own teacher for h dedication to the cause of learning. was in the fitness of things that Pro Velankar should be the first to occup the chair of Sanskrit named after S R.G. Bhandarkar, the great savant Oriental learning.

Prof. Velankar began his resear career with preparing a Descripti

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Catalogue of Manuscripts for the Royal Asiatic Society (now Asiatic Society), Bombay. He also collected about 2000 MSS. and donated them to the University in honour of his teacher Prof. H.M. Bhadkamkar.

He continued to undertake new research schemes, wrote on a large number of subjects and his publications show his complete mastery over the different branches of Indology. *Jinaratnakosha*, *Jayadaman*, *Chhandonushasana*, *Buddhabhusham* are some of his important works. He was also connected with the work of preparing the critical edition of *Mahabharata* undertaken by the B.O.R.I. and has edited Sauptika Parva. He had also critically edited *Vikramorvasiya* on behalf of the Sahitya Academy.

Though his contributions cover various fields of Indology, *Rig Veda* was his special love. His first contribution in *Rig Veda* appeared as early as 1935 and since then patiently and ceaselessly he gave himself to it. In 1963, the Bharatiya Vidya Bhavan published his translation of the VII Mandala. In 1966, the University of Bombay published *Rig Veda Mandala II* with introduction and translation.

Prof. Velankar was connected with many educational and Research Institutions. He was an active figure in the All-India Oriental Conference, of which he was a member of the executive and his presence was invariably accompanied by a band of students.

He was a member of the Council of Management of the Bharatiya Vidya Bhavan, Bombay, and the Deccan College, Poona and a Vice-President of the Vedic Samshodhan Mandal. He was for some years a Vice-President of the Asiatic Society, Bombay, and a member of the Editorial Committee till the end.

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1967

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Continued from last issue

A HISTORY OF MY TIMES

Dr. C. P. Ramaswami Aiyar

2. Chetpat

NOT far from Adayapalam is situated Gingee (Chengee) which was the site of a strategic fort and was celebrated in Muslim and Mahratta chronicles. The scene of the well-known ballad in Tamil entitled the "Story of Raja Deysingh (alias Tejsingh)" centres on the ancient fort of Gingee which is built on three hills and is surrounded by boulders. This was one of the Vijayanagar strongholds and was built on the model of the celebrated Hampi fortress.

This fort was held by one of the feudatories of the Bijapur dynasty until Shivaji captured it. Aurangzeb sent an expedition under his lieutenant to re-capture the fort from Raja Tejsingh who succeeded his father and like him controlled the fort in defiance of the Mughal Ruler. The ballad celebrates the exploits of Tejsingh and his intimate friend, Muhabat Khan, a Muslim. It is a pathetic narrative of Tejsingh resisting the invasion and proceeding to battle after taking leave of his betrothed wife; and the ballad, which is vividly remembered and sung even now all over the villages of North Arcot and South Arcot, refers to the presiding deities of the Venkatramana and Pattabhiramaswami temple and to the Ka yana Mahal of Gingee containing tower of eighty storeys high. Ra Tejsingh fought against odds, but wa overthrown and slain.

Historically it is confirmed th Sadatali Khan, the Muslim comma der, was so impressed by the herc sm of Raja Tejsingh and of t betrothed, who committed Sati aft the death of her husband, that aft the victory and after his return t Arcot, he founded Ranipettai in me mory of Tejsingh and his betrothe queen. It may be mentioned, in pass ing, that Gingee was captured by th French under Bussy and they wer in possession of the Gingee fort unt the battle of Wandiwash which decid ed the fate of the French in Sout India.

Gingee (The Troy of the East): Th Pondicherry Gate and the Royal Batter

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My earliest memories cluster round Wandiwash, where I was born, and Gingee of whose chronicles I retain clear memories from the constant recitation of the story of Raja Tejsingh. Two large polished granite slabs within the fort were shown as the bathing places of Raja Tejsingh and his queen, and Gingee is one of the most vivid impressions of my early youth.

Chetpat (or Chettupattu), my ancestral village, is adjacent to Wandiwash and Polur and, at one time, was the headquarters of a Taluk and seems to have been inhabited by a large number of cobblers whose artistically-made slippers were in great demand in this region.

Wandiwash being the place of my birth, one of my earliest recollections is concerned with a tradition that the place was so salubrious that a Pandiyan king, Jayakondan, was advised to visit Wandiwash for the cure of his stomach ailment. All the British historians give great importance to the place as the site of the memorable battle in 1761, in the course of which Sir Eyre Coote decisively defeated the French forces commanded by Lally and Bussy, supported by the Mahrattas. The collapse of the French Empire dates from the battle of Wandiwash.

My grandfather, Chetpat Ramaswami Aiyar, traced his descent from the family of Appayya Dikshita and was proud of his ancestry. His own branch of the family, however, became greatly reduced in circumstances having, in course of time, lost the Manyams or the lands in and near Chetpat granted to them by the local Rulers in recognition of their piety and scholarship, and Ramaswami Aiyar and his relations had to work hard, cultivating the few acres which alone were left to them out of their ancient patrimony.

Being of a combative and assertive temperament, our family narrative has it that young Ramaswami relinquished the family appellation of Dikshitar, called himself Aiyar (a secular suffix) and ran away from Chetpat and joined the police force of those days in the Tanjore District as a functionary equivalent in status to the present-day constable. The Tanjore District was, in the 'thirties and 'forties of the last century, being slowly re-settled and reorganised by the East India Company after the collapse of the Mahratta power, established there by a brother of the great Mahratta Ruler, Shivaji.

The Tanjore Raj, in the heyday of its glory, liberally patronised the arts and sciences, and the Rajas of Tanjore were famous for their catholicity of outlook as well as for their many-sided connoisseurship. One of the Rajas was befriended by Father Schwartz (Circa 1726-1798) who became the Tutor of his adopted son to whom he taught English, French and Latin. Father Schwartz, a German from Brandenburg, learnt Tamil, translated the Bible into that language and then learnt English and later settled in Tranquebar. Under his teacher's guidance the young Prince imported telescopes and astronomical apparatus from England and also established a great library called Saraswathi Mahal which, even now, is one of the finest in India as a repository of manuscript and palm-leaf (cadjan) documents of great histo-

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rical and literary interest. After he became the Raja, the Prince erected a monument in the Mission Church to Father Schwartz (executed by the famous sculptor Flexman).

One of the later Rajas of Tanjore also prided himself on his encouragement of painters and sculptors; and under his sponsorship, there grew up what was known as the Tanjore School of Painting which preceded, by many years, the Ravi Varma School of Travancore and the Bengal School which was led in later years, by Nandalal Bose and the Tagores. This Rajah was also the first to get his features immortalised by the process of daguerrotype (Circa 1840) the forerunner of photography. It may be noted that one of his representations shows him with a big ladle in his hand, and the Rajah prided himself on being a very accomplished cook in lineal succession to such illustrious ancient worthies of epic fame like Nala and Bhima. The picture shows him in the act of concocting a curry.

With the fall of the Mahratta power, the East India Company assumed management and administration of an extensive territory including the Tanjore District and an organised constabulary was one of the institutions that they started and it greatly improved the law and order situation.

In this connection, I remember vividly what a great-grandmother of mine recounted to me during my boyhood. She stated that under the local chieftains and under the Nawabs of the Carnatic, the collection of land revenue was accompanied by many harsh practices and cruelties. She was positive that a habitual defaulter in payment of the land tax had c powder rubbed into his eyes. W the Company rule started the proc of collection, it was strict but not human. What she added in her na tion was undoubtedly in the ligh later events very revealing. She "For several reasons, I consider the English people are supermen are really incarnations of Gand vas" (synonymous with a group celestial beings like the Cherubs

Notwithstanding the best effort the East India Company and t police force, robberies on an orga ed scale were not infrequent either the North or the South of India ween 1800 and 1860. Indeed, in Ra than and Madhya Pradesh, orga ed robber gangs are still active dreaded.

It may be remarked that, like Ro Hood, some celebrated dacoits of old days sent previous notices to sele ed villagers to keep their jewels cash ready against the arrival of marauders so that they may not put to the troublesome formality personal searches and the risk of m lation or beheading that may en in case of noncompliance or rel ance. These experts in the art thieving were called dacoits, the wo being derived from the word "Dak meaning gang robbery. One su dacoit leader who practised his gr some trade in the Tanjore and T chinopoly districts of South India w a man named Anakudi Arunachal who became particularly notori both for the number of his followe and for the cruelty that accompani his raids.

[To be contin

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GARUDA

M. V. Sridatta Sarma

[On the 9th February occurs Garuda Jayanti when the sacred eagle is worshipped.—*Ed.*]

OF the winged creatures appearing in the myths and legends of India, the sacred eagle or Garuda is by far the most powerful and by dint of its prowess as also the exploits to its credit, it is termed Pakshiraja or Khagesvara (the king of birds). Garuda is the ensign and also the vehicle of Vishnu and we see in works of art, representations of this bird carrying its master in the air and thus forming part of Vishnu's entourage.

The term Garduda is derived from Gr. (*Girati sarpan va*) in the sense of a devourer of serpents. The *Amarakosa* gives us the derivatives of these synonyms. This bird is *Garutman*, because he possesses wings (*garutah pakshasya santiti*), or he is the one, who flies with his wings (*Garudbhih diyata iti*). He is Tarksya, as he is the son of Kasyapa.[1] He is Vainateya, because his mother is Vinata. He is the one, who spells death to the serpent race (*Naganam antakah*). He is styled Visnuratha, the vehicle of Vishnu. He is the one who possesses bright wings. As he maintains his life by devouring serpents, he is called by the appellation Pannagasana.[2]

Garuda is a mythical bird-chief of the bird-race, the son of sage Kasyapa by Vinata. The lustre of this winged creature at the time of birth was such that the gods were frightened and it was supposed that he was the all-consuming fire of the Sun's rays. The gods praised him as Agni and the highest being. They sought his protection and when it was discovered that he was none other than Garuda, he was addressed as the Sun and fire.

Garuda is associated with the sun myths inasmuch as his brother Aruna, the charioteer of the Sun is the personification of dawn (*aurora borealis*), while Swaha, the spouse of Agni, who assumes the form of a

1. Besides Garuda, this term also applies to Aruna and Swaha from their father Trksa.

2. In Harsha's play, *Nagananda* is depicted the scene of the Nagas going by shifts (by agreement) daily at midday to the appointed place surrendering themselves to Garuda to serve as his food.

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Garudi (she-eagle) and described as Suparni (the bright winged one) is mentioned in the *Mahabharata* (Suparnadhyaya). In the path of splendour (of *Bhagavadgita*), Garuda is described as the elite among the members of the feathered race (*Vainateyascha pakshinam*).

Accounts of the genesis of Garuda (members of the winged race) were narrated to Kasyapa. Says Garuda to Vishnu thus: "My mother Vinata was humiliated by being reduced to the position of a slave to the Nagas. On this account, I intend bringing the elixir of life and release my mother from servitude." (*Garuda Purana*).[3] By virtue of Vishnu's condescension, Garuda was able to acquire great strength and pre-eminence, thereby rendering himself fit to serve Vishnu as his vehicle. He conquered the Devas headed by Indra and procured the ambrosia (the giver of immunity from death). It is said that the very recollection of Garuda's name rendered the Nagas (the inhabitants of the netherworld) powerless. With the assistance of Garuda, it is said in the *Garuda Purana* that Kasyapa was able to restore to life a tree that had been completely burnt (as the former held in his hands the pitcher containing the elixir). In this Purana Garuda narrates the story of life after death (the wanderings of the soul in different births and planes influenced by the results of past actions).

In the *Garudopanishad*, there i description of Garuda, who is ado ed with claws, a beak, and wings wh are steel-like.

The *mantra* of Garuda is a ch against the evil effects of poison jected by serpents) and is a rev of life. (*Visnuvahanaya trailo paripujitaya, vajranakhavajratund vajrapaksalamkrtasariraya. El mahagaruda visam chindhi chi chindhi. Avesaya avesaya*).

The charm against poison is te ed Garudi Vidya and a charmer deals in antidotes is styled Garud

Garudastra is a missile used in fare to counteract against the poi ous effects of the Sarpastra. (*Va teya vinivarita dandasukam*).

Garudamanikya is an emerald. *Harivamsa* tells us that one of Kr na's sons was named Garuda. In *Brhatsamhita,* Varahamihira m mention of a building, which shaped like an eagle.

Garuda Vyuha is a particular m tary array.[4]

Garudacayana is a sacrificial ri

According to the *Matsya Pur* the fourteenth Kalpa is named Garuda.[6] An attendant of the teenth Arhat of the present Avasar is named Garuda.[6]

3. In a dispute between Garuda's mother and her rival Kadru, about the colour of Indra's horse, Kadru defeated Vinata and as per terms of the wager, Vinata had to accept the position of a slave. The heavenly beverage was brought by Garuda as the price for his mother's freedom.

4. On the third day of the Maha rata battle, Bhishma set up the arra the form of the eagle against the Pa vas.

5. Kalpa is a day of Brahma 1,000 Yugas, being a period of 432 lion years of mortals and measuring duration of the world. The present is named after Svetavaraha.

6. According to Hemachandra, represents a long period equa 2,000,000,000,000,000 *sagaras* of year

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In Karnatak music, one of the Ragas is named Garudadhvani, a derivative of the Dhira Samkarabharana mould (29th melakarta). After the boar incarnation, it is said that Vishnu preferred to remain in the terrestrial world at Tirupati and Garuda was directed to convey the news to Lakshmi when the latter assumed the form of Padmavati, the spouse of Venkatesa. The hill was named Garudachala (Eagle mount), as narrated in the *Skanda* and *Garuda Puranas*.

In every Vaishnava temple, the image of Garuda is an essential equipment. Garuda is one of the prominent *bhaktas* of Vishnu and he is respected as an Alwar or saint. When one visits a Vaishnava temple, the Garuda pillar or *dhvajastambha* along with the Vaishnava emblems on the lintels could invariably be seen.

The figure of Garuda served as an insignia for the rulers of Hoysala, Vijayanagar and Mysore dynasties.

Garuda pillars were also erected by rulers in commemoration of their conquests (proclaiming themselves as universal rulers or Sarvabhaumas). The pillar set up at Besnagar in honour of Heliodorus in the reign of Antialkidas (175-135 B.C.) is an instance in point. Garuda pillars were set up to celebrate the conquests of Someswara at Agraharbachahally (1257 A.D.)—*Mysore Gazetteer*.

The Imperial Guptas were staunch Vaishnavas and they styled themselves as Paramabhagavatas in the legends of their coins and also in their inscriptions. Samudra Gupta struck gold coins and in one of the types may be noticed on the obverse a figure of the ruler standing with the eagle standard (weight 116 grains). Silver coins struck by Kumara Gupta (weight: 33.5 grains) bear on them the figure of the sacred eagle with outstretched wings.

One of the provincial types of coins struck by the rulers of the Vijayanagar dynasties on copper bears the figure of Garuda.

On a sculptural representation at Halebid is depicted a scene from the Gajendramoksha episode from *Bhagavata Purana*. It may be seen that Vishnu rides on Garuda, releasing from the hold of a crocodile a tusker elephant. The feet of Vishnu rest on the palms of Garuda. Sculptural representations of Vishnu riding on the eagle are also found in the ancient art pieces of Java.

In *Bhatta Bhaskariya*, Garuda is represented as possessing two hands and wings. The left knee is curved and rests on the ground. Garuda is decorated with a serpent on the head, possesses a massive shank (portion from knee to ankle), a human neck and a high prominent nose and looks terrific. The *Nrsimha parijatodahrta Visnudharmottara* describes a form of Garuda which is four-armed. The nose is owlish. The face and eyes are circular. The inner two hands are in *anjali* pose (folded and offering salutation). In one of the outer hands, he holds the pitcher containing the celestial drink, while in the other is held some boiled rice.

In the *Garudopanishad*, Garuda is depicted as wearing the serpents for ornaments. Thus Ananta serves as a bracelet on his left side. Vasuki is worn by him over the left shoulder and below the right arm like the Yajna

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Sutra. Takshaka is worn by him round the loins as Kati-Sutra (girdle thread). Karkota serves as a garland for him. Padma and Mahapadma serve as ear-ornaments. Sankha decorates the head. His right leg bears the Swastika mark, while the left one is curved. The form that is described in the *Sadamnaya Tantra* holds the vessel of ambrosia and the body is luminous, with the two wings spread out with ease, the movement being marked by such force and speed as would shake the orb (globe).[7]

7. *"Amrtakalasahastam kanti sampurna deham. Sakalavibudha vandyam vedasastraikacintyam. Vitata sulabha paksau duyamanandagolam. Sakala visavinasam cintayet paksirajam."*
(Sadamnaya Tantra)

It is said that by meditation on Garuda, the effects of snake-poisoning are warded off. The *Garudapancaksari* is a special charm. Garuda is auspicious and the bringer of peace and security (*kshemankara*).

At Tirukkalukunram, a sacred eagle visits the shrine daily and partakes of the offerings kept in a vessel daily.

A prayer in *Garudopanishad* says thus:

कुङ्कुमारुणसर्वाङ्ग कुन्देन्दु धवलानन ।
विष्णुवाह नमस्तुभ्यं क्षेमं कुरु सदा मम ।

"Oh (Garuda), the one with the saffron coloured body, possessing a round face as white as the moon and the delicate oleander, the vehicle of the all-pervading one (Vishnu), my supplications to you; be pleased to be propitious towards me always."

KRISHNAVATARA—(*Contd.*)

me to present it to you. Here it is,' she said, picked the jewel from her girdle and offered it to her father.

'Father, he has sent the *Syamantaka* to you through me. He wants you to forget the past and make our future happy. He wants your blessings'.

Satrajit looked at the *Syamantaka*, recognised it and lost all control over himself.

Satrajit rose from his seat, trembling in every limb. His eyes became blood-shot. He looked around to see something to vent his anger upon. He snatched the jewel from Satya*aa*'s hand and flung it at her for all he was worth. Satya*aa* dodged the jewel and it went over her.

Satrajit got up, kicked the tray of food lying before him and walked away, muttering 'I curse you, I curse you'.

[*To be continued*]

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THE SIX DARSANAS

Dr. P. Narasimhayya

The Vedanta—Part I: some essentials and philosophy

continued from last issue

FROM one system to another system, from one glimpse of Truth and Reality to a wider vision of them, this dialectic progress of Indian philosophy leads it on to the Vedanta, the end or "final teaching" of the Veda, Veda-anta.

The Vedanta philosophy is the basis and heart of Hinduism,—of all branches and sects of Hindu religion and ethic, Indian culture and civilization.

Scripture Texts

Its scripture is the trinity,—the Upanishads, the *Vedanta Sutras*, and the *Gita*, the *prasthana trayi*.

The Upanishads set out briefly, in solemn and moving diction, the intuitive insights and the rational conclusions of dedicated seekers of the cosmic truth, and of the seers, the rishis with *deva prasada*, "divine revelation" and *tapah-prabhava*, "power of penance". Their teachings were well debated in hermitages, learned assemblies, and conferences held under royal patronage like that of King Janaka.

The date of the Vedas, of which the Upanishads are the third or latest part (the other two parts being the Hymns, *Rik* or Samhita, and the ritual texts or *Brahmana*), goes back according to modern scholars, Indian and Western, like Lokamanya Tilak, Professor Jacobi and others, to about 4500 B.C., 5th millennium B.C. In the Indian tradition, the origin of the Veda is regarded as of unknown antiquity, and its contents repeated from age to age by the seers.

The *Vedanta Sutras* of Sri Badarayana (Veda Vyasa) give a highly summarised, systematic and briefly comparative account of the Upanishad teachings,—in 555 *sutras*, many of which have two or three words only. The *Bhagavad Gita* gives the ethic

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and religion of the Vedanta and Hinduism.

Many commentaries or *bhashyas*, independent manuals, and philosophical verses have been written on these classics by a rare galaxy of Masters of Reason and Realization, saints and sages, dialecticians and critical thinkers, headed by Sri Gaudapada, Sri Samkara, Sri Ramanuja, Sri Madhva, Sri Chaitanya, Suresvara, Padmapada, Yadavaprakasa, Bhaskara, Nilakantha, Vallabha, Vijnanabhikshu, Vedanta Desika, Jayatirtha, Vyasaraya, Purnananda, Nimbarka, and many others, including the modern Masters who have spoken out of their Realization or great learning like Sri Ramakrishna Paramahamsa, Sri Ramana Maharshi, Sri Dayananda Saraswati, Swami Vivekananda, Sri Aurobindo and others.

Unity and Multipolarity

The Vedanta has developed richly on so many sides, the metaphysical, religious, aesthetic, epistemological, etc., that one is apt to lose oneself in the details, the sects and the schools, and fail to see its basic or governing unity, i.e. its common principles.

In the long history of India, as in that of any other country, various situations in religion, thought and culture arose, and so some *acharyas* emphasised *bhakti* or devotion; others spoke of *karma* and even rituals; some others reformed regional cults and faiths; still others emphasised the unity of knowledge, devotion and action; and so on.

A concentrated teaching on some particular aspects or paths is not a derogation from supernal spiritual eminence. All paths lead to the same g And all of them, very soon in t progress, mingle with one another find their fulfilment only in whole.

The Vedanta as a whole in all phases, encompassing also the d lopments of many centuries since ancient Vedic period, was prese by Sri Sankaracharya (788-820 A Foreign scholars like Thibaut, and others have been impressed his "consistency and thoroughne "boldness and subtlety," but none these features is so important as unitary vision and the unitary sentation of the Vedanta and Hi ism. Modern sages and masters, Sri Ramakrishna Paramaha Swami Vivekananda, Sri Ram Maharshi, Aurobindo and others, accentuated this tradition of an encompassing vision of the m paths and the whole Truth.

So, it is necessary first and f most to keep in view its main out as a whole, i.e. its most essential distinctive features.

Essentials of Vedanta

Long ago, Ananda, a favourite ciple of the Buddha, asked the M ter what in all his teachings was first and most important. Buddha wered, "Dharma." Asked further was the next greatest teaching, B dha answered "Dharma," again again.

If a similar question were r about the central teaching of Ved the answer is *"Brahman,"* the *sag nirguna sat-chit-ananda Brah* Here is the heart and crown Vedanta. It is the *Ekam Sat* of

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Veda; the *saguna-nirguna*, God-Brahman; *sat-chit-ananda*, the true, the rational and the blissful; the infinite, all finitude negatived of it, as "not this," "not this," *neti, neti*; and the fulfilment of Wisdom, Goodness and Beauty, *Satyam, Sivam, Sundaram*.

If a further question were asked about the next most important teaching of the Vedanta, it is the teaching of the universal immanence of God or Brahman and the solidarity of man, of all finite selves and all life. The great theme of the *Vedanta Sutras* is stated as the Absolute Brahman and its "embodiment" or immanence in the finite world. The inquiry is not only Brahma-mimamsa (or *jijnasa*) but also sariraka mimamsa.

If furthermore, the question were asked as to the other important and basic teachings of Vedanta, these are that philosophy is not only a *darsana*, an intellectual view or mere understanding, but also a *sadhana*, a practical discipline, a total way of life; and this consists of the three great ideals of the Lord's teaching in the *Gita*, viz., *nishkama karma, ananya bhakti*, and *sthitha-prajna*. These are the paths of ethic, religion and philosophy; the *karma, bhakti* and *jnana Yogas*. So, the *Bhagavad Gita* describes itself at the end of each of its eighteen Chapters, as both an Upanishad of Brahma Vidya and Yoga Sastra.

Bases of Vedanta

The Vedanta accepts direct experience (whether through sense-perception or intuition), and reasoning as the two primary avenues of knowledge, and secondarily any combinations of these with other processes, like analogy, comparison, implication, non-observation, etc. which lead to verifiable truth.

Thus the general spirit or approach of Vedanta is one of verification and proof, not of blind faith or acceptance. The continuous exhortation since the Upanishadic times has been, *srotavyo, mantavyo, nidhidhyasitavyah*, listen to teaching, reflect and meditate. The Divine Teacher of the *Gita* too says at the end of all his teachings to Arjuna: "Do as you think fit, *yatha icchasi tatha kuru*." Sri Sankara says, *Satyam vijnasitavyam* (*S.B.* 1.3.8), Truth should be investigated and known.

So the basis of the Vedanta is threefold,—sense-perception, intuition and reasoning; or Sense-experience, Scripture and Reason.

The Quest of the Objective

The inquirers of the Upanishads find that the world is not explained by partial theories or systems like materialism, vitalism, sensationalism or intellectualism. There is more here in the universe than insentient or dead matter; more than life, as a food-assimilating and reproductive function; more than *manas* or immediate sense-perceptions of physical objects and feelings; more than rational consciousness, *vijnana*, rational intellect, ranging into past memories and into the future and the unknown, by reasoning; more even than *rasa* or aesthetic experiences of various emotional patterns.

There is also man's experience of the Infinite and of the values of be-

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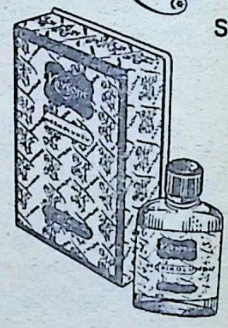

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ing, goodness, wisdom, and bliss. This is man's spiritual nostalgia for the Infinite Brahman, for ultimate wisdom and Ananda or Bliss.

A Vedic sage gives this analysis concisely as follows: 'In plants and trees, sap only is seen; in animals, consciousness. In man, the self is more and more clear and most endowed with intelligence. Man knows tomorrow, the world, and the beyond. Being thus endowed, he desires the Immortal. In animals, hunger and thirst comprise their knowledge. But man is the wide sea, and above all the world. Whatever he reaches, he desires to go beyond it." "He who knows this self more and more clearly, obtains fuller being." (*Aitareya Aranyaka*, II. 1.3).

The Quest of the Subjective

Next an analysis of the individual self and his levels of life, his *kosas* or embodiments, leads to the same conclusion,—that he is not only his physical, organic, sensory, intellectual and aesthetic functions (bodies or *kosas*) but a spark of the Infinite, feeling Its light and joy in his intuitive moments and in his higher consciousness of *prajna* or *turiya*. This, in the time-honoured expression of Indian philosophy, is the soul, *atma*.

Tat tvam asi

A still further truth is recognised by the Vedanta. The highest level of the objective world and the individual self, are seen to be identical in essence, making possible a universe with a common evolution and common ultimate values, including a supernal human goal or destiny. So, the sages of Vedanta give the supreme teaching, *Tat tvam asi*, That thou art, *Ayam atma Brahma*, etc.

Realism of Vedanta

The Vedanta does not teach the unreality of the world, an indifference to its tasks and challenges or an escape from them. The world is real, the arena of moral struggles and evolution. It is the battle-field of *dharma* and *karma*, *dharma-kshetra* and *karma-kshetra*.

Sri Sankara did not sublimate this objective world into nothing, an illusion, when he found in it ignorance and limited manifestations and evanescent phenomena, i.e. *avidya* and *maya*. He taught the crucial lesson that the ordinary sensory picture of the world, in which the spiritual laws at work, and in which the sublimity of the Real and its values are obscured (*avarana*), concealed or encased, and also broken up, distracted and dispersed (*vikshepa*), is no true picture (*paramarthika*) of the objective world or man or man's life and ultimate evolution in it. Sankara's basic teaching in logic and philosophy is that the world is not a dream (*svapna*), a false illusion (*pratibhasika*), but a hard working reality, *vyavaharika*.

(Next issue: *Vedanta, Part II*)

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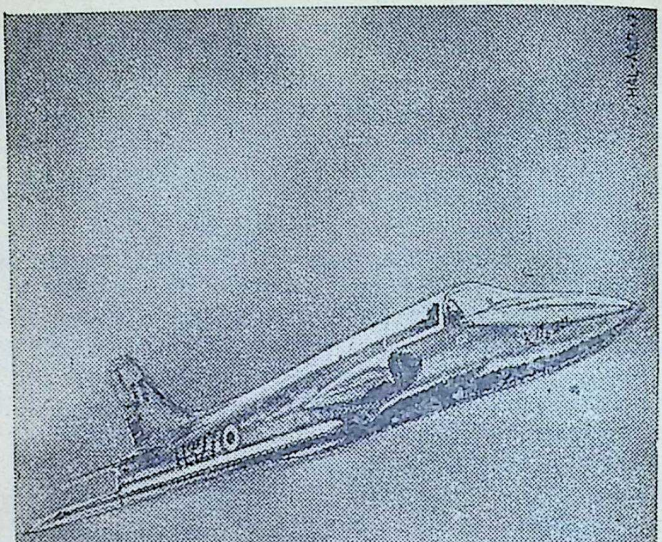

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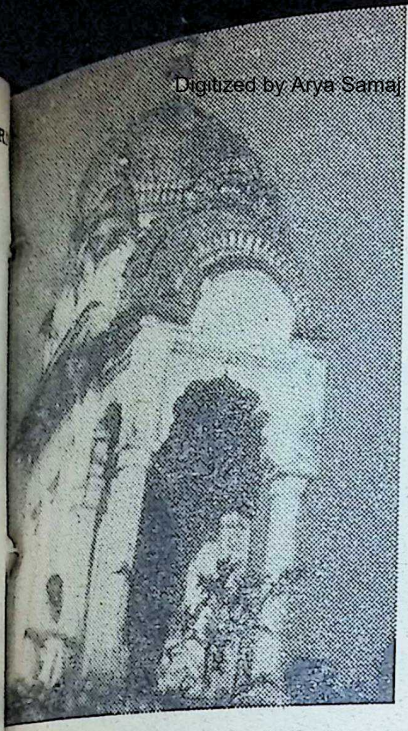
AN OPEN-AIR SHRINE OF SIVA

S. R. Koteswara Sarma



VERY few cities in Madhya Pradesh are so interesting and attractive as Jabalpur from the tourist point of view. The city has many ancient monuments—fine palaces and lakes on hilltops and exquisite carvings on buildings and temples. It has also delicately varied natural settings of great beauty and is listed among places of tourist interest.

The city is an important railway junction between Khandwa and Allahabad and 243 kilometres east of Itarsi. One can also reach by road from Chhatarpur through Damoh and from Nagpur through Seoni.

The city is noted for its open-air temples of great antiquity and it is its unique feature. An open-air shrine of Lord Siva which is situated at a distance of six kilometres from the city on a picturesque salient of the eastern verge of the small and rugged hill, is one of the most ancient and important monuments of Madhya Pradesh.

In the middle of the shrine is a *linga* dedicated to Lord Siva prepared from granite stone. The temple is a masterpiece created by its builder and it is a wonderful feast which awaits the connoisseur of architecture and sculpture. The rare combination of artistic splendour and impressive simplicity is its special feature.

The temple has fine tapering ornate Sikhara (spire), richly carved porches and frames. Though the shrine is a small one, it is a rare specimen of the crowning beauty in the decoration of its upper construction. The lower body of the temple is lacking in ornamentation, but it seeks to impress the onlooker by its majestic simplicity in form and structure.

An inscription of the temple records that it was constructed during the 10th century A.D. by a local chieftain and the temple represents the mediaeval Hindu architecture.

Two hundred yards to the front of the temple is Swami Pushkarni. There is an interesting and colourful story about the lake and the foundation of the temple. According to a local and popular legend, a military chieftain was inflicted with leprosy. He used all medicines but they were of no avail. One day, while chasing a deer, he climbed the hill on which the tem-

(*Continued on page 57*)

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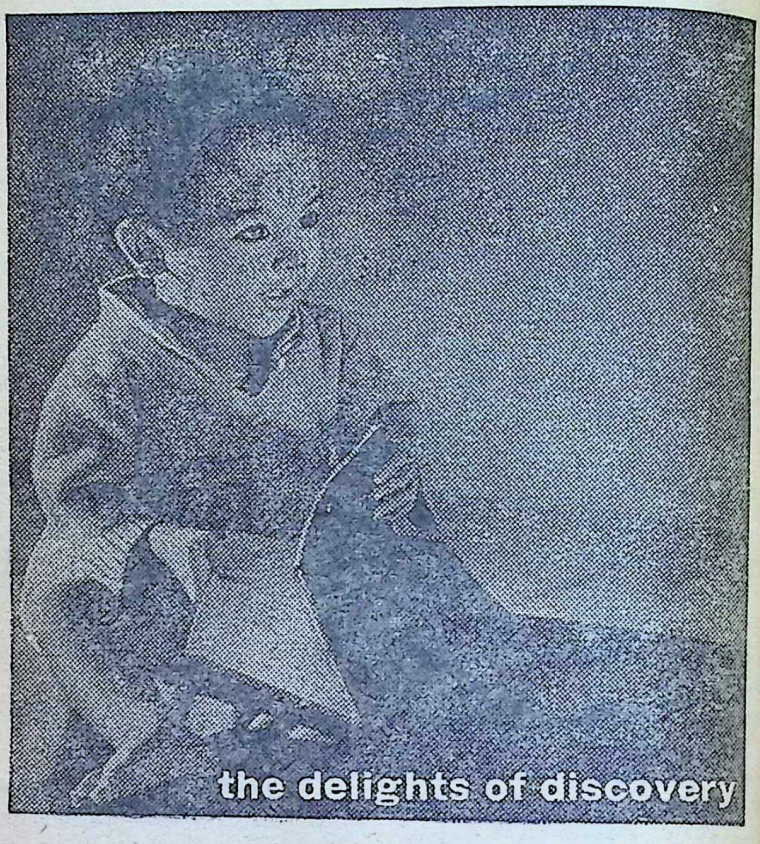

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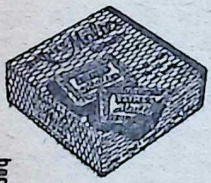

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WIT WISDOM and WILL-POWER

Spiritual wisdom is the fruit of indifference to sensual pleasures.

—*Adhyatma Upanishad*

Dr. EDWIN FLATTO

ONCE upon a time there was a wise man sitting on top of a mountain meditating over a jug of water. A villager, observing him, inquired of the Sage: "Tell me, what is the secret of your wisdom?"

The learned man replied, "I fast, meditate and sip this water when I am thirsty." The villager implored him: "Please, I must have some of that water....name your price!"

Reluctantly the pundit agreed to sell him a pitcherful of water for a piece of gold.

After paying the price the villager eagerly gulped down the water. A few moments later, upon reflecting over the transaction, the naive one complained to the savant, "Why did I have to pay for this water when I could have gone directly to the spring and obtained it for nothing?"

"See!" exclaimed the wise one triumphantly, "you're getting smarter already!"

Wisdom has been a quality most sought after throughout the ages, and fasting has long been one of the tools used to help acquire it. However, the principle underlying purpose of fasting is the development of self-discipline. Few of us, nevertheless, are willing to recognize the importance of developing this quality. Since times immemorial, wise men have constantly advocated employing this power as the only honest solution to many of our most serious problems. And the fools have never paid heed.

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C.J. Van Vliet, in his provocative book *Conquest of the Serpent* shows that, throughout legend and folklore, the serpent or dragon has always symbolized lust. The famous allegory, "St. George and the Dragon," for example, portrays the seemingly invincible fire-breathing dragon as the destroyer of humanity. St. George, however, possesses a miraculous shining sword which alone can slay the dragon. The sword represents will-power and as soon as St. George learns to use it, the dragon of lust is doomed.

Self-discipline is like physical strength. In order to strengthen our muscles, they must be exercised. Every experienced weight-lifter knows he must start with light weights and by constant practice progress to heavier and harder tasks. Likewise, self-restraint must be diligently practised by commencing with comparatively easy conquests and gradually progressing to the more difficult feats.

There are those who will not deny themselves the gratification of a single impulse regardless of the consequences. They will throw up their hands and say, "But learning self-discipline is impossible!"

Impossible, no. Difficult, yes!

Sending a man to the moon is difficult also. Nevertheless we do not hesitate to make the effort. Yet learning self-discipline could well be more of an accomplishment.

Some of humanity's most perplexing problems could be speedily resolved by learning and applying methods to strengthen this wondrous quality of self-control. For instan an honest approach to the solution the so-called "population explosi would be teaching people the me of developing this attribute instead resorting to abortions, contracep drugs and other dangerous devi Another readily-apparent example given by the millions of overwe individuals who could become slen in short order by its development application.

Narcotic and tobacco addiction, well as alcoholism, could be conqu ed if this characteristic were gene ly practised. Prostitution wo vanish, and even a truly crimeless ciety might become a reality. T of course, would mean a major in evolution to a higher form of manity. It entails higher ethical s dards. It rules out gluttony, lust self-indulgence. It frees us from coils of the serpent.

Unfortunately, the so-called "o fashioned" virtues of self-control self-restraint are no longer respec Today we are living in an era of m terialism and conspicuous consu tion. Buy now—pay later! E now—suffer later! Gratify all y appetites instantly! Why bother practise self-restraint or self-den This attitude shows up in our c rent sexual mores and the grow crime rate. "Credit" may play important part in keeping the wh of our economy turning; however, millions it has become symbolic o self-indulgent way of life. We never taught the most important q lity in life—the art of mastering o self.

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As mentioned previously, fasting has long been recognized as a potent tool for the development of self-control, and for releasing the full potential of the human mind. Fasting, however, like exercise, is a *means* to an objective, not an objective in itself. One important purpose of fasting is to instill and reinforce self-discipline. Consequently, if this objective is not diligently followed *after* the fast, much of the benefit of the fast may be sadly wasted.

The pendulum has surely swung to the extreme in our hedonistic existence. Isn't it about time to re-examine our thinking, our attitudes and practices? Or shall we continue the same approach as the fool in our parable who thought he could acquire wisdom by merely buying water with gold?

●●●

AN OPEN-AIR SHRINE OF SIVA

—(*Contd.*)

ple is now located. He felt extremely thirsty and fortunately he saw a lake on the hill and stepped into it in order to quench his thirst. As soon as he stepped into the lake, he heard a divine voice: "Drink the water! You will be relieved from your leprosy. Dig the sand of this lake! You will find a *linga*. Consecrate the same with prayers and establish a temple on the hill." Accordingly the chieftain constructed the Siva shrine with great veneration and endowed it richly.

The temple and its surroundings are worth visiting and the tourist will be impressed by the grandeur of the picturesque spot.

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On Umbrellas

Alan Melville

I HAVE come to the conclusion that I am the wrong height for umbrellas. I do not mean my own umbrella—as a matter of fact, I never wear one: I mean other people's umbrellas—all other people's umbrellas, especially those carried in the assault position by determined ladies coming suddenly round a corner in the opposite direction to me.

I stand six-foot-one-and-a-half in my socks, though as it happens I very rarely go out in my socks in wet weather. If you have the misfortune to stand six-foot-one-and-a-half in your socks, or even in your shoes, you will find that either you are too tall to dodge under oncoming umbrellas carried by people shorter than yourself, or not tall enough, even standing on tip-toe, and, like one of those Javanese lady dancers with the brass rings round their necks, craning to rise above the umbrellas wielded by people of approximately your own height. According to the position in which the umbrella is carried by the opposition, you get either the ferrule, or one or more of those beastly little prong things at the end of each section, or if you're dead out of luck, the whole perishing apparatus straight in the kisser.

I tried once saying "Madam: the umbrella was designed as a protective article, *not* a weapon of attack", and the woman just looked at me and then turned to her companion and said "Come on, Mavis, he's drunk."

It is not the slightest use trying to take evasive action, because by some strange seventh sense—or perhaps a hidden radar concealed in the handle—the owner of the oncoming umbrella knows exactly when you're going to step smartly left to avoid the drawing of blood, and steps equally smartly right, getting you in either the teeth or the eyeball.

Attempts to avoid umbrellas vertically are just as doomed as the horizontal efforts: you see a really vicious-looking umbrella heading straight for you along the street on a pouring wet afternoon: you decide that, with luck and skilful timing, you can get on top of the problem, even clear it by a good six inches, and the owner of the umbrella proves to be a bobber-upper.

Just when you think you're safe, she notices a handbag or something in a shop window (or perhaps just feels it is time she found out how far along the street she has got by now) and her brolly is suddenly up-

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ped like a submarine periscope and catches you in the thyroid.

Even when umbrellas are furled and carried at the slope and not in the charge position, I find them pretty lethal weapons. There is a stockbroker-looking character who travels up every morning on the 8.36: he has the most immaculately-rolled umbrella I've ever seen. But even in this state, rolled so impeccably that you can barely see it sideways on, its owner still manages to inflict a fair amount of damage with it.

On entering the compartment, this particular character turns his back on you in order to place his brief-case on the luggage-rack. In doing this, he has his umbrella tucked under his left elbow, so that the ferrule goes clean through the racing page of your n paper. When he disembarks at toria, he strides to the barrier his season ticket at the ready, sw ing the umbrella in such a way th unless, like myself, you keep a distance—anyone immediately be him is in very real danger of la tion in the most uncomfortabl places.

Somebody, goodness knows once wrote:

> The rain it raineth on the just
> And also on the unjust fella,
> But chiefly on the just, because
> The unjust steals the just's umb

To which I would merely add:

> The rain it raineth, as it must,
> But why must each accursed umb
> Assail me in the face or bust,
> The eye, the ear, or the patella?

[Courtesy: B

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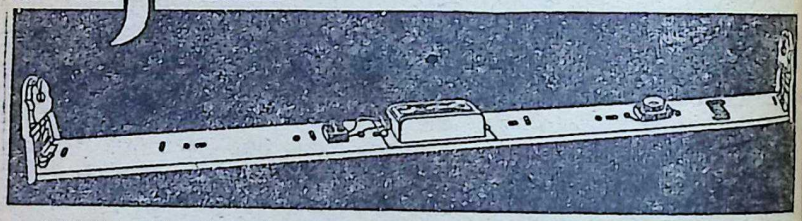

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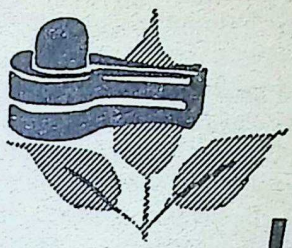

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

31. Gurudev's Resolve

THERE was an uproar among the assembled people. Chaula, barely conscious, placed her hands on her eyes and rushed blindly to her home. The people, stunned by the prospects of an impending calamity, were in no mood to take any notice of her.

As soon as she reached her home, Chaula threw herself on her bed, fully clothed and bejewelled. She wept bitterly. Her lord had come, and had gone away without recognizing her! The gates of heaven had opened, but before she could even peep inside, they had been closed.

But Chaula's assumption that her dancing and singing had gone unnoticed was not correct. In spite of his eighteen days' fast and his sufferings during that period, Shivarashi's eyes had never once left Chaula. As a loyal disciple, he had obediently carried out the orders of his guru; in fact, he had no alternative because if he had failed to do so, Gurudev would have deprived him of his position as the leading disciple. In his heart, however, there was a veritable storm. Gurudev had humiliated him and had taken away his authority. That he, Gurudev, should have put a stop to the ceremony to Tripurasundari was an unforgivable lapse, more so as he had done all this merely to please the daughter of a temple dancer. If anyone had to perform penance, it was Gurudev! And it was because of his sins that the Goddess had sent the invader to destroy him.

As the foodless days went by, Shivarashi's mind became clearer and he began to see the hand of Goddess Tripurasundari in what was happening. Hammir was certain to win and the guru would be removed from his position. Then he, Shivarashi, would step into his shoes and become Sarvagna. Mahamaya Tripurasundari, the Mother of the Creation, was tole-

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rant, no doubt, but how could she tolerate being treated with such disrespect!

Every time he thought of the power of Mahamaya, he could not help thinking of Chaula. The Chaula he had worshipped that eventful evening was a Chaula he would never be able to forget, awake or asleep. He kept seeing her face even in his dreams. He longed for an opportunity to complete the ceremony that he had been compelled to leave half finished. In his dreams, he often saw himself completing the ceremony. But every time he woke up, he felt distressed. He became happy when he heard of Hammir's approaching invasion! Without such an upheaval there was little chance that the traditional worship of Mahamaya would be re-established.

It was when Shivarashi had reached this stage in his thinking that Bheemdev had arrived in Prabhas. Shivarashi had overheard a little talk between Gurudev and Bheemdev: everyone was to leave for Kambhayat (Cambay). If Gurudev did not agree to go, then it would be his duty to escort the people to Cambay, and once there, he would propagate the cult of Lakulesh. Chaula would no doubt be among those going to Cambay. He had heard that Bheemdev and Chaula had met on that eventful night when the Kapali died.....but now things were different. Bheemdev would not be accompanying her to Kambhayat.

He was very happy when he saw that Bheemdev did not throw even a glance at Chaula in the temple: he did not so much as recognise her. Shivarashi's imagination, heightened by his fasting, was influenced Chaula's singing and dancing. W with Gurudev's tacit consent, Bhe dev had put a stop to the dance, was greatly incensed. Really, Gu dev had exceeded his temporal aut rity and had become unworthy of pect!

Shivarashi joined Gurudev Bheemdev when they left the tem At the foot of the temple steps, Gu dev turned towards him and sa "Shivarashi, go, end your penance eat some food. In the face of great calamity, your first duty is to the people of Prabhas."

Shivarashi bowed with fol hands and left. Before breaking fast, he felt he ought to worship Go dess Mahamaya for whose sake had suffered penance and punishme That he was prompted to do so unholy passion for Chaula ne struck him.

His feet turned towards Gangaa house. The door was open and walked straight in. To his surpri

Gangaa and Chaula were able to overhear the talk.....

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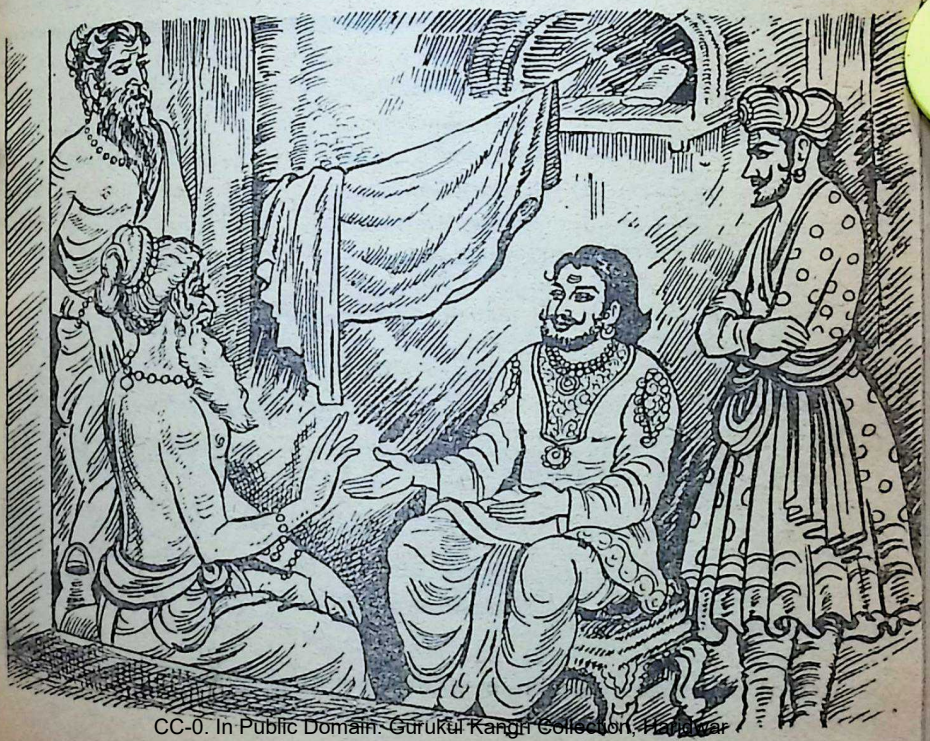
he found Chaula lying face down, upon her bed and had fallen fast asleep. For quite some time, Shivarashi feasted his eyes upon her lovely figure; he trembled in every limb; his eyes shone with a fierce light. He wanted to worship this beautiful woman in whose body Goddess Mahamaya had entered. Time enough for it when Gurudev would no longer be here. Hammir would be coming in a few days to destroy him. The ritual worship could wait. For the present, all he wanted was to relieve his tense feelings. His attention was drawn to one of Chaula's feet, which appeared to him like a tender rose bending from the stem, full of thin blue veins. To this foot he decided to offer homage. Controlling his passion with great difficulty, he touched the foot, the foot of Mahamaya incarnate, with his head. Chaula woke up with a start. Affrighted to see Shivarashi kneeling by her bed emaciated, ugly and fierce, she jumped up with a loud shout and rushed out of her room as if she was pursued by a demon.

Shivarashi slowly stood up. How could the slighted Tripurasundari accept this worship? His mind full of turmoil, he went to his own quarters. After sending for Siddeshwar and Hardatt, he broke his fast.

Hardatt arrived promptly. That fanatical priest had been deeply hurt by the interrupted worship of Tripu-



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rasundari. For fifty long years, long before Gang Sarvagna had been officially installed as the head of the shrine, he had been a devotee of the temple of Tripurasundari. He had seen innumerable festivals and had officiated at many.

For the first time in his memory, the full ritual of ceremonies had remained unperformed. Worse, he had been deprived of his right to offer worship to Goddess Mahamaya. For him, it was as if the world had ceased to exist. Speechless, like a man demented, he spent his time wandering near the temple of Mahamaya. Occasionally, he would take a pilgrim to some dark corner and persuade him to perform strange ceremonies.

"Hardatt," said Shivarashi, "a great danger has come upon us."

"Oh!" exclaimed Hardatt.

"What do you think it is? Becau we were not able to perform fully worship of the great Goddess, Mother of Creation, a great ca mity is about to descend upon us."

"You are right."

"We must, therefore, complete worship and offer penance for the that we committed. Unless we that, we will not be able to escape th calamity."

"No one can escape Mahamaya anger," confirmed Hardatt.

"We must offer worship to Mah maya. Tomorrow we will have to to Kambhayat. You must come wi me. We shall offer worship to Ma hamaya there."

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"Very well, I will do as you say."

"Do you know, Chaula will also be with us?"

"Rashiji, Heaven knows what will happen if Mahamaya is angry. But one thing is certain. Whoever comes in the way of her worship will not escape punishment," asserted Hardatt confidently.

"Nonsense," said Shivarashi. "You wait here. I have to go." And the chief disciple of Gang Sarvagna, after having put into motion his scheme for overcoming the calamity, went to Gurudev.

Chaula did not stop running until she arrived at the temple. She rushed to her mother who was engaged in cleaning the 'bili' leaves to be offered to the deity. "Mother, mother, that man is chasing me."

"Who, Bheemdev?"

"What nonsense are you talking? I am referring to Rashiji."

"You must be mad. Have you seen Bheemdev Maharaj?"

"Mother, do not ask me." And as she said this, Chaula's eyes were filled with tears. "I am an unfortunate woman. I am not destined to be happy." She burst into tears. Gangaa tried her best to console her. "Mother, tomorrow we are leaving for Kambhayat."

"If Sarvagna so desires."

"Shouldn't we get it confirmed by him?"

"Why are you so anxious to leave this place?" asked Gangaa.

"My Lord Shambhu does not want

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me. I cannot please Him with my dances. What does it matter whether I am alive or dead?" And she began to sob.

"Come along. Let us go and inquire." Gang*aa* seized Chaula by her hands and went towards Gurudev's residence. When she learnt that Gurudev was busy, she sat by the door of his room. Chaula sat next to her. Both of them were able to overhear the talk, though neither could see inside.

"Bheemdev, let Hammir come," they heard Gurudev say, "the Linga of Lord Somanath will never be removed from here."

"But Gurudev, if something adverse were to happen, what then?" asked Ra Ratnaditya of Junagadh.

"As long as the power of the Lord prevails, the most powerful of demons will not be able to do any damage. How can any mortal do any harm?"

"But Hammir has destroyed many shrines already. They say he is an idol-breaker," said Minister Vimal.

"Your faith has been undermined. Who could dare to destroy the Lord? My faith is as firm as ever. The Lord is eternal and immutable. There is no power on earth which can remove Him from its shrine."

"Please do not say so, Gurudev," urged Bheem. "Our faith is unshaken."

"You think of Hammir, I don't. Not a blade of grass can grow unless it is the wish of the Lord. Who is Hammir to disobey the Lord?"

"But Gurudev," said Ra, "we are ordinary worldly beings. We must think of both victory and defeat."

"Victory and defeat are what fo think of," said Gurudev. "It is Lord Somanath who determines w wins and who loses."

"Gurudev, let there be no mista we are also quite determined. As lo as we are alive, we will not let single brick of the shrine of our L be disturbed. But if we are kill what then?" asked Ra of Junagad

"Who can protect whom? Ra, w you are saying may be wisdom, m be prudence, but my God must main here. He cannot be moved. long as strong and powerful men l you are prepared to give their liv why talk of defeat? Fight and w God is on your side."

"I agree," said Bheemdev. "A long as our Lord has his trident, v tory is ours. But when invasi threatens...."

"No, my boy," interrupted Gur dev, "The Lord manifested Hims when the world was created and H will remain here when the world destroyed."

"Then you go to Cambay. On y depends the continuance of the Pash pat cult."

"My dear disciples," said Gurud softly but firmly, "when will you u derstand me? I am not fond of t position. Nor am I desirous of ho ing the first position in the Lakula hierarchy. I am only a humble s vant of the Lord. Where He is, th I shall be. I cannot imagine a L apart from Him."

"But this is not a task for sain This is our task."

(*Continued on page* 70)

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OUR BOOKSHELF

SRI AUROBINDO. By A. B. Purani. Published by Bharatiya Vidya Bhavan, Chowpatty, Bombay-7. (Book University Series). 196 pages. Price: Rs. 2.50.

SHRI A. B. Purani has given in the above book some aspects of Sri Aurobindo's vision. Shri Purani was one of the most well-known figures in the Sri Aurobindo Ashram at Pondicherry and his enthusiasm and scholarship were stimulating. Himself a believer in the perfection of the physical body—he carried with him always two rackets of table tennis and a ball—he associated himself with the great supramental seer very early and was with zeal carrying on the message and power of his Master. In the work he has presented within a brief compass Sri Aurobindo's message in all its manifold formulations. The six parts into which he has divided this work deal with the Life Divine, Indian Cultural Renaissance, The Problem of Collective Life or the ideal of human unity or world unity, Sri Aurobindo's Contributions to Art and Beauty, which contains the appendices on Aesthetics, Overhead Aesthetics and the Overmind, Sri Aurobindo's Psychological discoveries, and finally Sri Aurobindo's stupendous and original contributions to the study of the Veda, Upanishads and the *Gita*. It is well known that whatever he touched he illumined and the illumination was in his case from the supramental mind which he had been endowed with almost as it were from the very start of his yogic life. Sri Aurobindo was far in advance of his age but he strove to bring the reality of the supramental existence to the conscience of mankind. His work has been the solace and a promise to an age such as ours of a bright future, indeed one of the brightest in man's history. His work has the stamp of eternal truth and energy which will realise itself in the lives of all the peoples of the world. His vision embraced all humanity and his yoga has been for all life under travails of transformation into supramental being. Shri Purani's exposition has the authentic sincerity and glow of the aspiration of his Master's puissance. This is one of the rare and reliable works on the great Seer of Humanity and its Future.

—*Dr. K. C. Varadachari*

GEMS FROM SRI AUROBINDO, Second Series. Compiled by M. P. Pandit. Published by Shardalakshmi Nagarsheth, Shrine Meditation Centre, Broach, Gujarat. 1966. Price: Rs. 10 or 15 s.

A PROLONGED and dedicated cerebration and meditation amid the works of Sri Aurobindo has enabled the compiler to prime the present volume with selection of lines from the Master's poetry and the volume with the same title which preceded its publication with lines from his prose. Not only alphabetically the compilation covers topics from 'Absolute' to 'Zero', but the intrinsic scope in the volume too is that; it leaves out no theme ordinary or extraordinary according to common estimate, thereby stressing the fact that everything is significant spiritually, since, according to a line quoted in the volume from Sri Aurobindo's *Savitri*, "In finite things the conscious infinite dwells."

The title of the volume is significant more than in usual literary sense. Gems are spiritual emblems, apart from occult reasons, because, to quote the words of George Eliot, "they look like fragments of heaven!" The get-up of the volume is graceful and solemn.

—*Prof. Manoj Das*

VIVEKANANDA: A BIOGRAPHY IN PICTURES. Published by Advaita Ashrama, 5, Dehi Entally Road, Calcutta-14. Size $11\frac{1}{8}'' \times 8\frac{3}{4}''$. Price: Rs. 30.

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THIS remarkable volume is a pictorial album containing nearly 170 photographs of Swami Vivekananda, many of them rare, arranged chronologically and followed alongside by his biographical sketch, write-ups and quotations from Swami Vivekananda himself. It is claimed that this volume contains almost all available pictures of the Swamiji. Printed on excellent art paper, artistically laid out and interleaved, there is a thrill as one peruses the pages of this magnificently produced volume which is not only eye-filling, but soul-filling too.

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—*P. N. Sahu*

HOME IS HEAVEN. By Sree Ramaa Devi. Published by Ramaa Sakti Mission, Mangalore. 226 pages. Price: Rs. 3.

TUNES UNTO THE INFINITE. Series I & II. By Sri Yogeswar. Published by Bharatiya Vidya Bhavan, Bombay-7. Rupee Series.

LORD AYYAPPAN. By Pyyappan. Published by Bharatiya Vidya Bhavan. Rupee Series.

HIND KA PIR. By Sir Surendra Singh Majithia and Y. G. Krishnamurti. Published by Lady Parsan Kaur Charitable Trust, Sardarnagar (Gorakhpur Dist., U.P.). Price: Rs. 5.

ONE of the signs of the growing reconciliation between Matter and Spirit that is in progress at present is the increasing recognition that spirituality is not something to be cultivated away from life but a truth to be lived and established in one's everyday life itself. *Home is Heaven,* consisting of the writings of Sree Ramaa Devi on this subject, shows the right approach to God-living in the midst of the family. The writing is simple and direct.

The prose-poems of Sri Yogeswar collected under the title *Tunes Unto the Infinite* are marked by a universality of outlook which aims at God not in the transcendent beyond but in the creation manifest around us. The author's conviction that to change the world one must first change oneself underlies many these happy meditations.

Not many in India know of Lord yappan and his empire over lakhs of man souls in the South. Sri Pyyap monograph on the subject gives the thological background of the manif tion of this Son of Hari and Hara describes the establishment of his te on the Sabari Hills in Kerala and *sadhana* of pilgrimage to Ayyap Lord of the senses, that has grown during the ages. The book is perme with a deep spirit of devotion w grows on the reader.

Hind Ka Pir purports to describe glory of the life and mission of G Gobind Singh. The volume is richly up but the ornate and heavy style writing are discouraging.

—*M. P. Po*

INDIAN ARMY THROUGH T AGES. By Major Gautam Shar Published by Allied Publishers Pri Ltd., Bombay-1. 308 pages. Pr Rs. 26.50.

THE author in trying to accomplish impossible task of compressing in pages the history of the Indian A through the ages could not but be s chy about the different periods, each which requires a volume by itself. could but have, as the title of his chapter implies, "A Peep Into the cient India's Glory". Even in this "p he has omitted—knowingly or unk ingly—to say anything about the am in the South, of Chera, Chola, Pandya kings.

He has given much space to the p sent Indian army and could have d with the rapid changes it has underg soon after the Chinese aggression ra than dwell on officers' pay, etc. At l the salient changes in organisation equipment could have been included the end to bring the book up to the d of publication (1966).

However, as the book gives in a c cise form the history of our army f early days, it will be found useful those who have no time to read big volumes.

Col. A. N. S. M

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ANDHIJI: THE MAN AND HIS MISSION. By Nirmal Kumar Bose.

All published by Bharatiya Vidya Bhavan. Rupee Series.

OMPRISING lectures delivered at different Universities by three recognised exents of Gandhian philosophy, these oks are a valuable addition to the rowing Gandhiana. Diwakarji's expotion of Gandhiji's message to the inividual for self-perfection in terms of uth and non-violence, to the nation for he recovery of its spiritual personality nd to humanity to mould itself in the gure of harmony and peace, is convincng. Sri Munshi's lectures on Gandhi the Mystic, the Apostle, the Prophet, underine the application of satyagraha both n the individual and in the collective life.

Prof. Nirmal Kumar Bose, however, ives more emphasis to the personality f Gandhiji rather than to Gandhiism. e narrates a number of incidents and necdotes about the Mahatma which are ot too well known. For instance, he desribes how Lord Mountbatten once twited Gandhiji saying that "the Congress was no longer with Gandhi" but with him. Gandhiji's reply was at once spirited and true: "What did you say? India is still with me."

—*M. P. Pandit*

SANSKRIT

PADYA VYAKARANA, Parts I & II. By Lalchandraji of Jodhpur. Published by Pandit Ramaratna Sarma, Jalap Mohalla, Jodhpur. Price: Each Part Rs. 4.

HE first part is a compilation in versies of the contents of Panini's *Vyakarana Sutras* in the order followed by Bhattoji Dixita in his *Siddhanta Kaumudi.* The second part is a compilation of the contents of Prakrit grammar works of Vararuchi, Hema Chandra and others. The object of versifying is, as the author says, to make easy the study of Vyakarana by students.

—*Acharya S. S. Sastri*

HINDI

KAILASA AUR MANASA THIRTHA YATRA. By Swami Apurvanand. Published by Sri Vishwanath Datta, The Eureka Printing Works Pvt. Ltd., Godaulia, Varanasi. pp. 261. Price: Rs. 3.

IN this book Swami Apurvanand takes us to Kailasa and Manasarovara, the two sacred abodes—most difficult to reach but most fascinating at the same time. We are as if his co-travellers, going from place to place in deep snow, now in the dangerous ravines of the mountain, now on the bank of a snow river, now in freezing cold, now in scorching sun, having a dip in the holy waters of Gauri Kunda and Manasasarovara, seeing many holy precincts, at times fearing the highway thieves and being witnesses to the touching parting with Keecha Khampa, the loving and loyal guide. The Swamiji narrates how a village schoolmaster had the satisfaction of having gone to Kailasa when he saw Swamiji coming from the holy pilgrimage and it must be admitted that we do have the same satisfaction after going through the book.

The book abounds in thrilling descriptions. We feel as if we are standing on the high snow-clad Himalayan peaks and are taking in the beauty of the spot using as many senses as possible; even then the sublimity remains beyond our reach. As Kailasa draws near, we feel that impatience to reach the destiny, till at last the Swamiji takes us to the pinnacle, Shivapuri, the fabled habitat of Lord Siva. The book is highly useful as it gives us detailed information about the Himalayas. His description of the life of Lamas (p. 98) bears testimony to his keen observation. Historical accounts regarding some places are also furnished. After an observation of many places, the names, and the customs pre-

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valent in those places, the Swamiji rightly concludes that at one time Tibet was a part of Greater India and substantiates his standpoint by adducing convincing evidence. Many archaeological facts and geographical details will be found much helpful. The appendices at the end will be highly useful to those who would travel in the Himalayan ranges.

—*Prof. B. R. Kulkarni*

GUJARATI

STUDIES IN HEMACHANDRA'S DESINAMAMALA. By Harivallabh C. Bhayani. Published by P. V. Research Institute, Jainashram, Hindu University, Varanasi-5. pp. 96. Price: Rs. 3.

THE book under notice is based on the materials forming the third Lecture series delivered by the author, Dr. Bhayani, on the Hemachandra's *Desinamamala* in 1963 under the auspices of Sri Parshwanath Vidyashram, Hindu University, Varanasi. Here in this book are collected words which as wholes of form-and-meaning could not be derived from Sanskrit by applying the usual and accepted standard of rules governing phonological and semantic change. In his own commentary on the *Desinamamala,* Hemachandra makes it quite clear that his task consists in dealing with only that category of underivable words of literary Prakrit which came to be handed time immemorial. Though m studies have, to an appreciable e succeeded in settling some of the s of the Desya strand in the Prakrit bulary, there still remains a very stock of words as obscure as ever. fact that copious Prakrit literature almost the whole of Apabhramsa ture has come to light since Pisch no doubt facilitate the work of s the forms of the words in the *Desi mala.*

The author has made a suprem tematic attempt for settling the s and deriving the Desya words c basis and in the light of his deep comprehensive studies of early P and Apabhramsa works from the sive point of view of the Desya m contained in them as also by bring profound knowledge of the imp work done in the field of historic comparative Indo-Aryan and Dra lexicography to bear upon his tho going research.

Dr. Bhayani's contribution in th of research concerning Philolog Linguistics is both original and exte as anybody else's. We have no that he would be soon occupyin has he already?—the front p amongst the few foremost phil and also linguists.

—*Dr. A. S. G*

JAYA SOMANATH—(*Contd.*)

"Bheemdev, is there any sphere of action which is not for those dedicated to the Lord? Where there are no saints, there is no virtue, and where there is no virtue, there can be no victory."

"But as long as you are alive...."

"Let us leave this subject alone," interjected Gang Sarvagna. "Samant had also been pressing this view. But I have made up my mind. Where Lord Somanath is, there I r Let the enemy do his worst. E there is no one to fight the e I alone will! Who knows what cles I am destined to perform?"

Gang*aa*'s eyes became moist a ing Sarvagna's softly spoken bu decision. Bheemdev and the warriors became speechless the unshakable determination o old man.

[*To be con*

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Notes & News

HAVAN'S KASHMIR KENDRA

HE Jammu & Kashmir Kendra of the havan recently organised a symposium n "Cultural Traditions of Jammu", nder the presidentship of Prof. Ram ath Shastri, Secretary, Dogri Sanstha. ri Suraj Saraf spoke on the sculpture nd architecture of Dogras. Sri Shyam Sharma dwelt on the characteristic ts of the Dogra people and Sri bharam Chandra Prashant vividly desribed the folk dances and music of Dogras. Prof. Shastri, who, in his presidential address, surveyed the entire amut of Dogra culture, said that "this ain-bow coloured and graceful" culture was "yet to be fully discovered." Pandit Prem Nath Dogra was also present.

GITA JAYANTI

HE "Gita Jayanti" was celebrated in Gulbarga under the auspices of Sri Sugareshwar Sanskrit Pathashala on December 23, 1966. "Vishva Roop Darshana" *puja* was performed in the morning, which was followed by "Samoohik Gita Parayana." A function was held in the evening under the presidentship of Dr. Shriram Sharma, who gave away certificates and prizes to the successful students of the Pathashala.

MAURITIAN MINISTER

H.E. MR. V. RINGADOO, Minister for Education, Government of Mauritius, accompanied by Mrs. Ringadoo visited the Bhavan on January 14. The distinguished visitors showed keen interest in varied activities of the Bhavan and discussed with the Bhavan's officials the establishment in Mauritius of centres of various Sanskrit examinations conducted by the Bhavan. (The Bhavan has its Kendra in Mauritius under the chairmanship of Prime Minister Dr. S. Ramgoolam). Sri V. G. Thakur, Special Protocol Officer of the Government of Maharashtra, accompanied the eminent visitors.

PLIGHT OF THE AGED IN JAPAN

WHAT Mr. J.B. Priestley had said about the declining status of old people in modern Society ('Bhavan's Journal' of September 11, 1966) has now been sadly confirmed by later-day trends in Japan.

According to a report, suicides by elderly people in Japan are on the increase. In the post-war years of social upheaval and swift material progress, the lot of old people has slipped as the Japanese traditions of family integration are gradually breaking up. In many modern families the aged are no longer needed and little cared for. Nearly one-tenth of the Japanese people are over 60.

No wonder, the Japanese Press is flooded with letters from aged people complaining about their miserable lot and hinting that suicide was the only alternative left to them. According to the Welfare Ministry of Japan, that country has the highest rate of suicides by women over 60 in the world.

The Japanese Government was naturally concerned and focussed attention on the plight of old people by naming September 15 as "Respect-for-the-Aged Day" and declaring it as a National Holiday.

On September 15 last, 205 women and 46 men in the country, who are over 100 years old, were presented with a set each of silver cups at a special function by Prime Minister Sato. It is to be hoped that this gesture of solicitude for the aged will mark a reversal of the recent tendency in Japan.

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KANCHEEPURAM TEMPLE

KANCHEEPURAM is one of the seven *Mokshapuris* of ancient India, dating back to many millennia. It is said to be the birthplace of Chanakya, Poigai Alwar, Sri Vedanta Desikar and Syama Sastri. It is connected with Sri Sankara and Sri Ramanuja. It is a symbol of India's ancient glory.

There are several temples in Kancheepuram and among them Sri Varadaraja Temple is one of the most ancient and famous. The temple is beautiful and spacious with two 120-feet high gopurams, mandapams and sub-shrines. Over the years, however, it has suffered decay and needs extensive repairs. It has, therefore, become necessary to repair and renovate this glorious temple and Sri Devarajaswamy Devasthanam Renovation Committee has been constituted to take up the work of renovation without affecting its sanctity, beauty and antiquity. The estimated cost of the work will be Rs. 20 lakhs. All those who want to help may kindly send their contributions for this noble work to the Treasurer, Sri Devarajaswami Devasthanam Renovation Committee, Kancheepuram.

CORRUPTION-PROOF GUARDS

A COFFEE plantation in Central Java has employed tigers, leopards and panthers in an effort to keep away thieves at night. The owners are sure that the vigilance of these trained animals would be more than a match for the craft of the thieves. When asked for the reason of preferring ferocious animals to watchmen they replied: "They cannot be bribed."

INDIAN ARTIST IN LONDON

SRI RAMA RAO, the young Indian artist, who has made a name for himself in the world of art in London, has been commissioned to paint the cover picture of the new edition of John Master's *Bhowani Junction* by "Penguins", the famous publishers of paper-back books. He is the first Indian artist to be so commissioned.

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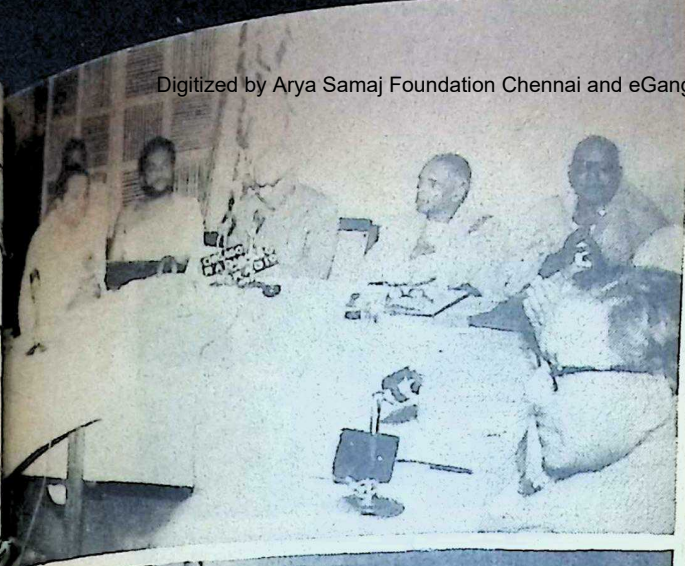

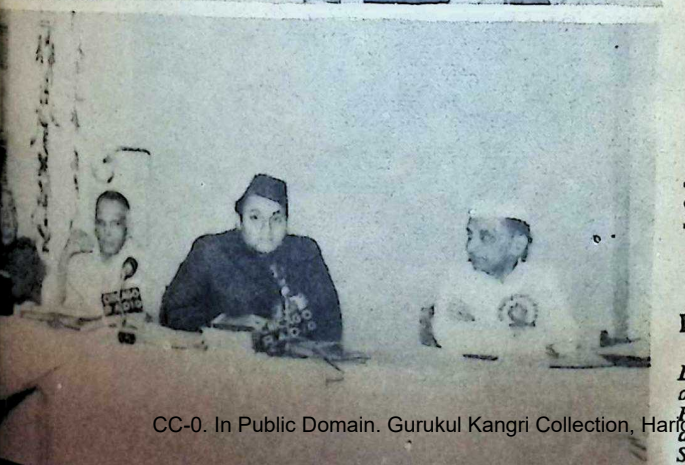

PHOTO NEWS

ALL INDIA COLLOQUIUM O ETHICAL AND SPIRITUAL VALU

DEC. 30, 1966
TO
JAN. 2, 1967

Sectional Meetings

Top

Swami Ranganathanc presided on the Ethical Spiritual Values Section

Middle

Sri Morarji Desai, presid over the Power & Moral Section.

Bottom

Dr. Karan Singh, Govern of Jammu and Kashmir a P. H. (Rao Saheb) Patwe anai, presided over the jo Session of National Integr tion and Group Conscio ness Sections.

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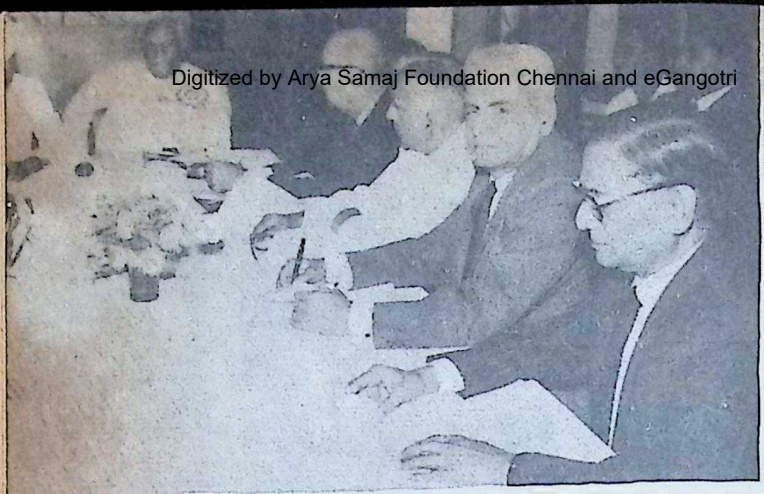
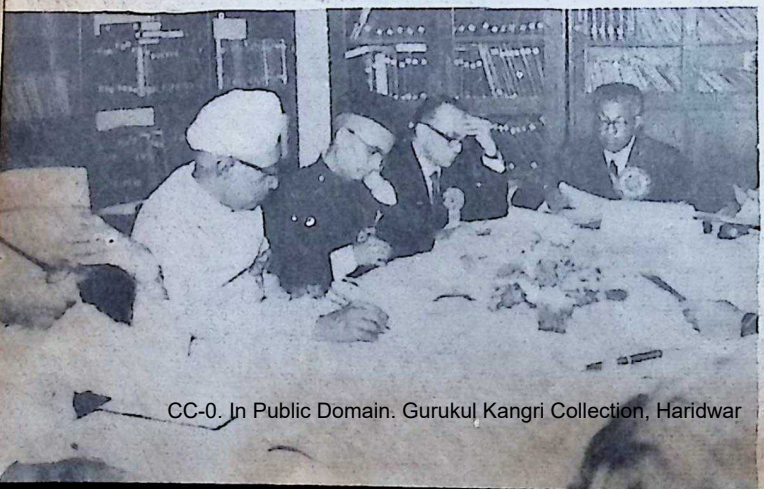


Dr. V. V. Giri, of Mysore, president, Employer-Employees Relations Section.

Dr. M. S. Thacker, Planning Commission, presided over the Technology Section.



Justice Tek Chand presided over the Law Section.

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S. Menon, presided
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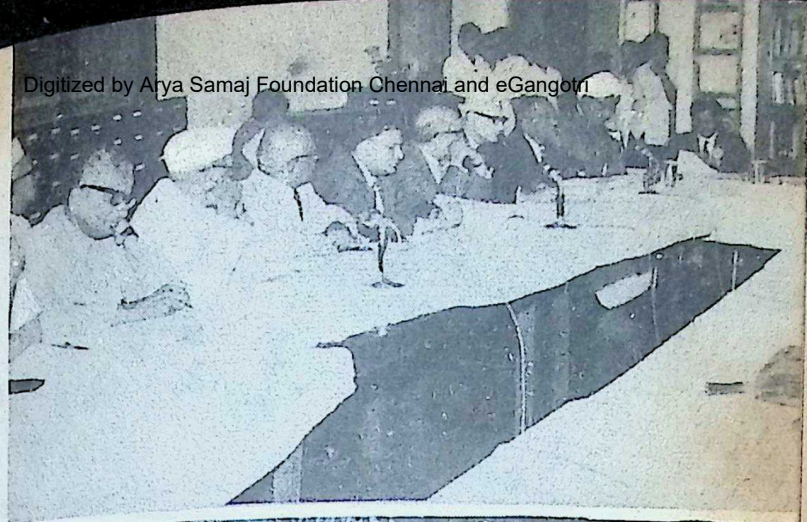

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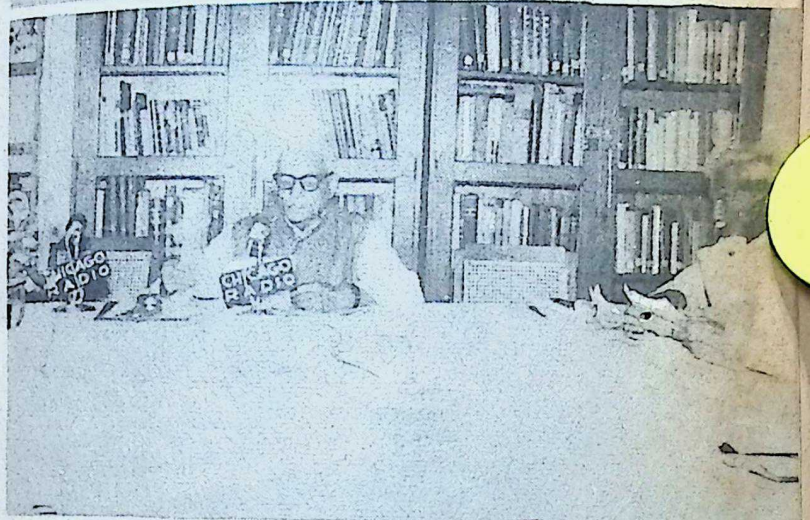

. N. Vakil, presided
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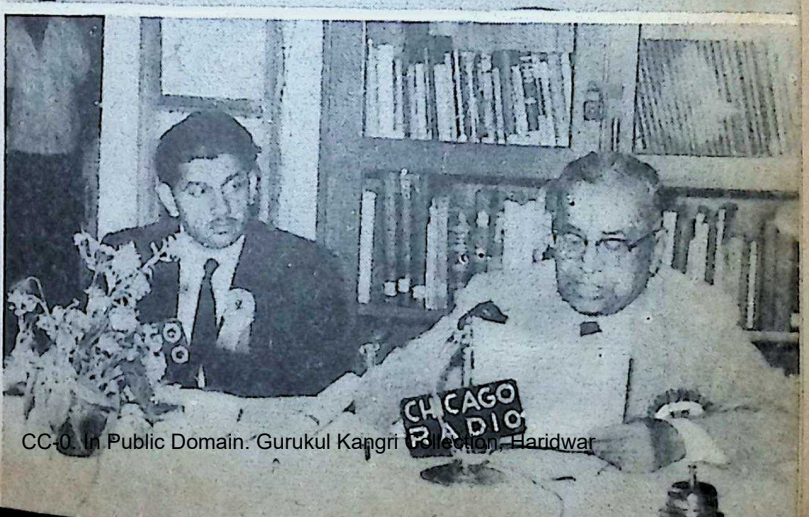

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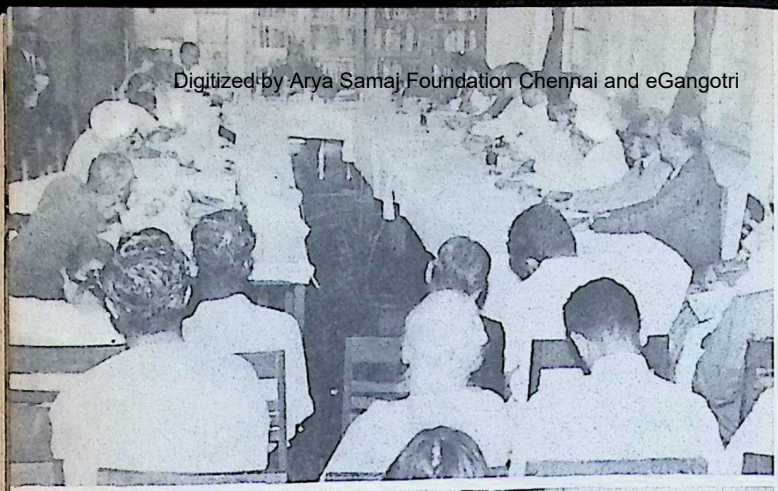
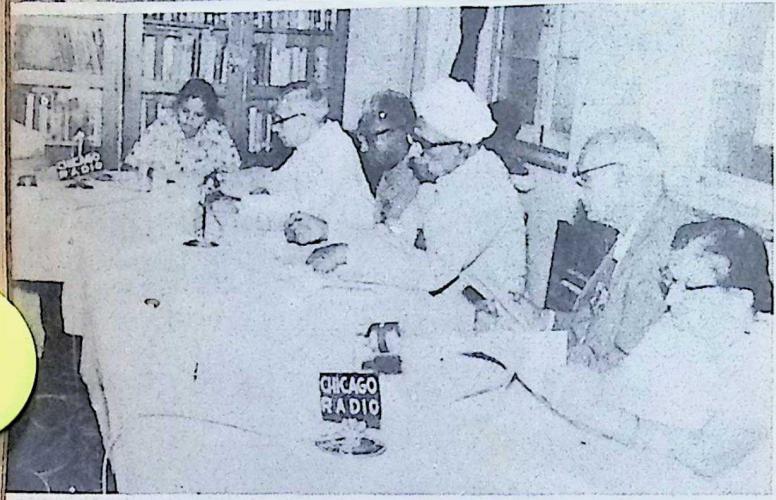


Prof. V. K. ... Chancellor, B... versity, presi... Literature ... Section.



Smt. Lilavati ... sided over t... Marriage Sect...

Justice N. H. ... sided over t... and Youth S...

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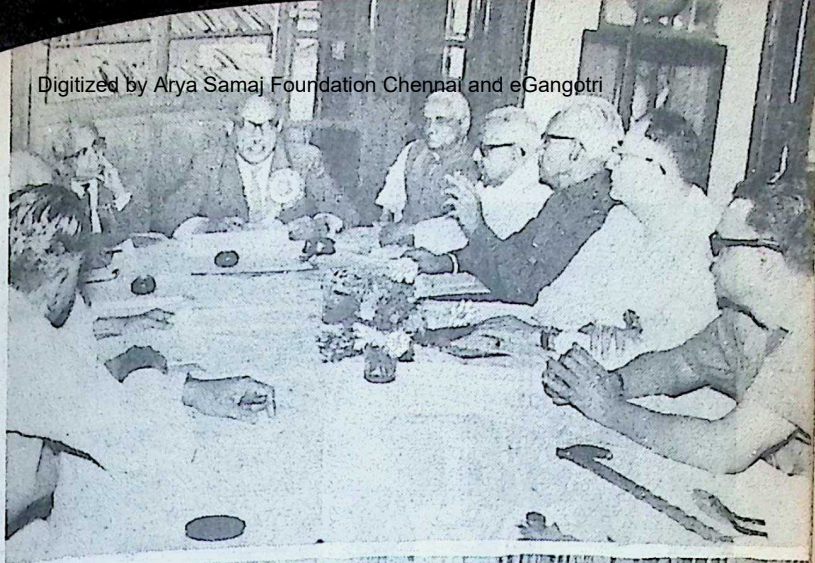

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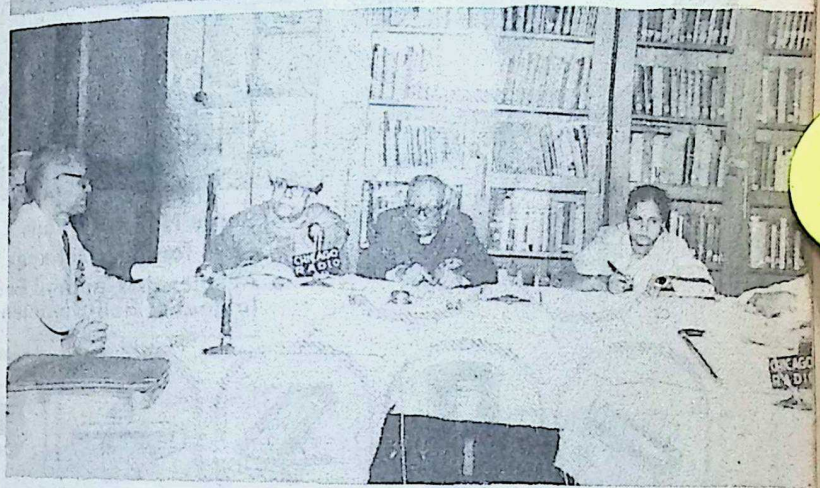

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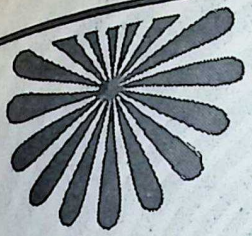

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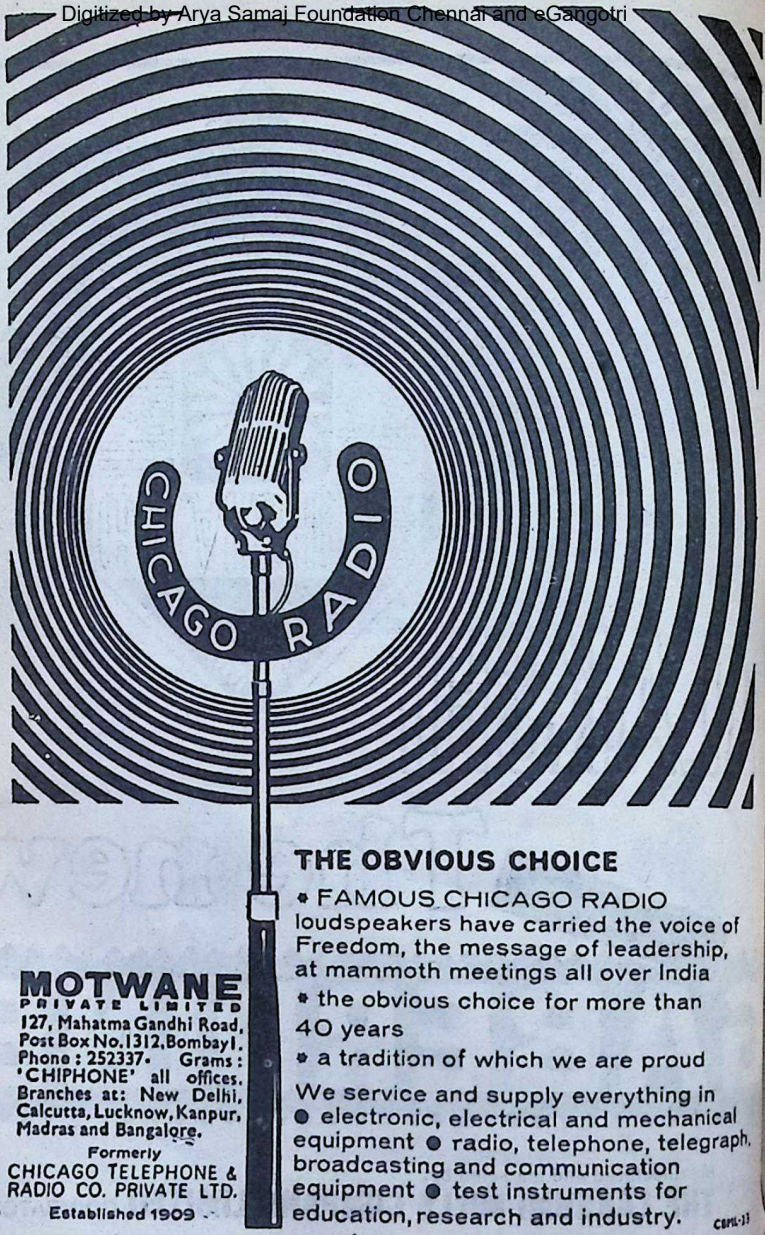

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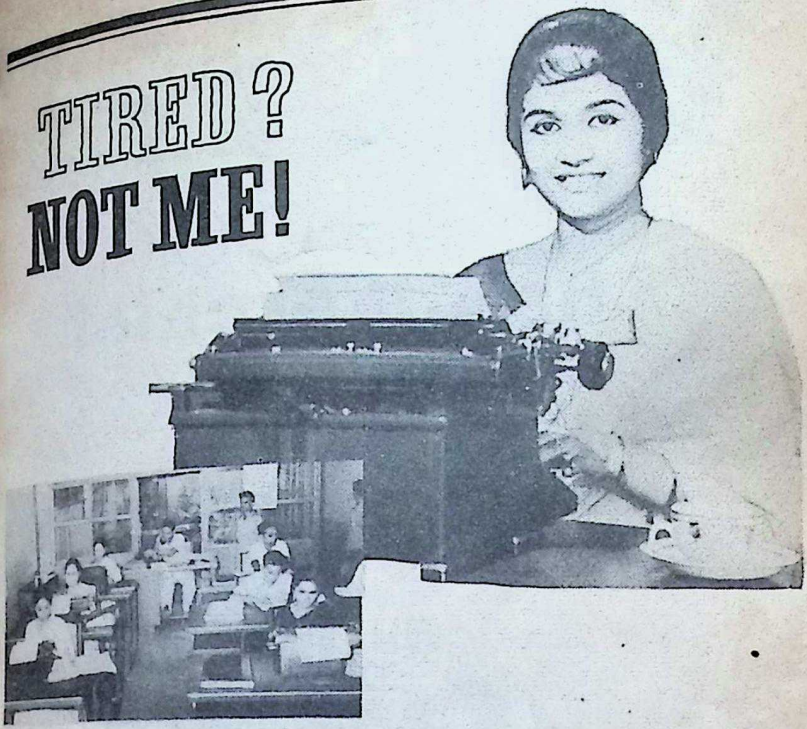

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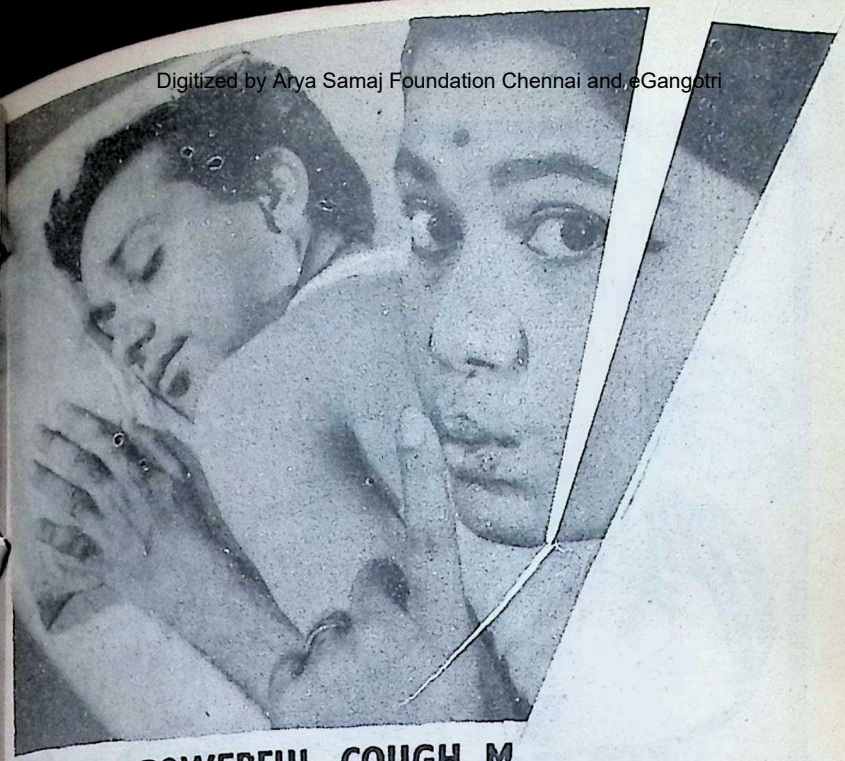

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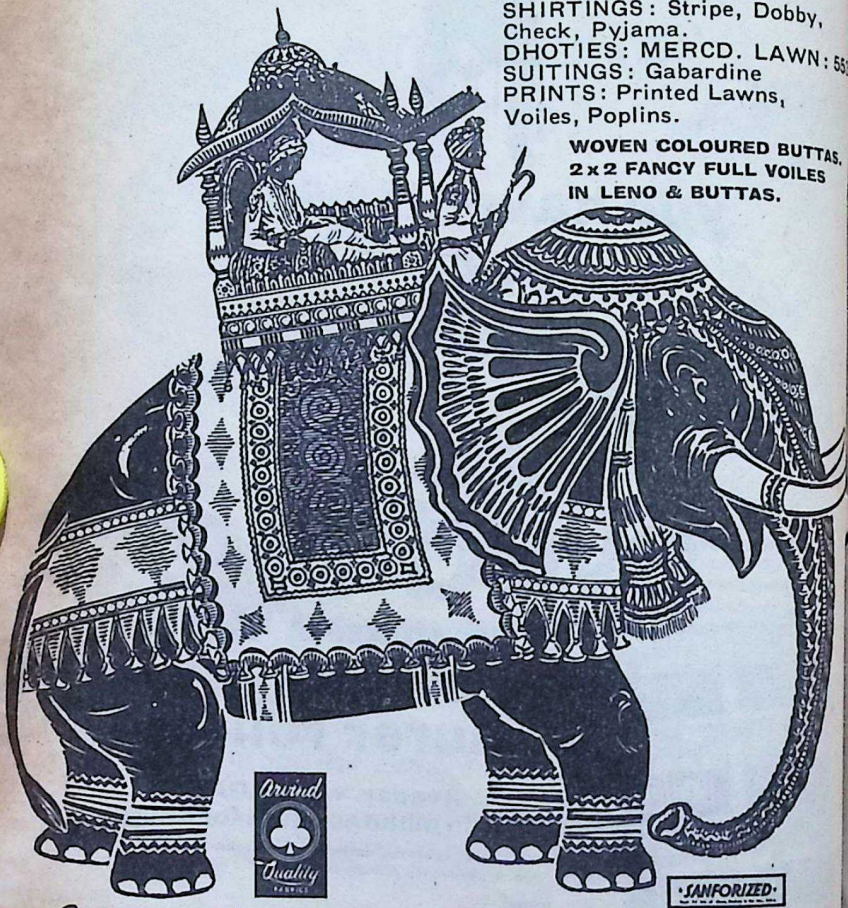

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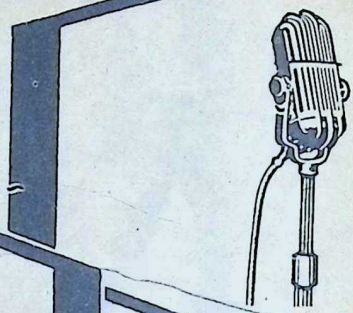

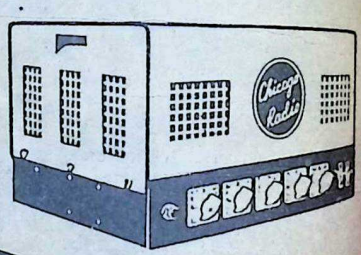

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Vol. XIII No. 15

FEBRUARY 12, 1967

FORTNIGHTLY

BHAVAN'S JOURNAL

Devoted to Life, Literature and Culture

[Annual Subscription : Rs. 7.50]

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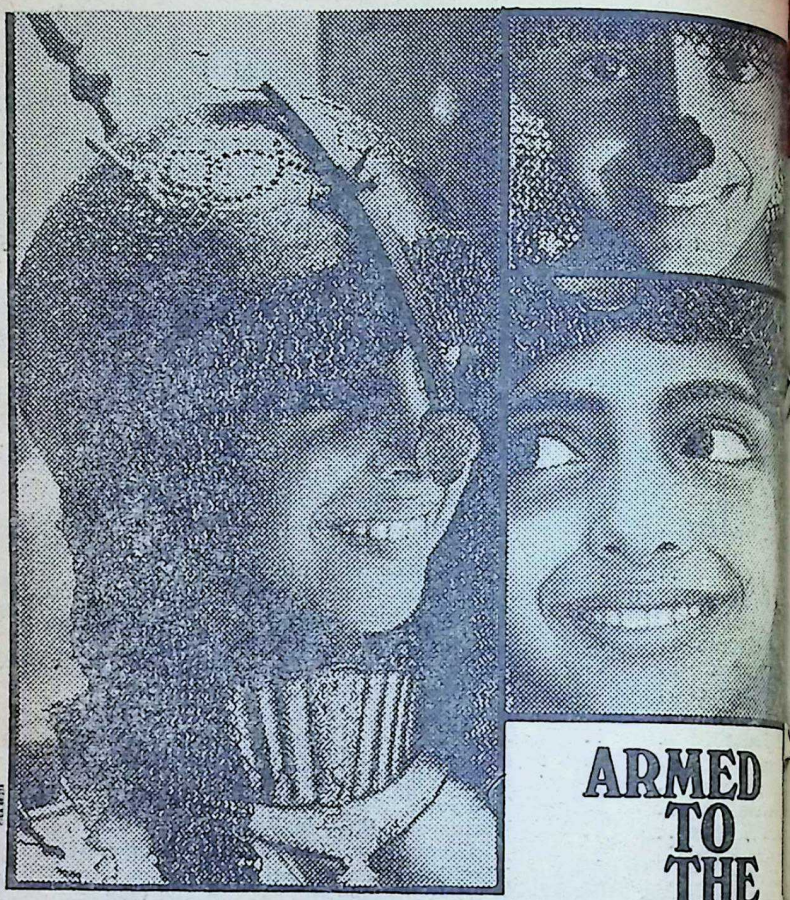

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HAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

PRAYER FOR POWER

कुविन् मा गोपां करसे जनस्य
कुविद् राजानं मघवन्न् ऋजीषिन्
कुविन् म ऋषिं पपिवांसं सुतस्य
कुविन् मे वस्वो अमृतस्य शिक्षाः ।।

Wilt Thou make me guardian of the people?

Wilt Thou make me, impetuous Maghavan! their ruler?

Wilt Thou make me a Rishi (sage) who drinks Soma-juice?

Wilt Thou make me master of wealth everlasting?

—*R.* III.43-5.

Vol. XIII, No. 15

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No.

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

● DEFEND DEMOCRACY ● DEFEAT DESPOTIS

BHARATIYA VIDYA B
BOMBAY,

MY YOUNG FRIEND,

FEBRUARY 12, 19

WE are on the eve of our fourth General Election.

I have publicly given expression to my sincere appreciation of the peaceful and orderly conduct of our last three General Elections. I am completely satisfied that this time also the Election will be free, fair, peaceful and orderly.

But Indian democracy is at cross-roads. If a two-party system does not emerge in this General Election, the country's future is bleak.

It is claimed that twenty years of one-party rule has worked wonders. I entirely agree!

Indeed, the wonders are many and varied; the people are in the slough of despond; our economy is on the brink of insolvency; political anarchy is stalking the land.

Stability is said to be given to the country. But what kind of lity? Almost every State is with factions. Law and Orde completely failed in several p India.

What of national unity? Li threatens to balkanise the c Regional chauvinism is r The Centre has been weake

What of our external poli has failed. India's image stands tarnished. We hav two enemies on our frontiers Pakistan invaded India, most non-aligned friends remaine aligned with us too!

Experience all over the wo shown that democracy can only under a two-party working within the Constitu one-party rule invariably end dictatorship and hunger for

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more power by the 'New Class' ower-hunters.

he people have again got an rtunity to decide whether they d for democracy or not.

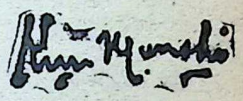
the 20-year-old monopoly of er is not substantially check- ed in this General Election, e is the danger of the emergence a dictatorship, ending in chaos.

Monopolies breed inefficiency, onsibility, corruption, callous- and despotism.

have seen the political evolution of this country from 1902. My horror of despotism has remained the same, whatever be its variety, whether it be pale red, pink red or pucca red.

If I may sum up my appeal to the thinking patriotic citizens of India: "Defend Democracy, Defeat Despotism" by whatever name it is described.

Yours sincerely,



ELECTION STATISTICS

States	Polling Dates	Electorate	SEATS	
			Lok Sabha	Assembly
dhra Pradesh	Feb. 15, 18 and 21	21,081,300	41	287
sam	Feb. 17 and 21	5,719,425	14	126
ar	Feb. 15, 17, 19 and 21	27,702,503	53	318
jarat	Feb. 15, 18 and 21	10,687,202	24	168
ryana	Feb. 19	4,367,140	9	81
shmir	Feb. 21	2,000,086	6	75
rala	Feb. 20	8,612,534	19	133
dras	Feb. 15, 18 and 21	20,871,963	39	234
dhya Pradesh	Feb. 16, 17 and 20	18,384,559	37	296
harashtra	Feb. 15, 18 and 21	22,138,628	45	270
sore	Feb. 15 and 19	12,755,264	27	216
rissa	Feb. 21	9,852,824	20	140
njab	Feb. 19	6,284,672	13	104
jasthan	Feb. 15, 18 and 20	12,214,393	23	184
tar Pradesh	Feb. 15, 17, 19 and 21	41,516,643	85	425
est Bengal	Feb. 19	20,155,000	40	280
entrally Administered)				
daman & Nicobar	Feb. 18	46,253	1	...
andigarh	Feb. 19	...	...	...
dra & Nagar Hav.	Feb. 21	...	...	...
lhi	Feb. 19	1,686,065	7	...
a, Daman & Diu	Mar. 28	388,133	2	...
machal Pradesh	Feb. 18 and 21	1,581,444	6	60
ccadive, Minicoy And Amindivi				
anipur	Feb. 18	...	...	...
ndicherry	Feb. 15, 20, 24 and 28	209,942	2	...
ipura	Feb. 20	216,690	1	...
	Feb. 18	599,350	2	...

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S. Ramakrish-

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CHOOSE WISELY

INDIA'S fourth General Election will take place in the curr fortnight.

BIGGEST DEMOCRATIC EXPERIMENT

By any standard, this is a great, eventful and exciting e venture: the world's biggest democratic experiment, affecting destiny of one-fifth of the human race. We are 470 millions w universal adult suffrage. The number eligible to exercise franch is estimated to be of the order of some 250 million voters. Th outstrips the total population of the U.S.S.R., outnumbers the total population of U.S.A. and represents half the population the whole of Europe!

In the arena are no less than 16 political parties of differ ideological hues, duly recognised by the Election Commission also scores of independents. The total number of seats are for the Lok Sabha and 3,560 for the Vidhan Sabhas. These contested by as many as 18,000 candidates. There will be 2,50 polling booths and the votes will be cast in pilfer-proof steel bo The polling will be over in six days and counting in three da

The esimated expenditure is about 12 crores of rupees by Government and 50 crores by the Parties and the candidates. If this figure is added the unascertainable volume of secret expend ture by the Parties and the candidates as also the amount of pu revenue that has been sacrificed in the shape of tax reliefs, r in D.A. and other eve-of-election sops, the total cost of the e ing General Election, according to some experts, may go up t couple of hundred crores of rupees.

Our past three Elections have been completely free, fair peaceful. This is an indisputable fact. This has evoked the admi tion of the whole world.

Indeed, this is a phenomenon of modern times. A colo experiment of this magnitude, in such an orderly manner, such a massive electorate, the majority of whom are unlette and undernourished, has not taken place before nor is it likely take place anywhere else in the foreseeable future—unless, course, China, by a miracle, gives up "peoples' democracy!"

POST-FREEDOM BALANCE SHEET

The General Election is an occasion, coming once in years, when the people have an opportunity to take stock of

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overall situation in the country, to assess the work and contribution of the Parties and leaders voted to power and responsibility in the Parliament and State Legislatures, and to mend or end the previous mandate and give a fresh one as to how we, the people, wish the affairs of the nation to be moulded.

What is the core of the post-freedom national Balance Sheet? Whither India?

All segments of our life are in utter disarray. Our motherland is in shambles—politically, economically, militarily, educationally, socially, culturally and in other respects which matter most to a nation. The quality and temper of our public life have coarsened to a very dangerous degree. Sense of purpose and determination and zeal to work have been given the go by. Administrative and intellectual sloth reign supreme. Ethical and spiritual values stand devalued. Self before service and region before nation have become the bane of our public and political life.

Internationally, we are looked down upon as paupers, beggars and hypocrites, indulging in double-think and double-talk. Our prestige abroad has steeply sagged. We have become a laughing stock in the comity of nations.

UNCONSCIOUS SELF-ANALYSIS

The other day, in a moment of unconscious self-analysis, the President of the Indian National Congress, which has wielded unparalleled monopoly of absolute and uninterrupted power for two decades since the dawn of freedom, wailed:

> **"There is an atmosphere in the country in which the students do not want to study, the teachers do no want to teach and the industrial workers and Government servants do not want to work."**

The Union Planning Minister, repudiating the allegation of his critics that he is a prophet of doom and claiming himself to be a prophet of dawn, bemoaned:

> **"We are gambling with our destiny... If things remain as they are today for another five years, India cannot survive."**

These confessions of the Supremo of the Ruling Party and the Chief of the Planning Commission carry their own moral.

And does not the Ruling Party still swear by a bigger Fourth Plan and is it not parading the "achievements" of the Planning Commission as trump-card for being returned to power?

SEEKING OUT SCAPEGOATS?

Is it not cowardly to seek out scapegoats for the menacing malaise plaguing the nation? Is it not childish to attempt to fasten the responsibility for the country's present deplorable plight

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on men and women who have no share in administering our affa Is it not indecent to level accusations of "weakening our dem cracy and endangering our hard-won freedom" on people, w without fear or favour, and holding their heads high, clearly d gnose the disease eating into the vitals of our body-politic? We not many of them in the forefront of the freedom struggle for d cades? Have they ceased to be sterling patriots? Are they not p forming even now a very essential patriotic duty by the nation?

IN DEEP WATERS

Our people are not a whit less intelligent, industrious, ent prising and patriotic than people anywhere else. Given unselfi purposive and inspirational leadership, all strata of our people capable of unlimited sacrifice and unsurpassed heroism, as they have unmistakably proved time and again: first during the crusa for freedom, then during the Chinese aggression in September 19 and again during the Pakistani onslaught in September 1965.

Why then are we, with our fertile soil and bountiful natu resources, in such deep waters? Why? How came this abo How?

FAILURE OF LEADERSHIP ?

Has Mother India become barren of wisdom and statesm ship?

Certainly not.

Did not thinking people time and again alert the nation agai the dangers of being prisoners of doctrinaire policies? Did th not give timely warnings of the inevitable consequences of gigan ticism, squandermania and borrow-lust? Did they not from ti to time suggest pragmatic remedial measures?

What then is the cause?

Let us pause and ponder:

Failure of leadership? Can the present leadership consist of a number of disparate personalities steer the Ship of State saf to the promised goal of peace and plenty for all sections of o unfortunate people?

RASHTRAPATI'S INDICTMENT

Alas! past performance belies all hope. Even our venera and generous-hearted Rashtrapati, renowned for his wisdom, can our and self-restraint, has been so disillusioned that he felt i pelled to administer a public indictment in his Republic Day broadcast, on 25th January 1967. Declared the President of Ind

> **"The current wave of violent disorders in the country mi render the prospect of revolution inescapable..**
> **"Even after making allowance for all the difficulties of t situation, we cannot forgive the widespread incompetence a gross mismanagement of our resources..**

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"Our political leaders should have a clear vision of the future of the country and not be content with their own individual comfort and survival."

We cannot view complacently the prospect of a revolution with its attendant brutality and beastly violence. No. It shall not come to pass. We cannot throw open our land to the horrors and massacre of the sort that were perpetrated in poor Imre Nagy's Hungary in 1956 or what is now taking place in megalomaniac Mao's China, in the name of "cultural revolution." We shall not permit ourselves to be dehumanised and insectified.

We cannot turn our nation into a bedlam. We cannot look askance at this classic "widespread incompetence and gross mismanagement". If we are not vigilant, it will be an open invitation to such a revolution, which will only sharpen our cleavages, break up the national mosaic and put the clock of our progress back by several decades.

SALVAGING THE NATION

This continuing drift to chaos must be arrested. The impending catastrophe must be averted. The motherland must be saved.

To accomplish this, we must install in power a good, honest and efficient leadership, representative and broad-based, pledged to the ideal of Nation First and One India. Withal the situation calls for a non-monopolistic, non-dogmatic, altruistic-and-progress-oriented, wise and vigorous helmsmanship and a policy-making body, capable of dynamic and flexible thinking—a leadership which will not falter or flinch from imaginative and firm decisions and resolute and determined action. In short, a leadership which will scrupulously respect the maxim that "all power is a sacred trust; that those who wield it are accountable for its exercise".

For this, we must elect to our Parliament and Legislatures, a large contingent of dedicated people—creators, builders and upholders of moral and spiritual values, endowed with intuitional wisdom. Then only would their deliberations and decisions be leavened with ethical and spiritual values. That alone would enable the Parliament and Legislatures to recapture their lost moral authority. Thus-wise only could we hope successfully to purify public life of sordid selfishness and unabashed self-aggrandisement, whose elimination is the *sine qua non* of an incorruptible, efficient, stable, good and wise government.

We must stave off the calamity at all cost. We must salvage the nation out of the present morass.

To achieve this, what we need is not merely a government of the people, by the people and for the people, but a gov-

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ernment of *all* the best people, by *all* the best people and for *all* the people.

ETERNAL VIGILANCE

Democracy cannot be long secure without a formidable, clear-cut Opposition. Democracy and an uninterrupted long spell of years of one-party rule is a contradiction in terms.

"Democracy in India" wrote a non-partisan veteran political analyst is "Government of the politicians, by the politicians and for the politicians." How true. The people come into the picture only once in five years—at election time. Undoubtedly, it is the politicians who have ill-served democracy in India. But what about the indifference, smugness and passivity of the people? Are they not also equally responsible? The fact is democracy cannot survive without an alert and watchful public opinion, which will keep a firm curb on politicians.

It is a truism that every people get the Government they deserve. In the ultimate analysis, the people—voters—alone can ensure the proper functioning of democracy and a clean public and political life. God forbid, that our Parliament and Legislatures again become packed with men and women, devoid of a spirit of humility, integrity, service and sacrifice, and who shamelessly keep up the fight for the loaves and fishes of office. If that happens those who enabled them and their ilk to worm into the citadels of power by exercising franchise in their favour, will also be deemed responsible for the disastrous consequences.

We, the people of India, are known for our sobriety and maturity. We are heirs to a great heritage. The democratic ideal has come down to us through several centuries. We are irrevocably committed to the democratic way of life.

Eternal vigilance is the price of liberty. All people must take a live interest in the country's affairs. Otherwise careerists, charlatans, cads and crooks will monopolise the scene. Nature abhors a vacuum.

Let us not forget Plato's immortal warning:

> **"The punishment that the wise and good men of a country, who decline to take interest in the affairs of their country must suffer, is to be gladly ruled by the rest, viz. Fools and Knaves".**

CHOOSE WISELY

Let us choose wisely and well. Let us vote the right men and women. Let us no more fail Mother India.

Let us invoke divine grace. In the words of Gurudev Tagore—

> **Where the clear stream of reason has not lost its way into the dreary desert sand of dead habit;**
> **into that heaven of freedom, my Father, let my country awake.**

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We are in need of God more than Foreign Exchange

H. E. Cardinal Valerian Gracias

WHEN, a few days ago, I was in Cochin for the centenary celebrations of its small Municipality, at a very festive function, the Acting Chief Justice of the High Court of Ernakulam made some very pertinent observations.

It was a very festive function indeed, if one is to judge by the extraordinary and thunderous display of fireworks which came off even during the speeches, reminding me of what is said of the days of the Old Testament among the Jews, when great events were heralded or accompanied by extraordinary phenomena of nature—roaring thunder, fierce lightning, even earthquakes.

Stressing the need of moral and spiritual values, the Chief Justice quoted the well-known saying of Voltaire: "If there were no God, it would be necessary to invent one!"

In the course of the many points he made, he stressed the need of safeguarding moral and spiritual values in view of the general restlessness prevailing in the country, chiefly among the youth. In other words, it is felt that there must be a spiritual approach to world problems and especially to the problems of youth. Even politics had to be "spiritualised," as Dr. Radhakrishnan observed not long ago.

A SPIRITUAL VACUUM

Does this mean that India, noted for centuries for the spiritual vein of its civilization and culture, is fast losing its hold on moral and spiritual values, tempted to sell its birthright for a mess of pottage? Not exactly. But it does mean this. That in the past, we had, with reason, taken pride in the spiritual vein of our civilization; that even though today, speaking generally, spiritual sensibility is not completely stifled even among those who openly confess their aversion or indifference to religion, yet we must justly admit that there is a spiritual vacuum.

Modern India shares with the whole world the new faith that technology

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has implanted in the hearts of men. It is faith in man's capacity to solve his own problems. If religion is not positively rejected, it is relegated to the background and has no part to play in the planning of the new society.

Theological Faith and Hope find no place in national or international programmes of world peace. This is the religious crisis of the modern world —a crisis that has its manifestations in modern India also.

Obviously, there are many causes why religious beliefs are being shaken, but one of the main causes is the fact of indiscriminate and injudicious reading prevalent among the youth.

It is a case of a man given to hard smoking who will accept any brand of cigarettes because he is dying for a smoke.

It is a case of having sown the wind and we are now reaping the whirlwind; having strewn the dragon's teeth there have sprung up armed men, and having lit the fire we must needs watch the conflagration.

But how so—you may ask—when millions of our people yet adhere to some religious practices—visits to temples, mosques, churches, fire temples, synagogues, processions, religious feasts, etc. Is it not true that even among the enlightened and the sophisticated, there are many whatever their religious convictions may be, who, on occasions, are faithful to the religious traditions of their families, for example, on the occasion of marriage or of death or with regard to ceremonies of initiation etc.?

While admitting all this, it cannot be contested with reason that parti- cularly the modern generation, the impact of new ideas and c of thought, is gravely affected.

The special danger of our one which springs more from than from passion—and c flows from creed.

It lies in the rivalry of new fighting against old ones; it lies circulation of new ideas claim be true and at the same time de tive of the old.

Relevant to this consideration the words of Lord Halifax: "I social order today shows signs o integration, this is, I believe, through the destruction of war through the slow attrition of its gious and cultural foundations have created a vacuum, without t selves having the capacity to fil

An African layman, writing the conditions in Africa among growing generation, observed th younger generation is rapidly dri into absolute religious and moral hilism and there does not seem t anything to stave off or retard dangerous trend.

DECLINING STANDARDS

Even where the background of social structure among the culture religious, as it is in many case am afraid it is largely the religio the natural man—good so far goes, but not good enough; bec it is based on self-sufficiency and sults in self-satisfaction. It may all the delicacy, the amiableness tenderness, the religious sentim the kindness, which is actually in many a father, mother, daugh our land. But the trouble is

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they pace round and round in the vicious circle of their own thoughts and sentiments.

We have to be realistic and honest. We have to admit that the East, smarting under growing pains, accused of inertia and lack of enterprise, has entered feverishly the fierce competition with the West and in the process is running the risk of losing its soul.

The result is that among the culture-by orthodoxy has given way to vagueness in belief; indiscipline and restlessness prevail among the youth; there is much corruption; the life of the family is being desecrated and changing norms of morals are adopted.

A matter of deep concern is the assessment made about 12 years ago by a prominent statesman and scholar of the convictions of Hindu University students. He was reported to have said: "5% are believers, 5% convinced communists, and the remaining 90% readily fall victims to modern materialism." Such an assessment today would assume even more alarming proportions.

DECLINE OF MORALS

And what should I say of the sphere of morals? Among the common people traditional morality is fast losing ground. A spate of immoral books, magazines and films has been let loose on the country with the consequence that the age-old reserve between the sexes is breaking down. The depletion of the countryside and the drift towards the town and the consequent overcrowding, has led to a host of problems that will not be easily overcome. Modern man is tempted to so live in sensation that all his personality has run to seed; he is as a man who can only read his news in headlines. "There are plenty of people", said an Irishman, "who are dead without knowing it." "Yes", said his friend, "only they haven't the sense to lie down!" Modern man is dead without knowing it.

How is a University to tackle this grave problem? A University in a secular state whose student-population is composed of adherents of various religions?

Be it noted, incidentally, that a secular state is not a godless state—it is a state in which recognition is given to all religions and priority to none. Therefore moral or religious instruction could not be based on the tenets of one particular creed or faith. Nor is it possible to have a comparative study of the major religions, for such a study would be merely historical and not doctrinal.

THE HOME

Normally, the best agency for the formation of character and for the appreciation of moral and spiritual values, by precept and example, on the part of those who direct it, is the Home—the institution in which we learn the natural virtues of honesty, truthfulness, justice, charity, purity; in which we are taught that not only does the end never justify the means, but also that we must make sure both of the end and the means—an axiom on which both Mahatma Gandhi and Sri Nehru laid so much emphasis; in which we are taught that we can never compromise on funda-

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mentals—but what is true and noble and just and pure has always to be so, in all places and at all times—even as two and two will always and everywhere make four. Imagine the confusion if two and two in one place or at one time or only among some persons made four and in another place and at another time, made five! Life would be impossible.

MAN=A "SAINT OF NATURE"?

Assuming such an education has been received in its essentials in the Home, it is a matter of experience that as we grow and establish contacts and come under various unhealthy influences, we can become fantastic in our notions and our senseless hearts can grow benighted; and thus we allow ourselves to be led by the soft, easy-going philosophy of Rousseau, i.e. that man is a "saint of nature," the centre of the universe; man with his whims and moods becomes the ultimate norm of belief and morality, unmindful of the words of G.K. Chesterton that the world in every phase is converted by those who contradict it most. That was his inimitable expression in paradox of the saying of the Scriptures that the Kingdom of Heaven suffereth violence and the violent bear it away.

It is common to all developed religions to adhere to the belief that God made man to His own image and likeness. In modern philosophy the process is inversed—it is man who fashions God to *his* own image and likeness! And so we descend from the heights of the supernatural, element is a necessary feature developed religions, to the lower of pure naturalism.

It will be appreciated that a ligion worth the name—that is torical fact—must have the of the supernatural, viz. belief existence of a Higher Being, to man is accountable, whose written in man's heart, the conscience, bearing witness to uttering its own testimony—no so terrible, no accuser so po as conscience that dwells within

If any religion lacks these re ments, then it is not religion bu rely a philosophy, a school of th a system and not a way of life any religion must be—linking with practice, thought with a And that is just the trouble wi many people, that there is no co tion, no relation, no interplay bet conviction and action.

PROBLEM FOR THE EDUCATIONIST

Many educationists today are cising their brains as to how might give to their students a suff grounding in ethics or in doc foundations so as to provide the needed asset of appreciating and spiritual values.

Man does not live by bread and India will not live on bread or on foreign exchange.

It is in need of God more th gold.

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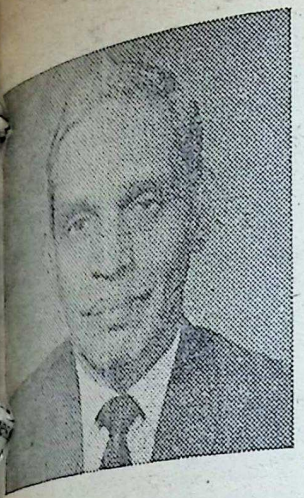

Prices and the Common Man

R. V. Murthy

...nent social worker, Educationist, Econo-...ic expert and President, Press Guild of ...ia.

IT is the first obligation of every government in the economic sp...re to give a *stable currency*. If ...ices continuously rise, the blame ...ts entirely with the Government ...cause the issue of currency notes is Government monopoly.

(a) During First Plan (1951-56) ...ces declined by 18.4 per cent be...se this Plan concentrated on agri...ture.

With Second Plan, communist type of comprehensive, centralised planning was introduced in 1956. Therefore, with neglect of agriculture, over-emphasis on heavy industry, heavy taxation, rigorous controls and deficit financing, prices began to rise.

In Second Plan period (1956-61), prices rise was 30%. In Third Plan period (1961-66), on top of this 30%, there was additional price rise of 35.2% (sources: Reserve Bank Report on Currency and Finance 1965-66).

Prices have gone up further since Third Plan ended. According to "Economic Times" index, the general price level had gone up by about 69% between beginning of Third Plan in 1961 and January 13, 1967.

(b) Money supply figures show how recklessly the Government is pumping money into circulation.

	Money Supply[1] (crores)
When I Plan started in 1951	Rs. 2.016
When II Plan started in 1956	Rs. 2,217
When III Plan started in 1961	Rs. 2,869
When IV Plan started in 1966	Rs. 4,530

(c) The fixed income groups like middle-classes are hard hit by inflation. They are cheated of the real value of their earnings. Widows, orphans and pensioners are hurt most.

The Government benefits by inflation. Its obligations on account of pensions, government loans, small savings, and life insurance are reduced because it gets higher priced

1. Source: Reserve Bank Report on Currency & Finance 1965-66.

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rupees and gives back lower-priced rupees although numerically it gives the *correct* number of rupees back!

FOOD CRISIS

There are famine conditions in parts of Bihar and U.P. and food scarcity in many other parts of India.

It is a sad commentary that after 19 years of Independence, and 15 years of Planning with an expenditure of over Rs. 20,000 crores, the Government has not been able to give the basic requirement of life, *viz.*, food.

It is a tragedy that a primarily agricultural India, wherein 70 per cent of the population is engaged in agriculture, has to depend on a primarily industrial country like U.S.A. where barely 7% of the population is engaged in agriculture.

It is a matter of grave concern that dependence on others for food is increasing as is evident from following figures of imports:

	mill. tonnes
1961	3.49
1962	3.64
1963	4.55
1964	6.26
1965	7.45
1966(estimate over)	10.00

The food crisis is not due to nature. Even the Union Food Minister admitted in Parliament recently that rainfall cannot be blamed.

The real reason is communist type of planning followed by the Government. It has concentrated on heavy industries and neglected agriculture (1) by starving it of necessary resources; and (2) by denying it inputs like small irrigation, feeder roads, fertilisers, etc. In addition, it has killed incentives of farmers to produc (1) by imposing levy or mo procurement forcing him to pa his produce at a price much than market price, and (2) by ing heavy indirect taxes on like kerosene, matches, soap which the farmer buys in or finance heavy industries (for in excise duty has increased from crores when planning begg Rs. 1,022 crores in the 1966-67 Budget).

FOOD ZONES & PROFITEERI FOOD BY STATE GOVERNM

The food zones are a big bl Indian unity. Because of zones there are wide disparities in pri different parts of the country, an the farmer is denied a rightful of his earnings. The state govern impose levy or monopoly pro ment and thus get from farmers produce at a relatively low price profiteers by selling it at higher p

For instance, the Punjab Go ment bought Mexican wheat at R per quintal and sold it to culti for seed purposes at Rs. 12 quintal! It bought indigenous w at Rs. 65 per quintal and sold seed purposes at Rs. 85/- to Rs per quintal!

Rajasthan Government pro maize at Rs. 40 per quintal and it to Bihar at Rs. 71 per quintal! Government sold it to coope societies for Rs. 80 per quintal!

Madhya Pradesh Govern bought gulabi gram at Rs. 9

2. Source: Federation of All Food Grain Dealers' Associations.

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ntal and sold it to Maharashtra
vernment at Rs. 170.
Punjab Government bought gram
ll at Rs. 58 per quintal and sold it
Gujarat Government at Rs. 80/-,
Maharashtra Government at Rs.
0/- and to Madras Government at
Rs. 128/- per quintal.
Maharashtra Government sold rice
ewpings at Rs. 100 per quintal as
ainst the price of whole rice at Rs.
p. 89.

**RDEN OF INDIRECT TAXES ON
PASSES**

The Governments at New Delhi
d states pick the pockets of the
mmon man by imposing heavy in-
rect taxes.

Example:

Excise duties of Union Government
ve increased from Rs. 68 crores in
e Budget year 1950-51 to Rs. 1,022
ores in 1966-67.

The burden on the common man
n be gauged by the increasing re-
enues accruing to the Government
account of articles of mass con-
mption.

	1950–51	1966–67[3]
ercene	28 lakhs	77 crores
ar	6.46 crores	78.93 crores
ches	8.07 ,,	24.00 ,,
n	3.36 ,,	15.70 ,,

ate Governments :

	1951–52	1966—67
neral Sales Tax	54crores	370crores
tertainment tax
n cinema tickets		
ate
ectricity Duty	6.39 ,,	30.01 ,,
	3.39 ,,	44.36 ,,

REIGN EXCHANGE CRISIS

Devaluation of the rupee on June

3. Source: Reserve Bank "Report on
rrency & Finance 1965-66".

The State has the best soil, a network of rivers, including the mighty Ganga, and fairly adequate rainfall. The Kisans are neither unintelligent nor lazy. Nineteen years were enough not only to wipe off the deficit but to produce a surplus. Being deeply engaged in drought relief work in Bihar, I have been forcefully made aware of the shocking, even criminal, neglect from which agricultural development has suffered in the 19 years of swaraj in that State —the consequence in part, at least, of misconceived planning.

—Jayaprakash Narayan

6, 1966 brought home to the general public the gruesome fact that something was seriously wrong with our foreign exchange position. The following figures give a picture of how the economy has been ruined on this vital sector by wrong economic policies.

(a) India's foreign exchange reserves declined from Rs. 951 crores, when we started the First Plan (April 1951), to Rs. 298 crores when we ended the Third Plan (March 1966).[4]

(b) In the same period of 15 years, i.e. three Five-Year Plan, our foreign debt increased phenomenally—from Rs. 32 crores when we started the First Plan in 1951 to Rs. 2,629 crores (about Rs. 4,100 crores after devalua-

4. This includes liberal borrowings from the International Monetary Fund. Rs. 200 crores are required as statutory minimum to be maintained by the Reserve Bank.

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SCIENTISTS DISCOVER *faster way to draw out pain*

NEW

microfined 'ASPRO'

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This is how New Microfined 'ASPRO' works

The larger the particle size of the tablet, the slower is the rate of absorption—and the longer you have to wait for relief.

Because it is microfined, each tablet of Microfined 'ASPRO' contains about 150 million microscopic particles—hence quicker absorption, faster relief.

Pain is our problem: At the 'ASPRO' Research Institute scientists working on the problem of pain now discover New Microfined 'ASPRO'—a faster way to drawn out pain.

What is Microfined? Microfined means that the pain-relieving ingredient in 'ASPRO' has been made 30 times finer by a new and special process. About 150 million microscopic particles now go into each tablet. As a result, more than twice the amount of pain-relieving power rushes to draw out pain three times as fast.

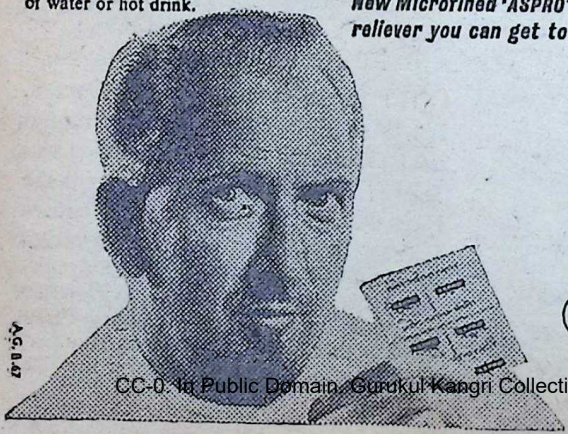
Acts faster—lasts longer: The active pain-relieving ingredient of New Microfined 'ASPRO' is smoothly and quickly absorbed and remains in the system for 5 to 7 hours. That is why Microfined 'ASPRO' draws out pain faster and lasts longer.

Easier to take: New Microfined 'ASPRO' can be taken any way you like—dry, mixed in water or with a glass of water or hot drink.

Take New Microfined 'ASPRO' for: Headache • Fe[illegible] • Bodyache • Toothache • Pain in the joints • Feverish cold • F[illegible] • Dengue • Sore throat.

Dose: *Adults:* Two tablets. Repeat if necessary. *Children:* O[illegible] tablet, or as advised by your doctor.

New Microfined 'ASPRO' is the most modern form of pain reliever you can get today.



NEW 'ASPRO' microfined DRAWS OUT PAIN FASTER

A NICHOLAS PRODUCT

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> When the price of rice is beyond the ability of the common man to pay, then Heaven decrees a change of Rulers.
>
> —Subhashita

tion rates) when Third Plan ended![5]

It is not correct to say that most of our foreign exchange was used for building up industries. Up to 1956, under a thoughtless policy, even luxury articles like Italian marble and Rosenthal crockery were liberally imported thus wasting precious foreign exchange. As a member of the Planning Commission, Shri S. G. Barve, himself had recently admitted, the serious mistake was of not having a foreign exchange budget, although there was economic planning.

EMPLOYMENT IN GOVERNMENT SECTOR

One feature of recent years is the growing army of government servants. The number has increased with introduction of communist model plans (since 1956 when the Second Plan began).

	March 1956 (end of I Plan)	March 1961 (end of II Plan)
	(in lakhs)	
Central Govt. ...	18.58	20.89
State Govt. ...	22.65	30.14
Quasi Govt. ...	3.68	7.73
Local Bodies ...	7.43	11.73
Total	52.34	70.49
of which services alone are	30.33	37.27[6]

This large army of government servants is described by Prof. C.N. Vakil as "organised waste," because most of them do little productive work. They are responsible to a large extent for rise in prices because they do not handle public funds in an economic manner.

Prof. B.R. Shenoy calls them "self-appointed sons-in-law of the Indian economy" because they enjoy vast power and patronage, and perquisites, without proper accountability to anyone.

Latest figures of Government employees is over 90 lakhs!

GOVERNMENT EXPENDITURE

The cost of running the Government is increasing year by year.

Centre :[7]	crores
On eve of First Plan 1950–51	Rs. 21.29
Estimates of first year of Fourth Plan 1966–67	Rs. 110.08

States :

Rs. 107 crores in first year of First Plan (1951–52) to Rs. 340 crores in first year of Fourth Plan (1966-67)

The country spends about one crore of rupees a day on running the administration. This is a big burden on a poor country.

PUBLIC DEBT

The Public Debt of a country has a serious effect on its economy, and on future generations which have to bear the load. In the last few years, Government of India's Public Debt[8] has increased at an astounding rate.

5. Report on Currency & Finance (1965-66) of the Reserve Bank.
6. Source: "Economic Survey" 1965-66 submitted to Parliament.
7. Source: RBI "Report on Currency & Finance", 1965-66.
8. Source: RBI "Report on Currency & Finance", 1965-66.

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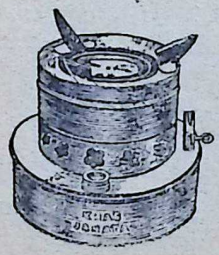
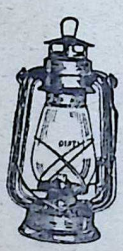


KHAS JANATA



DIPTI LANTERNS

ENAMELWARE

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	Internal Debt	External Debt	Total Debt (Rs. Crores)
Beginning of First Plan 1951	2,470	32	2,502
Beginning of Fourth Plan 1966	8,167	2,629	10,796

Cost of servicing Centre's debt every year has gone up from Rs. 37 crores on the eve of First Plan to Rs. 415 crores in 1966-67 (first year of Fourth Plan).

Debt of State Governments has gone up in the same period from Rs. crores to Rs. 5,381 crores.

PUBLIC SECTOR

All countries have a Public Sector. The difference lies in the type of Public Sector. For instance, roads, posts and telegraphs, ports, airports and other "infrastructure" items of the economy form the Public Sector of every country. But when Government runs business and industrial enterprises great discrimination is necessary.

As a rule, Government officers are not suited by training and temperament to run business or industrial Public Sector. Government procedures are also unbusinesslike. Moreover, lack of personal stakes and poor accountability make Public Sector enterprises inefficient.

Results of Central Government Public Sector enterprises:

AT A GLANCE[10]

1961-62	
Capital Employed	Rs. 1,090.75 Crs.
Net Result—Loss :	Rs. 10.60 Crs.
1962-63	
Capital Employed	Rs. 1,294.11 Crs.
Net Result—Loss :	Rs. 12.38 Crs

9. At pre-devaluation rate of the rupee.

10. Source: "Audit" Reports of Comptroller & Auditor-General of India.

India cannot afford to make the mistake that Russia has committed, because she does not possess empty spaces which could be called upon to make up for the failures and mistakes in agriculture as in Russia. India has to bring about an economic revolution in harmony with the needs of the countryside. The application of the principles of collectivization, mechanization and centralized control has proved a failure in the field of agriculture in the Soviet Union. The whole countryside in Russia seethed with discontent. The number of cattle in Russia today is less than before the Revolution. The Russian experience is being repeated in China and the Communist States of Eastern and Central Europe.

—Aneurin Bevan

1963–64	
Capital Employed	Rs. 1,573.59 Crs.
Net Result—Loss :	Rs. 55.15 lakhs
1964–65	
Capital Employed	Rs. 1,868.82 Crs.
Net Result—Profit :	Rs. 10.32 Crs.

This does not take into account interest free loan and the facilities given by the Government to the Public Sector.

PLANNING IN INDIA

Criticism of Five-Year Plans is generally mistaken for criticism of all planning. It is forgotten that one can and does criticise the present method of planning while favouring realistic planning. Moreover, planning is no monopoly of the state or the Government; every individual has a plan of his own—with regard to his career, immediate needs and actions.

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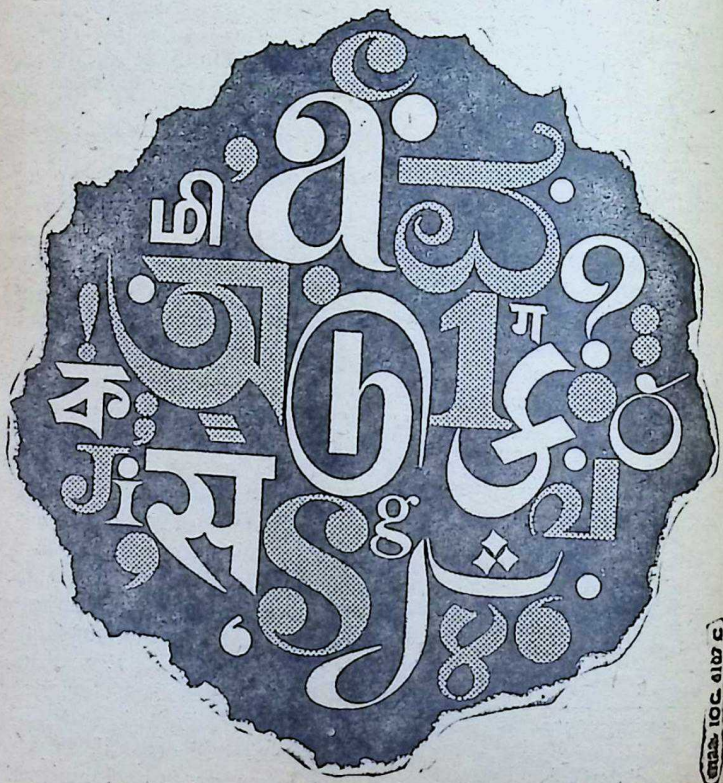

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India launched Five-Year Plans in 1951. The First Plan was successful because it was in conformity with India's needs. It concentrated on agriculture, and allowed people's private enterprise to contribute to economic growth.

The Second and Third Plans (1956-66) were based on communist model of planning. So, they led the country to the present economic crisis. The main features of these plans were:

(a) neglect of agriculture and consumer goods by favouring heavy industries unduly;
(b) an enlarging Public Sector run by government officers who are not suited by training and temperament for that job;
(c) heavy taxation on people to finance the Public Sector and growing bureaucracy;
(d) controls on private enterprise of the people and the general public; and
(e) deficit financing.

The result of Second and Third Plans, which is being followed by Fourth Plan based on similar strategy, is as follows:

(a) Food crisis and famine in some parts of India
(b) Rising prices
(c) Growing unemployment
(d) Foreign exchange crisis
(e) Crisis of confidence among businessmen
(f) Frustration among public.

	Investment (Rs. in crores)	Growth In National Income	Per Capita Income	Per Capita Income at Beginning of the Plan
First Plan	3,360	18.4%	8.2%	275
Second Plan	6,831	21.5%	9.5%	299
Third Plan	10,400	13.8%	1.7%	326
Fourth Plan	23,750			325

Alternatives:

There is an alternative to the present communist strategy of planning. It is called indicative planning, as successfully tried out in France and Italy. It is realistic.

Such planning requires the Government, in consultation with representatives of farmers, industrialists, trade union leaders and others to draw up broad targets in different sectors of the economy. These targets are related to *actually* available resources. The job of achieving them is left to the initiative and enterprise of the public. The Government provides the infrastructure of the economy like roads, etc., regulates (in contrast to virtual regimentation through detailed controls as at present) the economy in social interest, and uses taxation and other means for that purposes.

Such realistic planning in our country requires that priority be given to agriculture and consumer goods industries. It will ensure economic growth with a stable rupee.

Our Government is one of checks and balances—Government writes checks and we supply the balances.

—Anon

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All orders will be executed by V.P.P. to any part of India. The cost will be Rs. 11.40 (Price Rs. 9 and Packing and Postage Rs. 2.40). Please write to M/s. Beliram Chimanlal & Co., 308, Princess Street, Post Box No. 2190, Bombay-2.

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THE SIX ENEMIES OF FOOD

VINOBA BHAVE

FOOD or agriculture has six enemies even as man has six foes, *viz.*, lust, anger, greed, attachment, passion and envy.

Among them some are *satwic*, some are *rajasic* and some are *tamasic*.

Adversaries of the *Rajas* and *Tamas* variety are well-known as injurious and harmful, but the *Satwic* ones can sometimes be equally dangerous—they raise up obstacles in *paramartha* (doing good), create attachment and hold up all progress.

Likewise, food has six enemies, two of each type.

Beginning with the *Tamas*, they are tobacco and tea. The best soil of our country is consumed by these two crops.

Once when I was going round in Andhra, I saw a tobacco field, very neat and luxurious. Humorously, I said to its owner, "You seem to take care of this field and love it like a child."

He replied, "No, I love it more than my child."

"Why," asked I.

Without any pause he remarked, "So far as the child is concerned I have to feed him, but this field feeds me instead. Every plant yields eight annas and supports me as nothing else can."

You will thus realise that if we want to grow sufficient food in the village, we have to give up tobacco-growing.

The *Rajas* enemies are jute and cotton. We do require cotton for our

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cloth. But we must spare only much area for cotton as is genu needed for cloth.

I find that cloth is mercilessly ten or crushed. They use bleach powder and all sorts of things to it a shining look.

I have often raised my voice ag this passion for dazzling appeara If a piece of cloth which can last twelve months is so awfully tre as to last for only nine months, will require twelve acres of land cotton cloth for which nine a would have sufficed. This is bad.

Thus we do require land for ton but the minimum amount be taken up for the same and the allotted to food.

Lastly, the *Satwic* ones—ground and sugar.

It is simply horrible to prod sugar for export and then imp food, even bad food at times.

Wisdom demands that we sho grow only as much cane as is req ed for our consumption of sugar gur.

In other words, the area under c should be decreased. Otherwise, I afraid, you will have cane-grain in this country as you have the Hin Muslim or the Harijan-non-Har riots.

Like cane, only the barest minim amount of land should go to grou nut. We must grow food on as m land as possible.

Thus food has six enemies.

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The 1967 Elections : Some Facts

IN about a few days from now, India goes to the polls in the Fourth General Election since she became a Sovereign Democratic Republic in 1950.

The earlier three elections were held in 1952, 1957 and 1962.

The electorate for the 1967 elections, numbering almost 251 million, exceeds the entire population of the Soviet Union by over 30 million and the United States by over 60 million.

A larger number of representatives will be elected in the coming elections than in 1962. There will be 521 Members in the new Lok Sabha as against 508 now. The total number of seats in the State Legislative Assemblies has risen from 3,229 to 3,383 and in the Assemblies of the Union Territories from 176 to 180.

Of the 521 seats in the Lok Sabha, 520 will be filled by direct election and the remaining one seat, allocated to North East Frontier Tract, by nomination.

Out of the 508 seats in the present Lok Sabha, 497 were filled by direct election; five seats were allocated one each to (i) the Andaman and Nicobar Islands; (ii) the Laccadive, Minicoy and Amindive Islands; (iii) Dadra and Nagar Haveli; (iv) North East Frontier Tract and (v) the Naga Hills (Tuensang area). They were filled by nomination. The remaining six seats, allocated to Jammu and Kashmir, were filled by persons elected by the State Assembly and formally nominated by the President to the Lok Sabha.

Seventeen States and 10 Union Territories will go to the polls in 1967.

At the time of the General Elections in 1962, Nagaland and Haryana had not been formed. Elections to the State Assembly were held in 12 States, mid-term elections having already been held in Kerala in February 1960 and in Orissa in June 1961. Elections to the Kerala Legislative Assembly were held again in March 1965, but the Assembly was dissolved immediately afterwards.

The normal five-year term of the Orissa Assembly should have ended in April 1966. But its life was extended to March 1967 by an Act of Parliament.

Of the ten Union Territories, Delhi, Himachal Pradesh, Manipur and Tripura will be going to the polls to elect representatives to both the Lok Sabha and their Assemblies (Metropolitan Council in the case of Delhi). The Andaman and Nicobar Islands, Dadra and Nagar Haveli and the Laccadive, Minicoy and Amindive Islands will be going to the polls for the first time to elect representatives to the Lok Sabha. They have no Assemblies. In Chandigarh too, elections will be for Parliament only. Goa, Daman and Diu will go to the polls to elect two representatives to the Lok Sabha. Pondicherry, where the Assembly has not yet completed its tenure, will go to the polls to elect one representative to the Lok Sabha.

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Part V

Krishnavatara

K. M. Munshi

A Note on
Men of Devilish Gifts

Years afterwards when Krishna described to Arjuna in the Bhagavad Gita *men of 'devilish gifts,' he appeared to refer to men like Satrajit.*

Such lost souls, with vision dim
Like determined foes
Come forth with cruel deeds to destroy the world.

"Quenchless are their longings.
By fraud, conceit and lust,
They live inspired and strive
Deluded, grasping lies for truth,
Bound to vows impure.

"Engrossed in ceaseless worries are they
Till they die, satisfying their desires their only goal.

"Enmeshed by a hundred fetters of hope,
Steeped in desire and wrath,
They seek but to gather wealth,
By unjust means,
Bent only on satisfying their lust.

" 'See what I have secured today' they say,
'On this is my mind set next,
'Already this much is mine;
This much more shall be mine hereafter.

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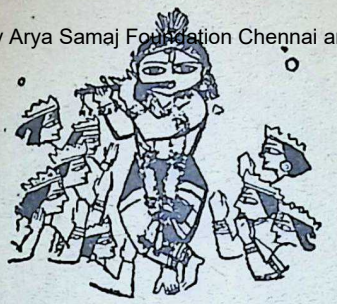

"'This enemy have I slain today' they say,
'Those others I shall slay anon.
I am the lord; I enjoy as I like.
Successful, strong, and happy am I.

"'I am high-born, wealthy;
Who else is there like me?
I shall offer sacrifice;
I shall scatter gifts and rejoice.'

"Deluded by such ignorance, maddened by fancies,
Caught fast in delusion, these men,
By sensual pleasures dragged,
Rush headlong into Hell.

"Such cruel men of malice, most vile of men,
I hurl back again in other godless wombs.
Deluded fools these,
Birth after birth passing through godless wombs,
Never do they come unto Me, son of Kunti!
They went their way to the lowest of low estate."

[*With this, Krishnavatara, Part V, The Book of Satyabhama, comes to a close. The next part, Veda Vyasa, the Master, will start from our issue dated March 12, 1967.—Ed.*]

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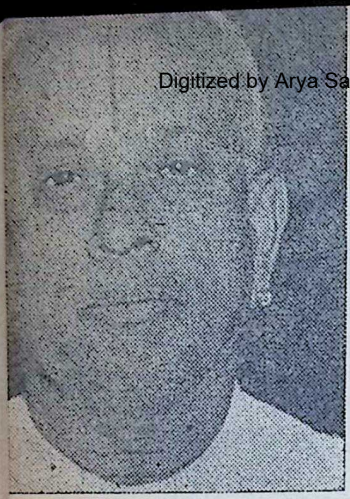

iyakkudi T. Ramanuja Iyengar

Mysore T. Chowdiah

TWO GREAT KARNATAKA MUSICIANS

Prof. N. S. Ramachandran

JANUARY has proved to be a tr gic month for Karnataka musi It witnessed the demise of two of t greatest exponents of the classic music of the South. The passing aw of Mysore T. Chowdiah and Ariyak kudi Ramanuja Aiyangar, the on following the other within about thre days, has resulted in an irreparab loss for us which is truly staggerin in its proportions.

Mysore Chowdiah was a genuin *nadopasaka,* dedicated to music at i highest levels and always striving t reach out for the starlit horizon o perfection as he alone could conceiv it in his heart.

In his long and distinguished caree he had come across an impressive ar ray of the finest exponents of Karna taka music and he had nothing bu profound reverence for the differen facets of the great art revealed through them.

I have heard him speak with the warmest admiration about some of our artists and their individual qualities of excellence and musicianship.

He was so much in love with music that he never seemed to have enough of it. I have listened to him accompanying his *guru,* Ganavisarada Bida-

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Krishnappa on the four-stringed violin. What a feast it was, with the reverberating melody of voice filling the entire hall, along with the gentle, faithful but nevertheless clear cut and confident tones of the violin in the background.

When Chowdiah took up the seven-stringed violin, he introduced into our musical resources a new factor to reckon with. The violin is a distinctly foreign instrument and it bespeaks the aesthetic awareness and sensibility of our artists that this *vadya* had been adapted, with great success, for the needs of Karnataka since a century and more, especially in view of its nearness to the capabilities of the human voice.

To bring into use an innovated world of the violin in the face of the original as it is known all over the world was indeed a daring step, but Chowdiah justified his daring in ample measure.

He dominated the *sangita-sabha* platform for several decades with his violin, during the hey-day of other stalwarts in the field like Dwaram Venkatasami Naidu, Rajamanikkam Pillai and others. His violin was like Arjuna's *Gandiva;* he alone could bend it to his purpose and he did it with unrivalled skill.

His accompaniment served to highlight music performances in a spectacular manner and the *sabhas* vied with one another in securing him for the concerts held during every season.

The resounding applause he won in the bouts with the main artists, in Madras and eleswhere, is still fresh in our memory.

As an accompanist he lent sturdy support, but as a soloist he seemed to be in his element, soaring in the skies to his heart's content and guiding the rainbow if it pleased him.

Never once did he turn his eyes from the true ideals of his art. "I have practised and practised till the blood was dry," he used to say and this was borne out in his tremendous powers of elaboration and *manodharma* in *svarakalpana* or *pallavi-vinyasa.*

Once he had to catch the train late in the evening at Annamalainagar but when Tiger Varadachariar came to see him off, he took up the violin and requested the maestro to sing. He forgot himself in the wonders of the music that ensued and he could leave only by the next morning's Express, which he did in an exalted mood. That was Chowdiah.

And long will he be remembered as a Master-violinist who has left behind him a unique record of service in the cause of Karnataka music.

●●●

The golden voice of Ariyakkudi has now been stilled. We shall no more hear it in its majesty and grandeur leading the galaxy of artists rendering the Pancharatna-kirtanas in the Aradhana at the *samadhi* of Sri Tyagaraja at Tiruvaiyaru. Nor shall we listen to his entrancing music from any platform. An unbelievable thought, stunning in its stark finality.

An epoch has come to a close with Ariyakkudi Ramanuja Iyengar. He was recognised as a star of the first magnitude even by the early twenties of this century. He was the most distinguished among the pupils who sat

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at the feet of the renowned vocalist and composer, Ramanathapuram "Poochi" Srinivasa Iyengar, himself an illustrious disciple of Patnam Subramania Iyer, a giant of the Sishya-parampara of Sri Tyagaraja.

Ramanuja Iyengar had also the opportunity of imbibing the music of the great Pallavi-vidvan, Namakkal Narasimha Iyengar.

In addition, in his formative years he had listened to a host of veterans whose names were synonymous with the loftiest values in Karnataka music, viz., Konerirajapuram Vaidyanatha Iyer, Pushpavanam, Tirukkodi Kaval Krishna Iyer, Veena Dhanammal, Tirumarugal Natesa Pillai and others.

It is remarkable how he assimilated all the variegated music of the world in which he lived and moved about as a young man and created what is known as the Ariyakkudi style, which took the public by storm and has retained its hold unto the last.

So much has been said about the greatness of his art, its intricacy and depth, but one could remember that he cast his spell squarely on the layman when he made his debut and has done so ever since, though the initiated part of the audience had had enough to ponder over and digest in his concerts. In the 'mikeless' days round about 1925, what an exhilarating spectacle it was to see college students, in the city of Madras, rushing into the hall to secure vantage-points and drinking in every note he sang with gushing approbation!

In the mofussil also it was the general audience, without any special knowledge of music, that reacted with unrestricted enthusiasm and o enjoyment to Ariyakkudi's musi

He had wrought a miracle, speak, by making classical mu immensely popular and so indi able for entertainment or rathe joyment among large sections o public.

The technical excellence and v sity of his music is another altogether. It was the voice did it, plus, of course, the musi

Ariyakkudi could coax his not to the pitch of eloquence and of radiation he desired.

He was a master of modulation his enunciation was impeccable ther he sang a *Kirtana, virutta sloka.* He had a wizard's touch his selection of pieces or *ragas* c *las* for his concert, which was wo out like a mosaic in multi-colo splendour. He knew what was ex right with a *raga,* be it a rare on *prasiddha* and this applied also the illustrative composition. Wh joy it was to hear *Adamodi galad* Charukesi or *Mokshamu galad* Saramati sung with full-throated and a smile of enjoyment beamin his face.

It was the same with languages with composers. *Evari mata* or *S Evaro* in Telugu, *Manasa Guru* in Sanskrit, *Anda Rama Saundar* in Tamil and scores of such were presented with jewel-like pe tion and with a wonderful feeling the majestic slow-moving rhythm rich *bhava* enshrined in them.

Among *ragamalikas* it is thrillin recollect his lilting rendering of verses beginning with the words *Java Kalam* in Tamil, and *Ayi*

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and *Sri Ramachandrah* in Sans-

Of course he was unrivalled in his deep exposition of *kritis* of different types with a suitable prelude of *alapana*, delightful *neraval* and a well-matched string of Kalpana-svaras. Tanam and Pallavi threw into bold relief his superb mastery of technique and the light songs at the end provided a finale, sparkling and haunting the ear long after the recital was over.

Through all this variety could be seen his perfect sense of proportion and judgment like a golden thread running through and linking up a garland of gems.

It was all so delicately balanced; even the *madhya-laya* of which he was such a master did not exclude the other speeds in their right places; melody and rhythm were knit together in such an imperceptible bond of sweet harmony, that one just accepted it and felt it was all so true and right. This is also reflected in his work as a composer. His was the art which conceals art.

Ariyakkudi's music was a delight to the musicians and his accompanists including old masters who are no more like Tiruchi Govindaswami Pillai, Dwaram Venkatasami Naidu, Chowdiah, Alagianambi Pillai and Dakshinamurthi Pillai found in it a profound artistic experience and source of perennial enjoyment.

It is only too well known with what admiration and devotion Rajamanikkam Pillai, Papa Venkataraman, T.N. Krishnan, Lalgudi Jayaraman and the greatest contemporary *mridangam* vidvan Palghat Mani Iyer accompanied him in his concerts.

As a man, Ariyakkudi Ramanuja Iyengar was distinguished by his affable manners and charming deportment. Endowed with a deeply religious disposition he attributed all the blessings he received to Divine Grace in the words *Ellam Raghavan Kripai.*

He was one of the really great artists of this century and he is gone. It behoves the public, which has so much reason to be grateful to him, to keep his memory green.

THINK IT OVER

You can't make real success without making real enemies. You can't hold a strong position without strong and continued opposition. You can't seem right to any if you don't seem wrong to many.

A useful life can't be entirely peaceful and carefree. You must do your duty as you see it.

The greater you are, the greater the penalty of your progress. The further you go and the wider your range, the more you increase the points of contact with which you must reckon, and therefore you multiply your battles against misconception and slander and envy and malice.

So long as you aspire, others will conspire; so long as you try, others will vie. You'll have hostility to face in every place and at every pace.

Go straight ahead of goal. As long as your conscience isn't ashamed to acknowledge you as a friend, don't give a rap for your enemies.

Anon

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THE
SIX
DARSANAS

Dr. P. Narasimhayya

The Vedanta—Part II: religion and ethic

continued from last issue

The Nirguna

THE transcendental, inexpressibly infinite Brahman, the *nirguna* Brahman, is not an empty abstract idea. The Upanishads said, thought and language return baffled without expressing its plenitude, fullness or wealth of Reality. From its plenitude or *purna*, the fullness of the world is manifested. *Purnam atah, Purnam idam, Purnat Purnam adaya Purnam eva avasishyate.* Plenitude is that Brahman, Plenitude is this world. Deriving plenitude from plenitude, plenitude alone remains. So the term *nirguna* does not mean "bereft of all *gunas*," but transcendent of them all, while encompassing all qualities. Thus the term *nirguna* means the same as *neti, neti*, not-this, not-this, and so Sri Sankara says its best description is supernal silence, *mauna vyakhya.*

Brahman has been nevertheless described as symbolised by *"Aum"*; as the cessation of the world's travail (*prapancha upasamam*); as Pe serene, *Shantam*; as the hig Good, *Sivam*; and as unitary, *ad tam*; etc.

Saguna Brahman: Religion and Art

The transcendent *nirguna* Br man has been sought to be endl described, figured and imaged many sublime and beautiful w with all the inexhaustible and col ful imagination of the common p ple of India, her poets and sing painters and sculptors, her compo of epics and mythologies as wel the greatest of her philosophers sages, saints and devotees—Sri Vy Valmiki, Sankara, Ramanuja, M va, Jayadeva, Tukaram, Meera Chaitanya, Purandaradasa, Ra dasa, Kabir, Nanak, Thyagaraja others.

It is remarkable that, alone in dia, a type of saint-singers emer whose devotional joy and ecstasy

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urged in musical compositions of the highest artistic excellence, blazing new ways into the ultimate of Sound or harmony, nada-Brahma. The great saint-singer, Thyagaraja said, "the Bliss of music is the gospel of the *Gita*," *Gita arthame Samgita ananda-anna*, etc.

Hinduism built its temples of worship wherever Nature also helped by providing places of beauty, grandeur and peace—on mountain-tops, at the confluence of rivers, on the coasts of the ocean, in caves of beautiful fresco paintings and sculptured halls, on the banks of majestic rivers.

The full ethical and spiritual disciplines or pattern of life enjoined by the Vedanta on all, has a far wider range than that of the *yoga* system. The eight-fold yoga of the yoga school, *yama, niyama* and others leading to *nirvikalpa samadhi*, are highly prized by the Vedanta as well. But this is enlarged in Vedanta to include, besides the different modes of meditation (*dhyana* and *samadhi*), the quests of knowledge (*jnana yoga*), religious devotion (*bhakti yoga*), and work and service (*karma yoga*). So, yoga is here enlarged by philosophical wisdom, prayer and worship, and social ethic.

Prayer

The Vedantins, Sri Sankara and others, teach that prayer and worship give purification or redemption from past errors and their results (*durita kshaya*), lordship, or power and affluence (*aisvarya*), and gradual liberation (*krama mukti*). *S.B.* III. 2.21.

Prayer has great psychological, moral and spiritual value.

It is a confession of error (*aparadha*), along with repentance, and a resolution not to repeat the evil deed, thought or feeling, but to reform oneself.

It is also a solicitation of pardon and grace (*kshama*) from a loving Father, a merciful Judge.

Thus, prayer begins with a humble sense of one's own failings, and consists of an honest attempt to turn to the good, and expurgate or cleanse the evils out of one's mind. Prayer is a catharsis and a redemption of the spirit, of one's thoughts, will and feelings.

Further, prayer in another aspect offers all activities as an oblation or "offering" (*aradhana*) to the Supreme. This adds a new dignity to all work, a new responsibility to the individual, a new love and exhilaration to his motive,—as carrying on His word and work, serving the Great Father and Supreme Friend and Guide.

It has therefore been said by a modern Western philosopher that when we kneel to pray, we plead as erring sinners, but we rise with a new sense of cleanliness and power, as victors.

So, prayer as a confession begins the reformation of the self. Prayer as an offering of self and all its activities (*yad yad karma karomi tat tat akhilam tava aradhanam*) adds a higher dimension to the self, and a new urge.

Prayer sometimes asks also for the "gifts" of God. The greatest gift of all, says the *Gita*, is wisdom, the means to the higher life.

Ritual and Festival

Rituals have their place too in the

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devotional or religious life, as in the secular life.

They are meant to be symbolic or meaningful and impressive, beautiful and graceful and solemn, but they may also become elaborate and cumbersome, pompous and wasteful. Even in the Vedas, excessive and insignificant rituals in religion were treated with great sarcasm and ridicule.

But in due proportion, they can be useful as first beginnings of religion, and even later, serve as valuable symbols of devotion and prayer. Even Sri Sankaracharya, though an ordained *sannyasin,* performed the last rites and rituals for his departed mother.

The festive rituals of Hinduism are highly colourful and decorative, beautiful in form and joyful.

Meditation

Meditation (*dhyana* or *upas*... has been briefly described as the ste... contemplation of the allied predic... of a sublime object, *Sat Chit Ana*... or *Satyam Sivam Sundaram*. The p... dicates are connected (*samana pra*... *ya*) and the attention is unbroken l... the flow of oil (*taila dharavat*). U... *sanam nama samana pratyaya pra*... *karanam* (U.S. IV. 17). *Taila d*... *ravat santato avicchinna pratya*... *dhyanam*. (*Gita* XIII, 24. S. Co...

The central object may be some... richly significant symbol or pra... like *Aum;* or a meaningful and l... able image of the Infinite as t... Father, Friend and Beloved (*pit*... *sakha, priya,* etc); or the cos... creative *lila* of the Infinite; or so... supreme quality of Excellence (*v*... *bhuti*) like *maitri* or love, etc.

Meditation is not a mere thou... or ideation or knowledge, but has a... (urges Sri Sankara) an emotio... dimension—a joy or exhilaration, a... deep love for the object and a consta... contemplation of it, etc. (*niranta*... *smarana, sathkavitha*). The *Gita* d... fines the highest meditation as co... prised also of the highest devoti... *Jnana nishta para bhaktirityuchy*... (XVIII, 55).

Meditation may be a silent comm... nion or through recitation of hym... or psalms (*stotra*); or of names a... attributes (*namavali*) or song (*nam*... *pasana*); chanting of sacred literatu... or texts (*parayana*) and worship... dance, sculpture, painting or oth... God-oriented artistic activity. Th... choice of the Divinity of meditatio... may depend on tradition, early educa... tion, temperament or experience.

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Right meditation has the immediate moral and psychological result of throwing out the lower trends of thought, feeling and desire and "cleansing" himself (*sattva shuddhi*) and rendering the mind more conscious of the higher realities.

Sattva shuddhi karatvena vastu samyag avabhasakatva (*Ch. Up.* Introduction).

He is the man of culture at its best.

Sa eva samskritah. (*Katha Up.* I).

The value and necessity of meditation as a means of inner peace, introspection, spiritual exaltation, and renewal of energy and strength has been emphasised in Hinduism and the Indian mode of life from time immemorial. Cf. also Toynbee, the British world-historian, who observes, "this is the greatest lesson that India has to teach the present-day world." *Azad Lecture* (conclusion).

All meditation is essentially a personal communion, a personal discipline, one's inner dialogue, so to speak, with the Divine.

So, as a supplement to this discipline, the Vedanta presents also the wider pattern of life, comprising all the *purusharthas*,—the material and social as well as the ethical and spiritual.

Karma and Free Will

The Vedanta emphasises that the law of cause and effect holds good in the mental and moral world as in the physical and the biological. In the mental and moral world, it has been known as the law of *karma*. As one sows, so he reaps, etc.

The free will of man is also equally and even more emphasised. Man is the captain of his own destiny, though he is beaten about by the results of his past evil deeds and sustained by the fruits of his good deeds.

The Vedantins attach the highest importance to the right exercise of this free will, and its attainment of the highest good, the *summum bonum* that is open to man to reach.

So, the Vedantins do not intrinsically value even immortality or transmigration, returns to life. By itself, a recurrence of a static existence is not of much value for the Vedantin. It is as good as grass (*sasyam iva*) growing up and being cut down again and again,—a process in which nothing improves, white does not get whiter (as Aristotle would say), a good man is no better, and a wicked man does not improve.

So, when Nachiketas raised this question of immortality (in the *Katha Upanishad*), he got in answer a discourse on moral life and progress, the good *vs.* the pleasant, etc. The *Bhagavad Gita* too gives a long-continued discourse on ethic and religion, on the true good and its paths and disciplines.

To be concluded]

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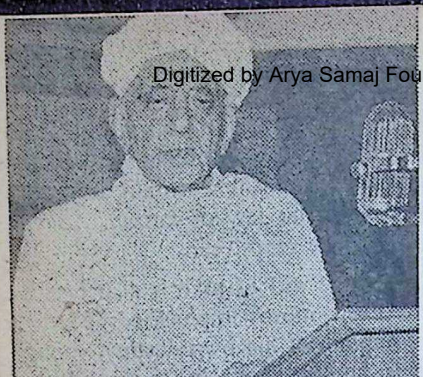

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Continued from last issue

History of My Times

Dr. C. P. Ramaswami Aiyar

3. Arunachalam on the Rampage

MY grandfather, Ramaswami Aiyar, during his early years, underwent a strenuous training in wrestling and fencing, sword practice and other varieties of physical culture. Our family still possesses some swords and spears and maces that he acquired and used. In addition, he kept up the practice of religion and of Yoga (including breath control); also he was a good student of the Tamil language.

After recruitment as police constable, he learnt a smattering of English which was sufficient to converse, though haltingly, with the English officials. To him and to some others of the constabulary was entrusted the duty of apprehending the dacoit Arunachalam. This was at some time between the years 1850 and 1855 (just prior to the Indian Mutiny).

This period was accompanied by general unrest and disorderline which was not uncommon all ov the countryside. The reputation o the English both for probity and sym pathy in administration and for si had greatly deteriorated and was at low ebb about this time and the d predations of Arunachalam a others of his ilk, became speci daring and frequent.

Arunachalam laughed to scorn t endeavours of the newly-cre police and, in fact, gave public not of his arrival to a particular tow ship, not far from the present Mayu ram, where Ramaswami Aiyar w functioning.

In the course of attacks by Arun chalam and his gang on the inhab tants of the locality, the robbers loo ed property on a large scale and, their campaign, drawed their attenti

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...small house occupied by my ...father and his family including ...year-born son, Pattabhirama ...my father.

According to the customs of that ...boys as well as girls of easy ...stances, wore gold bangles ...silver anklets, and my mother had ...told by the elders of the family ...she had told me in turn, that ...alam, in his hurry, even ...to sever the hands of my ...in order to remove the gold ... They were hastily pulled ...from the hands of the boy and ...over to the dacoits.

The gang also attacked Ramaswami ...and wounded him. The family ...is that he shammed death by suc- ...controlling his breath and ...and thus deceived the dacoits ...him for dead and proceeded ...foot of a banyan tree, not far ...the township, for the purpose ...the spoils.

...a while, my grandfather strug- ...back into consciousness, crawled ...way to the police headquarters ...collected a band of people includ- ...some constables who had hidd- ...themselves in utter fear. This aug- ...band surprised the robbers ...apprehended Arunachalam. Aru- ...was brought to trial and ...sentenced to rigorous imprison- ...for seven years. He is reported ...denounced and cursed Rama- ...Aiyar as the originator of his ...and to have sworn to take ...vengeance on him when he came ...of jail.

...particular adventure brought ...and immediate recognition to Ramaswami Aiyar, as was not uncommon in those days and he was promoted, out of his turn, as an Inspector of Police. During his tenure of that office, he improved his knowledge of English as well as his handwriting and was marked for further promotion.

When his curtailed term of imprisonment expired, Arunachalam was released and he came to Kuttalam, near Tanjore, where my grandfather had been appointed as Deputy Tahsildar, having been assigned that appointment by virtue of his newly acquired acquaintance with revenue law and practice and his progress in learning the English language. Arunachalam and his followers concentrated their attack upon Ramaswami Aiyar and assaulted him badly and inflicted serious injuries which, though cured, shortened his life.

Ramaswami Aiyar was soon promoted to the position of Tahsildar which, in those days, was regarded as a prize appointment. Incidentally, he also obtained a reward and invested part of the amount in a pair of earrings set with either flat diamonds or topaz. He wore these constantly and he was familiarly known throughout the district as Tharuppukkal (or Tharuppu stone) Ramaswami Aiyar.

More than seventy years later, when I was canvassing for election to a seat in the Central Legislative Assembly, many old villagers greeted me as the grandson of the 'flat diamond' Ramaswami Aiyar.

He retired from service on a pension and was selected to be the Manager or Comptroller of the well-

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known Tiruppanandal Mutt; and when I recently visited the Mutt as Chairman of the Hindu Religious Endowments Commission, I was informed of the administrative reforms carried out by Ramaswami Aiyar who had also completely reorganised the accounts of the Institution.

4. Father

Ramaswami Aiyar had four children (two sons and two daughters); his first son, born in 1857, being Pattabhirama Aiyar—a sister Champakammal who, in due course, married the famous teacher of History and Philosophy, Professor Sundararama Aiyar; another sister, Nagammal, married and predeceased the father of Captain Krishnaswami Aiyar, who became a well-known Medical Practitioner and Professor of the Madras Medical College and Superintendent of the Stanley Hospital.

My father, from his earliest school-days, proved to be greatly proficient in English and Tamil. Later on, he joined the Kumbakonam College and, as I have said elsewhere, he could never be second in any examination. In his Matriculation or Entrance Examination, he was the first in the State and he occupied the same place in the First Arts or Intermediate examination; and in the B.A. In 1840, the Famous High School had been started in Madras to impart knowledge of the English language and the humanities and was unique in the State until between 1842 and 1857 when the Madras University was started. The Proficients or Graduates of the School included men who rose to great celebrity like C. Ranganatha Sastry, V. Ramaiengar, S charlu, Madhava Rao, Rasil L Seshiah Sastri, C. Rangach Ranganatha Mudaliar, P. R Naidu and P. Vijayarang daliar; and finally T. Muth Aiyar. Most of these men we gent students of the English la and literature and cultivated taste for poetry and the drama of them wielded a polished pro though it has been observed that of them having been train Scottish teachers, adopted a lear or pedantic, rather than a co mode of expression in the tongue. My father's generation ed to emulate the academic tr of these men.

At this stage, the narrative appropriately interrupted by a account of the Kumbakonam C which attained the climax of c during the Principalship of W Porter, a contemporary of the e famous E. B. Powell of the Ma Presidency College and of W Miller of the Madras Christian C All of them belonged to a gr dedicated scholars and teache laid the foundations of Western ing in South India.

The Universities of Madras bay and Calcutta had been f in 1857 and among the most of the early products of the University was T. Gopala Ra was a devoted and indef student of English poetry and Gopala Rao joined the staff Kumbakonam College and Porte Gopala Rao and the latter's law, Sundara Rao who was a

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mathematician, presided over the ...ies of the College.

father was a favourite pupil of ...a Rao and, under his affection-...ough rigorous tutelage, he be-...a keen and discerning student of ...h literature. Wordsworth, ... and Keats were the favourites ...opala Rao and of his pupil, Patta-...ama Aiyar; I still have with me ...tographed volume of selected ...h poems lovingly presented to ...ther. My father could repeat ... of Milton and the whole of ...'s *Epipsychidion* by heart and ...a told me that Gopala Rao re-...ered, with ease, hundreds of ... in *The Excursion* of Words-...h.

Not only was Pattabhirama Aiyar ...ated diligently in English poetry ...t English literature, but he also ...ed in Mathematics; and, by ...time he took his Degree, he was ... well-known in academic circles ... prodigy among students being ...d with men like Srinivasa ...ava Aiyangar (later Dewan of ...di) and R. V. Srinivasa Aiyar ...d "Euclid" or Geometrician ...ian Iyer).

Gopala Rao lived in that mid-...rian period when higher Biblical ...m under the stimulus of Ger-... Scholarship was beginning to be ...nt. Famous controversies rag-...tween the Darwinians led by ...ley and Tyndall on the one hand ... Gladstone and the Duke of ...on the other, Agnosticism had ... to assert itself and it spread its ...ence over the minds of the young-...ians who were beginning to re-...ber against what they denounced as the taboos and the ritualism of the elder generation.

This was also the period of the Brahmo Samaj Movement led by Raja Ram Mohan Roy and Keshub Chandra Sen and of other Reform Movements like the Prarthana Samaj of Ranade and the Arya Samaj of Swami Dayanand whose logan was "back to the Vedas."

Gopala Rao, who was a diligent student of Herbert Spencer, Darwin, Wallace and Geikie, instilled into his students an attitude of aloofness from what were termed outmoded orthodoxies and a keenly interrogative outlook on old beliefs and customs. My father, when he emerged as a distinguished graduate of the Madras University in 1875, was enrolled as a lawyer in 1877, after a law course spent in Madras.

He was steeped in Elizabethan and Victorian literature as well as in the literary manifestations of the aftermath of Darwinian and Spencerian speculations. These in India largely neutralised the efforts of the earlier generation of rdent Christian Missionaries.

In addition, my father and the educated classes of his generation exhibited an attitude of definite, though often suppressed, dissent from most of the age-long religious and social dogmas and practices.

K. Sundararama Aiyar who married my father's scholarly sister, Champakkamma, was a diligent student of Kant, Reid and Dugald Stewart, of James and John Stuart Mill and Alexander Bain; and his ini-

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tial outlook was that of tolerant scepticism.

My father, in his early days at the Bar, devot considerable attention to Kant and Hegel and to Schopenhauer and Nietzche in later years.

Pattabhirama Aiyar, like many of his contemporaries gen rally kept up the formal religious observances ordained by the Sastras, but as he more than once observed he was "rudderless" to start with and was caught up in the currents and cross-currents of European and Indian half-beliefs and the agnostic approach.

My father kept up his unremitting study of the English classics and especially of the memorable literary artists of his period, including the Brownings, Tennyson, Fitzgerald, Carlyle, Ruskin and Newman.

Professional men of those days were just beginning to take a languid interest in games like badminton and lawn tennis, and they evinced little interest in politics which was then nascent. They largely confined themselves to English literature as the sole diversion from their vocational preoccupations. Sanskrit literat like Indian philosophy, was comp ratively neglected; and Tamil Telugu had not then entered on period of their renaissance.

Sri & Smt. Pattabhirama Aiyar

[*To be contin*

[Please see page 84 for rare photos.—*Ed.*]

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• Do Apples Cause 'gas'?
• Is Underweight A Problem?
• Are Plastic Lamp-Shades Harmful? etc., etc.

Dr. Edwin Flatto

Question:

Every time I eat an apple or piece of raw fruit, within five minutes I experience "wind" while I can digest a piece of steak without symptoms. Why does this type of food create so much gas in me?

Answer:

The apple is not the cause of your gas. It merely brought about the peristaltic action in your intestines which led to its expellation. Gas is created in the digestive tract through putrefaction, which requires time for fermentation. I would like to suggest a simple experiment which should offer dramatic evidence as to which type of food putrefies fastest in the body.

Take two small garbage pails of equal size and place in one of them a piece of the steak you found so tasty. In the second pail place a piece of apples. Cover both containers securely. Now, place both containers in a warm spot as close to the temperature of the human body (98.6°) as possible and let stand for 24 hours. When you open the containers, your nose will quickly supply the clue as to which type of food is the real culprit responsible for your gas.

Question:

I am underweight. My height is 5'4". My age is 26 years. But my weight is only 96 pounds. This has remained constant for six years.

Twice or thrice I have been medically examined. I have got myself X-rayed. My blood, urine and stool have been examined. There is nothing wrong with these. I have tried many conventional drugs, capsules, etc., but to no effect. Lately I have taken up practising of Asanas, but this too has shown no result.

Please advise me what should I do to achieve my normal weight.

Answer:

It is very difficult to advise a case of this sort without actually seeing the person. A small boned person with a diminutive frame obviously should not carry as much weight as a person with a large skeletal structure. There is no reliable table of "normal" weights. The weight tables are all

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merely averages.

You might try drinking a 6 oz. glass of carrot and celery juice every day before dinner and eat more green salads and less fruit.

If there is nothing organically wrong, I advise you to discontinue the drugs and stop worrying about your weight. You'll probably outlive your more robust companions.

Question:

Are plastic lamp-shades harmful?

Answer:

In cases where the plastic comes in close proximity to the light bulb there is indeed danger. Some time ago, we had a patient staying with us who had the habit of reading in bed every evening. He had brought alo own reading lamp for the p which was the clamp-on type a a plastic shade encasing a 7 electric light bulb. One eve noticed a strong acridic odou several patients were violently c ing and one was nauseous. A we suspected a heating pad but the odour persisted we finally tra to the plastic lamp-shade. Th from the light bulb had caused plastic to oxidize and emit its fumes. I feel sure there mu many similar cases where people cently have purchased this type and experienced similar consequ I recommend that you use gla metal lamp shades and make there is sufficient space between

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2. For Gangabhishekham to the Lord kindly send Rs. 5.25. Prasadams w be sent by post.

"For peace and restful worship, com to Rameswaram please."

N. Rajagopalan,
Executive Officer,
Rameswaram Devasthanam,
RAMESWARAM.

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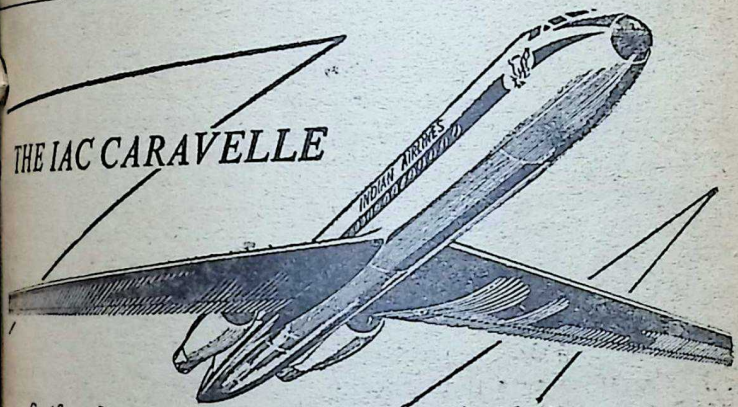
...able to prevent overheating.

...famous American Statesman, ...Baruch, at the age of 93, ...asked if he exercised replied, ...only exercise I ever get is when ...as pallbearer to my friends who ...If regular exercise is so im... as you state in your articles, ...do you account for Bernard ...'s paradoxical statement?

...The late Bernard Baruch's jesting ...ment ironically may be more re... than generally realized. There ...many factors involved in building ...health. Exercise is certainly an ...tant one. But exercising one's ...power and self-restraint at the ...dinner table, for instance, is equally as important as exercising the physical body. Bernard Baruch, from my reading knowledge of the gentleman, was a man of great poise, determination and few vices. Herein lies the secret of his longevity.

There are people who spend long hours taking regular daily workouts and then promptly overeat and break every law of Nature believing they can get away with it just because they exercised. Sometimes they manage to maintain a fair state of health on this routine but eventually Nature will extract retribution and they will be made to pay in full for their transgressions.

This commentary is not intended to disparage regular exercise programmes, which are highly commendable, but to point up the many other factors which are involved in building health. □□□



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INDIAN AIRLINES

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The Woman, Marriage and The Home

Prof. P. Sankaranarayanan

THE woman is the seedbed of the Nation; the Home is its nursery and the country gathers the harvest. That the hand that rocks the cradle rules the world is not a mere truism; it is a proverb of pregnant significance. The child imbibes its tendencies and attitudes from the mother and inherits her ideals. It grows by her shaping, not merely physically, but mentally, morally and spiritually as well.

Hence the great importance attached to the woman alike in our classical and secular literature. The *house* becomes a *home* because of the woman in it. She is the rallying post of its members enjoying parental care, fraternal affection, connubial love and filial tenderness in different stages of her life. The girl fulfils herself in the wife; and the wife finds her completion in the mother.

Our ancients gave an honoured place to the woman in the domestic set up. Her welfare was the concern of the father, the husband and the son. She was never abandoned without care and support. She shared in the triumphs and travails of the family. She enjoyed a partnership of equality with her husband; she was the *sahadharmacharee*. No religious rite could be performed without her participating in it. The marriage ri*tra* bade her step into her husb home as its *queen, samraajnee*. I said that the gods themselves c where women are held in great teem. It is obvious that women joyed a complementary equality men subject to reservations ar from their natural physical li tations.

It is to be feared that the conc tion of this equality has chan during modern times. Obviously, cannot be expressed in the f "what man has done woman too do," though the modern women vieing with man in all fields of a vity and, in not a few cases, exce him. But has not Nature in her w dom intended that the woma sphere is not identical with ma and that there must be a divis functions between her and man whatever makes for self-fulfilmen Even as an effeminate man is no m so too a manly woman is not a w man. It has been wisely and purp fully intended that each must be

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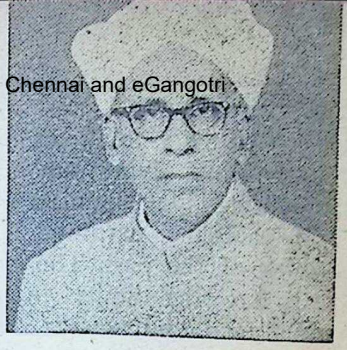
...The roots of morality and spirituality are to be found in the home; the office of the woman, alike her privilege and obligation, to water those roots....



...pplement of the other and not ...tical with the other.

And the relation of the woman to man is not intended to be one of ...e subordination. She can acquire ...intellectual abilities, the moral re...ments and the spiritual aroma of ...along with man and thus embel...and enrich the home. Yet, there ...limits which neither the man nor ...woman can transgress. As Long...w puts it:

"As unto the bow the cord is,
So unto the man is woman;
Though she bends him, she obeys him,
Though she draws him, yet she follows,
Useless each without the other."

It is this ideal of man-woman rela...that our classics portray. If we ...k a Sita, a Savitri, a Damayanti, ...Arundhati and an Anasuya, it is ...because they were servile to their ...bands; but because as *dampatee*, ...h husband and wife were the two ...s of the domestic cart which ...d on in its felicitous journey. ...e equality, if any, was not in ...g material or martial; but in ...g of the spirit which alone are ...ant for a fruitful life.

...ently, all this suffered a set...in the Muslim period of our ...y's history leading to a number ...straints on their freedom which were not conducive to her playing this role of partnership. With the advent of European influence and the increasing opportunities for modern education available for women nowadays, the tide is turning in favour of woman regaining her rightful place in society.

But, it is a matter for anxious thought, if in this process, the woman has not been neglectful of the home and her duties to the rising generation beginning with her own family. The rise in the age of marriage and the freedom which our girls are acquiring to choose their partners are features which underline the woman's independence nowadays. But it must be our concern to see that such independence does not run riot and does not disrupt the cohesion and the amity of the home.

Allied to this is the question of inter-communal, inter-racial and inter-religious marriage. This phenomenon is confined to the higher strata of our society and there is no posibility, as far as can be foreseen now, of its percolating to the less affluent sections. It is a moot point how far such marriages in life make for a happy home and help to preserve the *Indianness* of our society.

During the years, domestic life is being subject to diverse economic

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pressures at several points. The rural institution of a joint family with all the members living under one roof and filling the common bowl with their combined earnings has become a thing of the past. The ends of the earth are the limits to which our young men and women go out for employment. The chain which binds them to the home has to lengthen beyond limit and the links weaken and break in the process. How to retain the virtues of the home in the face of such dispersal is a pressing problem posed by the present posture of affiairs.

The Indian tradition has been to consider marriage as sacrament. The introduction of the system of Registered marriages made necessary by inter-caste and inter-religious alliances and the facilities offered by the Law of Divorce tend to negate this sacramental character. This seems to be counter to our national genius to give a spiritual orientation to our secular practices as we have been accustomed through the ages to attach more importance to the realm of the spirit than to things earthly. Further, it would appear that such spiritual orientation goes a long way to give strength to the moral obligations which bind individuals to one another.

'Do we in our marital life go by the principle of acceptance of obligations rather than by that of assertion of rights? If life is a *yajna* or sacrifice, do we go through it as such? If the home is, as it must be, the nursery of moral and spiritual values, do we play our part in proper and adequate measure to cultivate them in the domestic circle?' These questions which merit the an thought of all women at the pre day.

The sphere of activity of the In woman today has become wider than ever before. From the he and the home, it has extended society, and her involvement in v ous sectors of public life is increa day by day. Our educated wo have acquired a right to speak on half of their unsophisticated si and a new climate of their activity fast developing along with a wi dimension. It is to be hoped that th help to correct and supplement approach of the 'mere male' to in vidual and social problems. It is to be hoped that in this we shall copy wholesale some of the pract of the West which tend to br down the sanctity and security domestic life and deny to oursel the graces and decencies which been the prerogatives of women this country.

In the tumble and turmoil of man as the bread-winner of the fa ly has to go out on his professio pursuits. In the complex of mo times, he has little time to wor in peace and quiet the household who, according to our tradition, the guardians of the home. This ligation has, through the years, fa on the woman who discharges duties of prayer and worship for self and for the family. It will be sad day for us if this practice is g the go by either by the woman self having to go out to earn or her becoming too sophisticated a look on such practices as dead w

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FRONT COVER: ELECTION SYMBOLS

1. Indian National Congress
2. Swatantra
3. Bharatiya Jana Sangh
4. Communist Party of India
5. Praja Socialist Party
6. Samyukta Socialist Party and Democratic National Conference, Jammu and Kashmir
7. Communist Party of India (Marxist)
8. Muslim League, Kerala
9. Kerala Congress
10. D.M.K. Madras and United Goans (Fertado Group) Goa, Daman and Diu
11. Republican Party of India and Fronte Poplare, Goa, Daman and Diu & People's Front, Pondicherry
12. Peasants' and Workers' Party, Maharashtra
13. Shiromani Akali Dal (Master Tara Singh Group, Punjab) and United Goans (Sequeria Group) Goa, Daman & Diu
14. Forward Block, W. Bengal
15. All Party Hill Leaders' Conference, Assam
16. Jammu and Kashmir National Conference

...h she must throw away.

...it is true that the roots of mora... ...d spirituality are to be found in ... home, then it is the office of the ...n alike her privilege and obli... ...to water these roots by her ...ort and by her example so that ...s may be a lifelong influence on ... offspring. And, to discharge this ...e she must keep living and grow... ...contact with the stream of spiri... ...flowing from her country's ... and religious classics and irri... ...the minds of her offspring and ...e their hearts with those cool, ... and invigorating waters.

...ile on this, it may not be out of ...e even at the risk of being con... ...ood imprudent to refer to a pre... ...day tendency growing at an alar... ...g rate, for the young mothers to ... themselves away from the obli... ...ons of maternity and to entrust ...e offspring for their rearing phy... ...y, mentally and otherwise to ...e hands than theirs. In the pro... ..., it is forgotten that the deleteri... ...ences which this would engen... ...r in the young will adversely ...ct the moral and mental health ...e young. There can be no substi... ...e for the mother for the physical ...wth, the mental development and ...e moral training of the children. ...e was when infants drank through ...e ears, albeit ununderstandingly, ...ales of morality and heroism that ...e mothers sang in their lullabies ...they suckled their babies in their ...ms or rocked them in the cradle. ...s tragic to contemplate that the ...g mothers of the present-day are ...g to be too modern and wester... ...to consent to be bothered with 'such grandmother's tales,' but acquire their repertoire of scintillating tunes from the stage and the screen.

An alarming phenomenon of modern life which threatens the woman and the Home is the Cinema, especially of the kind imported from the West and that produced on such western models. The influence of the gay and licentious life portrayed on the screen tends to deaden the moral sense and stifles spiritual growth. While the educational possibilities of the Cinema are abundant and cannot be gainsaid, the pictures that are displayed and acquire popularity nowadays are potent instruments of individual and social undoing, undermin-

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ing the foundations of the noble and the pure. This menace to soul-culture has to be anxiously considered and measures devised to meet it at all points. More than the crime and the horror that it portrays, it corrupts sexual life with consequence which are beyond retrieving.

If the Nation is only the Home writ large, integration on the basis of moral and spiritual values must begin in the home and permeate other sectors of our national life. In this, women have a great responsibility which they can shirk only at grave peril to everyone concerned.

To say all this is not to indulge in a wholesale indictment of women of today. It is admitted that a large majority of our women in all strata of society are estimable representatives of our culture and way of life and they do embody the noble virtues of Indian womanhood. In their modesty, in their religious temper, in their loyalty to family tradition and in their sense of domestic duty they still to the ancient path sanctified by *satis* of old. At the present their participation in public life do make wholesome contributio it by spousing causes which is prerogative to speak about, emb ing it with their distinctive charm grace. At the same time, what is concerting is the inroad which w ern forms and mores are making a section of womanhood, aided by adventitious influences of wea position and leisure. The woman the linchpin of the family and thereby it of the community. She is the server of values and the transm of the ethos. It is in virtue of function that she is held in esteem. The purpose of this is to warn the women of our co against falling into temptations w will lead to the undermining of high and lofty place which is through the ages both by their and by their station in life.

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Tales of India—16

The Elephant and the Sparrows

THERE lived a sparrow couple on a Tamala tree in the deeps of a forest. They lived there comfortably for quite some time when, one day, an elephant, turned berserk, came that side.

As the sun was scorching, the elephant took shelter in the cool shade of this Tamala tree.

Would an elephant stay idle for a minute and a frenzied one at that?

So, up he threw his trunk and down came the branch in which the sparrows had built their cosy nest and nursed their young ones.

While the parent birds all but escaped with their lives, their eggs and fledlings were crushed by the force of fall.

Perching themselves on the opposite tree, the parent birds grieved at their calamity.

The mother bird wept bitterly at the loss of her young ones and could not control her tears however much the father bird tried to console her.

A friend of the sparrows was a woodpecker.

Seeing the sparrow couple immersed in such grief and hearing the laments of the mother, he came near them and addressed the mother sparrow thus: "Friend, why do you lament thus? It has been said: 'The wise do not bewail what is lost, what is dead and what is past. There lies the difference between wise men and fools'. Also has it been said 'In this world all created things are not fit to be lamented and that fool who does so, suffers two calamities."

Hearing these words the mother-sparrow replied: "I agree what you say is true. But the fact remains that this cruel elephant has killed my young ones. Now, if you are a sincere friend of ours, you must tell us how we can wreak vengeance upon this wretched elephant by bringing about its death. Has it not been said :'He is the best man who confers benefits upon one who has helped him in adversity and who, injures another who laughs at him in his adversity'?"

Replied the woodpecker: "You are quite right in what you say. Well has it been said: 'A friend in need is a friend indeed; a son devoted to a father alone is a real son; a servant doing just what the master would like to be done alone is a real servant and and she alone is a real wife who confers happiness on her husband.' You will presently see how resourceful a friend you have in me. I too have an excellent friend in a bee whose

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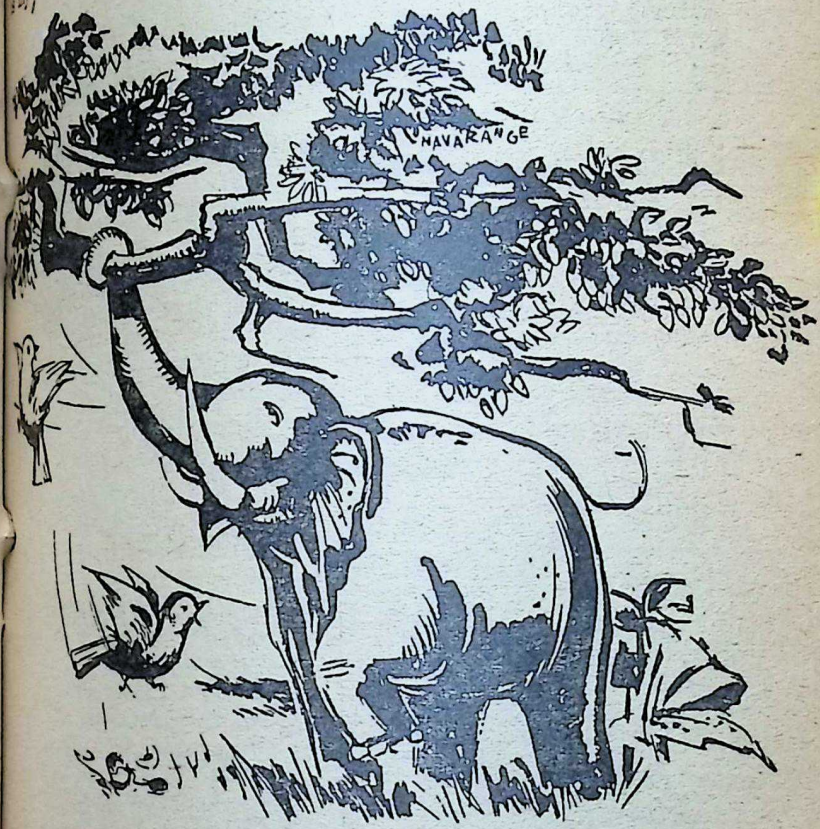
name is Veenarava. Let us go to him and with his help we shall make the work of this elephant."

The woodpecker, followed by the mother-sparrow, went to the abode of the bee and said: "My dear, this is my friend. A rogue elephant has



wantonly destroyed her young ones. I have given her my word to avenge that wrong by killing the elephant. I want you to help me in that task."

Replied the bee: "Friend! What more do you need to say? It has been said: 'Any good is done to friends for an obligation in return. Is not that task, done for the friend of the friend, done to friend?' How true it is! I too have a very good friend in a frog called Meghanada who, I am sure, you will like me to call for consultation; for, it has been said 'The plans designed in consultation with friends of good conduct, versed in *shastras*, and endowed with talent and practical experience hardly ever fail."

Then the three of them—the mother-sparrow, woodpecker, and the bee—repaired to the abode of the frog Meghanada.

Standing before him, they explained

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their problem whereon Megha replied: "Friends! Do not worry, what account is the elephant in face of mass fury? I have alr made out a plan. Friend bee, morrow at noon-time you had be present yourself before the elep and hum like a lute at his ear. H ing it, his nerves will be soothe and he will look at you with ste open eyes. Right at that mom you woodpecker, must swoop on eyes and peck the eyeballs out of Now, the elephant will surely becom blind. This is the first stage. Not ing able to move, the elephant stay put, but will soon become thir Then I, with my colleagues, will croaking loudly from our cessp Naturally the blind elephant will our noise and conclude that there water near and walk in our direct As you see, this place is a huge hole and once the elephant sets here, he is doomed, for it is awf marshy. There you are!"

The others acclaimed the plan.

On the following day the plan w right on schedule and just as calcu ed by the conspirators, the elep was lured to his death.

MORAL

बहु जनविरोधी बहुक्लेशी।

He who earns public ill-will suffer much.

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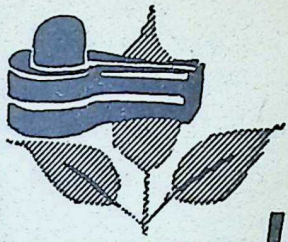

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

32. Bheemdev Assumes Command

AFTER a short silence, Gang Sarvagna resumed: "Take away all my disciples. They are the pillars of the Lakulesh sect. It is necessary to preserve their learning and their saintliness. Shivarashi, you and Gaganrashi should accompany everyone to Prabhayat."

"As you command, Gurudev," said Shivarashi. Gaganrashi, who was next in the hierarchy to Shivarashi, accepted the command with folded hands and without uttering a word.

"I shall send away the merchants this evening," said Vimal. "Tomorrow morning will be the turn of the Brahmans."

"Yes, I require no one's assistance," said Gurudev to Shivarashi.

"Gurudev," Shivarashi spoke, doing his best to keep his voice as natural as possible, "I assume we must take Gang*aa* and the other dancing girls also."

"Of course," said Gurudev. "What will they do here? Tell Gang*aa* that they should be ready."

"Gang*aa* will not leave this place under any circumstances," suddenly interjected Gang*aa*, standing in the doorway with her hands on her waist. All the kings watched the scene without a word. "Gurudev, just as your place is at the feet of Lord Somanath, so is my place at your feet. Do you understand?"

Sarvagna smiled and said: "Gang*aa*, but this is not the place for women. You will have to go."

"I know where my duty lies. If you have your duty, do you think we have none?" she said with dignity.

"But women have more to fear at the hands of the invaders than men," said Ra. "That is why thousands of women had to burn themselves alive."

"My life is at the feet of Gurudev. To court death, I won't need to jump into the fire."

Gurudev looked at Gang*aa* and re-

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...ed the purity of the heart of devoted woman.

...y well, Vimal. Let her remain. ...Gangaa, who is standing there ...d you—Chaula? Send her away."

"Yes, she should be sent away," ...Rashi. "This is not the place for ...young woman."

"Chaula will go," agreed Gangaa, ...g towards her daughter.

There was something remarkable ...the expression on Chaula's face ...stood there, her lips firmly closed, her bright eyes wide open and her ...tender hand on her throat as if ...to squeeze the words out of her mouth. She looked first at Gangaa, and then ...Bheemdev, and then at Rashi.

"You will go, Chaula, will you ..." Gang Sarvagna asked with a ...

Chaula looked as if in a daze. "All ...you," at last her voice emerged ...her throat, "have taken away my ...from me. You have forbidden ...to dance. There is nothing for ...to live. You may as well kill me."

She took one step forward, lost her ...balance and fell unconscious on the ...ground.

In that very moment the memory ...that moonlit night came back to ...Bheemdev, when he had first seen her ...face and her body. His heart leaped ...before anyone could realise what ...was happening, he stood up and lifted ...Chaula in his arms. For a mo...ment the war and the invader were ...forgotten. Very gently he put Chaula ...Gangaa's lap.

Gang Sarvagna smiled. "Where ...there is faith, there is no thought of ...Let everyone who has faith stay on. It is a sin to separate devotees from their Lord."

"Very well," said Bheemdev with irritation. "There seems to be some objection of principle against whatever I want to do! But Gurudev, at least let me do a few things as I want."

"Yes, yes. I shall not say anything more," reassured Gang as he burst out laughing. "Have I not already handed over my authority to you?"

●●●

The task was not as easy as Bheemdev had imagined. Damodar Mehta had managed to send eight ships. He had also sent a message that on the following day another eleven would come. A small vessel could at most carry 50 people, and a larger one, 200. And there were ten to fifteen thousand people who had to be carried. The difficulties of transporting so many people were immense.

Bheemdev was not a man to give in easily to difficulties. He quickly decided who should be sent, who should go first, who should go afterwards, when and by what route. By evening the vessels were ready and the first group of people was sent aboard.

Separation from friends and relations was a tearful scene. Those who were to leave went up the ship trembling with the name of God upon their lips. Some kept singing hymns, others never tired of abusing Hammir. Those whose wives and children were going were inconsolable. There were many who were leaving Prabhas for the first time in several generations! All these difficulties and hu-

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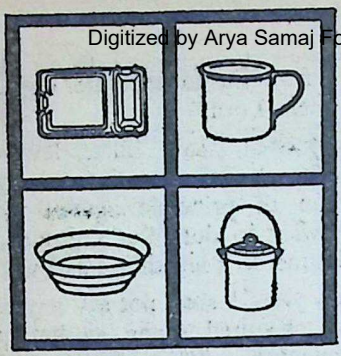

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HIND

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...problems were sorted out by ...

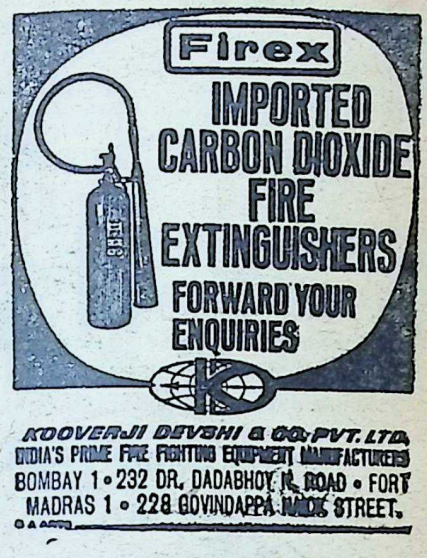
...en more difficult was to make ...ngements for billeting thirty ...sand troops. Bheemdev busied ...self personally in that task with ...e assistance of Shivarashi and ...Deepa, the treasurer of the temple. ...ate residences, public *dharamsha-* ...and couryards of small temples ...e requisitioned. Deepa was put ...charge of the grain stocks in Pra- ...itself as well as the stocks that ...brought from Anhilwad. He ...ed distribution centres in differ- ...localities.

...Bheemdev had other duties to at- ...d to. Ra, Trilochanpal, and ...Bheemdev himself were all of the opi- ...n that the Prabhas Fort and its ...were not in a satisfactory con- ...ion. They surveyed the entire area ...d decided upon the steps that need- ...to be taken immediately. Many ...ers and soldiers were placed day ...night on the work of repairing ...fort and its moat. Every moment ...precious, for Hammir was not far ...

...Within a very short time, Prabhas ...ented the appearance of a busy ...hive. Bheemdev provided the ins- ...ion. On the foot or on horseback ...went to every corner of the city ...his chiefs, issuing orders in a ...ous stream. Nothing escaped ...vigilant eye. Whoever dared to dis- ...his orders received summary ...ment. A naik who refused to ...the moat, immediately lost his ...hand by one stroke of the sword. ...one was left in any doubt that ...was a leader in charge.

By the time Bheemdev had finished his supervision of every single activity, it was already midnight. He was satisfied that much of the work that had been set in motion would be completed by dawn. At last he went to the room allotted to him.

His personal attendant, Veera, was waiting for him and anticipating his master's needs, had water and food ready. Veera combined in himself many functions: he was valet, friend and mother to Bheemdev. He had played with Bheemdev and carried him on his shoulders when he was a child. When Bheemdev grew up, he taught him swordsmanship and archery. He first tasted Bheemdev's meals before serving them and every night he slept outside his master's door with a drawn sword. Bheemdev was so accustomed to Veera's service that he would go to sleep only after the man had



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massaged his body at night. Indeed, Veera for his part never went to sleep until Bheemdev had told him, however briefly, something of what he had done during the day.

Today, after Bheemdev had taken his bath and food, Veera said: "Bapu, now you may go to sleep. You will not be able to stand the strain at this pace unless you get some sleep." "Until I chase Hammir out of this land I cannot allow myself to sleep," replied Bheemdev. As if to emphasise his reply, he started buckling on his sword at his waist.

"Bapu, do have a little rest. You have not rested since last night. This war is not going to end in a day!"

"Veera, this is not an ordinary war. Get ready to accompany me."

"But what is there that is so important?" asked Veera as he also began to arm himself.

"You have become old. What do you understand?" Bheemdev led the way downstairs. "Veera, from tomorrow Gurudev will occupy the suite opposite mine. Be careful how you behave."

"Why does he give up his own residence to live here?"

"I will tell you why" replied Bheemdev. "Many of his disciples will leave tomorrow. It is desirable that he should be here so that he can be available when I want to consult him."

The soldier on guard duty at the entrance to the temple courtyard greeted them as they came down.

"This abode of the Lord has indeed begun to take on the appearance of a military camp," whispered Bheemdev into Veera's ears.

[To be continued]

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IN SEARCH OF FREEDOM. By Jogesh Chandra Chatterjee, M.P. Published by P. C. Chatterjee, 6 Tilak Road, Calcutta-29. pp. 598+LXVII. 1966. Price: Rs. 20.

SINCE 1947, many works have been published on the revolutionary movement in India, particularly Bengal. But most of them are in Bengali, and this is probably the first time that a front-rank Bengali revolutionary leader has written an English autobiography. The main reason for Sri Chatterjee's writing in English is that, though a Bengali, his main field of activity has been in U.P. where he came in 1923 and took charge of the Anushilan Party.

The work can be divided into several parts: (1) Early history of the Anushilan Party and revolutionary activities in Comilla (E. Pakistan); (2) Revolutionary movement in Bengal from about 1910 to 1922; (3) Revolutionary activities in the U.P. from 1924 onwards till the famous Kakori Conspiracy Case of 1925 (actually this work gives the best description yet available of the Kakori Conspiracy for Sri Chatterjee was the leader of the party); (4) Formation of the Hindustan Republican Association; (5) Tripuri Congress and Netaji Subhas Chandra Bose; (6) Formation of the Revolutionary Socialist Party (R.S.P.); (7) '42 Movement; (8) Biographical notes on many revolutionaries. Apart from these, there are two themes of dominant interest, namely, details of the organization of the Anushilan Party (not available elsewhere) and prison life, on which Sri Chatterjee is an authority having spent 21 years in prison. Sri Chatterjee also holds the yet unbroken record for hunger strike in jail: from March 11 to November 29, 1934.

What makes the work memorable is the author's description of his personal experiences and his contacts with the great revolutionary leaders of his time, with most of whom he was on intim terms. Two of the most well-kno revolutionaries, namely Bhagat S and Chandrasekhar Azad, were trained Sri Chatterjee. Taken along with Sri Pratul Chandra Ganguly's auto graphy (Bengali), the present work g an intimate and almost complete his of the famous Anushilan Party of Bengal.

—*Dr. A. K. Majum*

GLORIOUS THOUGHTS OF VEDA Edited by N. B. Sen. *GLORIO HINDUISM.* By Gokul Chand Narang *GLORIOUS THOUGHTS OF KAL DASA.* Edited by N. B. Sen.

All Published by New Book Society India, Post Box 250, New D Price: Rs. 15/- each.

THE first of these contains a large nu ber of quotations from the four Ve in English translation on more than topics. Unfortunately, except for names of the Vedas, no other referenc is given; neither the name of the co mentator or his school. In the opini of the reviewer, this considerably detra from the merit of the work, for one unable to take full advantage of work. There is a scholarly introduct by Dr. G.L. Narang, which among oth things, points to the valuable work d by Swami Dayananda to the cause Vedas.

The second work discusses in 16 ch ters the various aspects of Hinduism its past, present and future. It is a su jective approach and is cast in the mod mould, as it is meant for the mode layman. In the opening chapter, th author describes how the Hindus h been world-teachers in different fiel He then gives a resume of the Hindu scriptures and passes on to the Hindu co cept of God, Mukti, *ashrama*, ritu Hindu women, ethics, etc. As regar the future of Hinduism, he says it h nothing to fear.

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The third book is a collection of quotations from Kalidasa on a large number of subjects culled and classified from the works. Fortunately the source in each case is indicated. Students of Indian literature will find this work useful for reference. The price of these books is very high.

—*Sadhana*

THE YOGA SYSTEM OF PATANJALI. By J. H. Woods. Published by Motilal Banarsidass, Delhi-7. Price: Rs. 7.50.

INTRODUCTION TO PATANJALI'S YOGA. By Clara M. Codd. Published by the Theosophical Publishing House, Adyar, Madras-20. Price: Rs. 5/- (Cloth); Rs. 3.30 (Wrapper).

The first is a standard work, originally published in the Harvard Oriental Series, now reissued under the Joint Indian-American Standard Works Programme. It contains the *Yoga Sutras* of Patanjali along with the commentaries *Yoga-Bhashya* of Vyasa and *Tattva Vaicaradi* of Vachaspati Misra. All the above appear in their faithful English translation clearly. A scholarly introduction puts the work in perspective; along with the appendices, it is a standard work offered here at a nominal price.

The second consists of commentary on the first two books of Patanjali written by the author, that appeared serially in *The American Theosophist.* The author has written these after digesting standard translations. It is useful as an introduction to the great work.

—*Krishnananda*

MANUAL OF ARMS LAW. By Y. P. Dangwal. Published by Allied Publishers Private Ltd., Ballard Estate, Bombay-1. pp. 654. Price: Rs. 25.

The author as an Officer of the Central Secretariat Service with experience of working and interpreting the Act and Rules of the Ministry of Home Affairs, Government of India, for about a decade, has produced a book that meets a long-felt need.

The New Arms Law enforced in 1962 has made all previous publications on the subject obsolete and, therefore, this book which brings together the many scattered rules, decisions, interpretations and court rulings should be very useful to lawyers, law students, judicial officers, licensees and dealers in arms. The index makes references easy.

—*Col. A. N. S. Murthi*

COUNSELLING FOR MARITAL HAPPINESS. By Dr. Mabel Fonseca. Published by P. C. Manaktala & Sons Private Ltd., Churchgate, Bombay-1. Price: Rs. 30.

THE author who has had unique opportunities as a social worker, of knowing first-hand the difficulties that married life in India commonly meets with, as a result of the impact of the Industrial Revolution, the two world wars, individual freedom and the impact of rapid urbanisation, collects together her data, analyses them, diagnoses and suggests remedies for these ills. She recommends the creation of a bureau both for pre-marital counselling and post-marital and family counselling, followed by an educational programme of lectures, study groups, etc. She further suggests the maintenance of a family welfare fund, research and publicity wing, training programme, etc. She has some piece of advice to give to lawyers too. The appendix, bibliography and the excellent get-up make the book eminently readable by all serious students of sociology.

—*K. R. Sethna*

DIRECT TAX LAWS (in 2 volumes), Volume II. By S.E. Dastur, H.M. Damania, and J.E. Dastur. Second Edition. 1965-66. Published by N.M. Tripathi Private Ltd., Bombay. Price: Rs. 30 (for both volumes).

AFTER publishing the second edition of the first volume, the authors have completed their task of bringing out its Volume II in which the minor Direct Tax Acts have been incorporated in alphabetical order thus: Part III Estate Duty, Part IV Expenditure Tax, Part V Gift Tax, Part VI Surtax and Part VIII Wealth Tax. It may be mentioned that Parts I and II have been dealt with in the Volume I.

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The authors have lucidly and clearly explained in a non-technical language the effect of the numerous amendments and there have been exhaustive commentaries on the same.

We, therefore, hope that this volume will be treated by all those interested in the subject of Direct Tax Laws as a very useful and illuminating treatise.

—*K.K.K.*

SANSKRIT

BHARATA-BHASHYAM BY KING NANYABHUPAL. Edited by Chaitanya P. Desai. Published by Indira Kala Sangeeta Vishwavidyalaya, Khairagarh (M.P.). Price: Rs. 8|-

I HAVE gone carefully and critically through the above noted publication. It is only a part, the first five chapters of the *Bharata-Bhashyam*. The name itself suggests that it is a commentary on the chapters on music of the great work Bharata-Natya-Shastra.

The original manuscript is full of spelling mistakes of the scribe. There are many grammatical mistakes and total gaps in some places. It can be imagined what an amount of labour and thought must have had to be spent over merely correcting a script, not to speak of the explanatory notes on the text. The erratum is not exhaustive.

These first five chapters are very important, dealing as they are with the very basic principles of Indian Music, namely Swaras, Shrutis, Gramas and Moorchhanas, as explained by Sage Bharata and as the author understood them.

The Editor has ably traced the history of the evolution of the Indian Music Scale since the time of the Vedas, or even earlier than that, quoting from all the ancient Samskrit literature dealing with topics of Swaras.

He has also discussed modern thoughts on Bharata's theory of the music scale and duly pointed out, with ample proof, flaws in the interpretation of Bharata's sayings on the Swaras, Shrutis, Gramas and Moorchhanas by some of the modern Musicologists. The Editor's exhaustive notes on the 2nd and 3rd chapters (Shikshadhyaya and Shrutyadhyaya) throw a good deal of light on the evolution of Indian Music S... They present a sufficiently clear p... of the Genesis of Music in India.

I do recommend this publication to the notice of Samskrit scholars and Musicologists that be.

—*Dr. S. N. Ratanjankar*

SAMSKRTA DEEPIKA, BOOK I & II. By Pandit K. S. Parameswara Sastri, Irinjalakuda. Copies can be had from P. S. K. Sastri, 254, Jawaharnagar, Goregaon, Bombay-62. Price: Rs. 1 and Rs. 2.40 respectively.

THE first book is a text on Sanskrit grammar and translation meant for students of lower classes. The lessons have been arranged with great care in serial order. Suitable exercises for translations into English and Sanskrit are also given in each lesson. All commonly used declensions and select verbs of four conjugations, their forms in the tenses, moods, active and passive forms have been included. This book can be prescribed by the school authorities for students of lower classes.

In the second book the author has followed the traditional works of Sanskrit grammar. He has given the sutras of Panini also in the footnotes. This will be helpful to the students to remember the rules and use them appropriately. Rules of *sandhi, samasa, karaka*, feminine gender and *taddhita* have been explained. This part can be prescribed for higher forms.

—*Acharya S. S. Sa...*

THE SPIRITUAL HERITAGE OF TYAGARAJA. By C. Ramanujachari. With an Introductory Thesis by Dr. V. Raghavan. Published by Sri Ramakrishna Math, Mylapore, Madras. Price: Rs. 12.50 (Board); Rs. ... (Calico).

THIS is the second edition of a just famous book which is a regular treasure of the musical compositions of the great saint Tyagaraja. To say that there are over 450 of them is to say that it is the largest collection known of this sain... songs and they are neatly classified a...

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to subject-matter. The *kritis* are first in good Sanskrit type with and other classifications. Each by the meaning of the song English. Dr. V. Raghavan provides and introductory thesis, a perusal which is a rewarding experience by Dr. S. Radhakrishnan's Preface to the value of the book. Well-and bound, it is an acquisition to home and the library.

—*Sadhana*

SANSKRIT-ENGLISH

NDARYA LAHARI (The Ocean of of Sri Sankara Bhagavatpada. by Pandit S. Subramanya Sas- & T. R. Srinivasa Ayyangar. Pub- by the Theosophical Publish- House, Adyar, Madras. pp. 285. Price: Rs. 9.70.

welcome the third edition of this work which has remained for as a classic on the subject. It con- besides the text in Nagari character, English translation, English translite- and fairly exhaustive running com- in English on each verse based all the important Sanskrit commen- of stalwarts like Lakshmidhar, Kai- Kameswara Suri, etc. Of interest to initiates of Sri Vidya, the *yantras* and *prayogas* which are authentic as the usage goes. In this connection it is important to remember Sri Sankara wrote this work prima- to counteract Kaula or Vama prac- into which Sakti worship had de- in his time; secondly, that the purpose of all *tantrik* systems is realization.

—*Krishnananda*

VISHNU SAHASRANAMAM. By K. E. Parthasarathy. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. Price: Rs. 12.

VISHNU SAHASRANAMA of *Maha-* fame has been known to have effect of *mantras*. It has had the privilege of being systematically upon by no less a person than Adi Sankara himself. So much so Sankara, the commentator of the entire *Mahabharata*, thought fit without doing it himself to point out to Sri Sankara's commentary for that portion, thinking perhaps that it was in better hands. The power of Lord's Name is no longer a matter of doubt, at any rate, to readers of this *Journal*. The present author has therefore done well in translating (and transliterating) the *namas* in the *Vishnu Sahasranama* in the light of the commentaries of Sri Sankara and also Parasara Bhatta, a famous Vaishnavite saint, for, between them the two saints have fully captured the significance of the *namas*. The object of translating the *namas* is that, if one utters them with the knowledge of their meanings, the effect becomes manifold. The translation is fair. Well-printed and produced, it is a welcome addition to our religious classics.

—*Krishnananda*

KANNADA

AITAREYOPANISHAD-BHASYARTHA-SAMGRAHA—A Kannada Version of Sri Madhvacharya's Bhasya on the *Aitareya Upanishad*. By Sri B. Bhima Rao, Advocate, Davangere (Mysore State). pp. 253. Copies: Sri Sarvajnacharya Seva Sangha, Davangere. Price: Rs. 5.

AMONG the classical Upanishads, the *Aitareya* holds a premier position as belonging to the *Rig Veda*. As commented upon by Sri Madhvacharya, it includes the whole of the II and III Aranyaka; whereas as commented upon by Sankaracharya the Upanishad "proper" covers a much smaller portion. The Aranyakas, by their very nature, are esoteric in content and connected with the mystic interpretation of rituals and other Vedic materials. This explains the toughness of the subject-matter of the text of the II and III Aranyakas steeped in symbolisms and grammatical analysis of words to be met with in this Aranyaka.

It is a daring and difficult task to attempt an easy and readable Kannada rendering of this very important work of Madhvacharya. As the aim of the author is to create a thirst in the *Jijnasu* (earnest student) to study the work un- for competent Gurus in the original, he

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has wisely refrained from overloading the beginner with the text of the Upanishad and the text of the Bhasya, at the very start. Being himself a devout and sincere student of Madhva-Shastra for years, his present rendering bears the stamp of close fidelity to the original Bhasya, clarity of thought and expression. Seen in the light of Madhva's illuminating exposition, the entire Upanishad becomes a breath-taking revelation of the full meaning of the concept of the immanence of God or Brahman in the whole cosmos—embracing within its fold the *Adhidaiva, Adhyatma, Adhibhuta, Adhiyajna* and other aspects of life. The words which one so often hears that 'the Universe lives, moves and has its being in the Supreme Brahman' are made meaningful and dynamic here in a way which only a great Mystic who has intuited the truth can do. Sri Madhvacharya was indeed one such great Mystic who speaks to us, in his commentary on this Upanishad, with this realization that not only the names of the gods and Rishis but even the music of the spheres, the sound of the waves and the ocean, the thunder of the clouds, and the noise of falling of trees voice the majesty of God. Madhva has also brought out the fact that this Upanishad devotes special attention to the pivotal position which the "Prana-Devata" occupies in the philosophy of the Upanishads (III, 2, 1-2). Madhva's commentary impresses us with the richness and depth of its exegetical approach in unravelling the mysteries of this admittedly tough Upanishad. The interpretation of the cryptic utterance: *A iti Brahma* as voicing the "Sarva-guna-Purnatva" of Para-Brahman, on the basis of the triple sense of the negative "A" (viz. otherness, negation, and opposition—*anya-abhava-viruddhavaci*) showing how the Brahman transcends the limitations of all finite existences, how it is distinct from the finite and so on, is an instance in point.

Sri Bhimarao has given us a well-thought-out Table of Contents and useful references and short notes in the footnotes wherever necessary. The reader will thank him for indicating the divisions of the text together with short explanatory titles of such divisio Kannada. The work deserves to be fully read by all Aupanisadas an merely by the followers of Ma charya, in Karnatak.

—*Dr. B. N. K. S*

SWARAJYA ANNUAL NUMBER Published by Bharatan Public Private Ltd., Madras-10. Rs. 5/-

A GALAXY of writers have contri to this sumptuous volume which tains its high degree of excellence. Jayachamaraja Wadiyar's article pay bute to Rajaji's contributions to mo India. Rajaji in his article pleads change of government in the nam liberty. P. K.'s cartoon feature o election campaign of the ruling pa devastating. Kulapati K. M. M points out that during the past 18 y one party rule has weakened partia tary democracy and pleads that P ment should recapture its moral a rity over the country and the Pres should be acknowledged as the sy of national unity. Sri B. Shiva Rao ly points out that patriotism is not monopoly of the Congress; much of constructive thinking that led to our dependence came from people outside Congress fold and that they should honoured and remembered suit Acharya Kripalani, in his character manner, delineates how our freedom degenerated. One can go on pinp ing the highlight of other articles, but space considerations. The Swat Party Election Manifesto closes up rear of this stimulating volume.

—*Sri R*

S. PARTAP SINGH KAIRON C MEMORATION VOLUME Edited by Sri Rajinder Singh B Published by The Qaumi Ekta We 3-A, Asaf Ali Road, New Del Price not mentioned.

THIS is a magnificent volume wit fiesta of photographs concerning the and work of the late Punjab leader. editor in his preface outlines the sc of this work—to vindicate the great

Continued on Page

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...LIC DAY CELEBRATIONS AT ...AN

...Bharatiya Vidya Bhavan, Bombay, ...ed the 18th Republic Day on ...day, January 26, 1967. Kulapati ...K. M. Munshi unfurled the National ...and addressed the gathering.

...ti Munshiji, referring to the ...lic Day, said: "We have been ...ing it for the last seventeen years ...exhortations and revival of pledges, ...the Bhavan's family must take con... steps to implement those exhorta...

...has decided, he said, to set up a ...ce consisting of the Office... ..., Heads of Departments and the ...rs of the Executive Committee of ...Bhavan and its allied institutions ...The Sanskrit Vishva Parishad, Bha... Shree Seva Sangh, Bombay Agri...ultural Society and Bombay Astro...l Society, to work out and imple... a programme of promoting an al...-oriented bias in the present sys... of education and prevent the ...of marriages and families, and ...these institutions suitably, ...note of modern conditions. It ...also take steps to counteract the cult ...-obsession which is being popula... through mass media and formulate ...principles of trusteeship of wealth ...take steps to popularise it, he added.

...AN'S ANDHERI COLLEGE

...21st College Day Prize Distribu... of Bhavan's Andheri College was ...ted on the 21st of last month ...Dr. G. D. Parikh, Rector of the ...ity of Bombay, was the Chief ..., and Smt. Indumati Parikh distri...d the Prizes. In his address to the ...and the Students, Prof. Parikh com...ted the Founders of the College ...ir vision and faith in establishing ...College in the heart of Andheri at a ...when it was positively not advan...ous for an institution to grow in such surroundings; but he added that the faith of the founders had been vindicated during the course of the years and he was happy to be at the Annual Function of this excellent Institution.

PANDIT DAIVARATJI FELICITATED

BRAHMASRI DAIVARATJI, eminent Vedic scholar and teacher, was recently felicitated in Bangalore on his 75th birthday on the conferment on him of the title of "Veda Vachaspati" by the Bharatiya Vidya Bhavan. The function was organised by Sri R. R. Diwakar, Sri Justice K. R. Gopivallabha Iyengar, Sri K. P. Krishnamoorthy and other friends and admirers of Daivaratji. Replying to the felicitations, Sri Daivaratji thanked the organisers and said that the Vedas were an ocean of knowledge and were eternal. A shawl was presented to him on the occasion.

Dr. Hans Peter Schmidst, the great Vedic scholar from Germany, met Brahmasri Daivaratji in Mysore on the 16th of last month. At Dr. Schmidst's request, Daivaratji recited the *Brahmanaspati Sookta*. Dr. Schmidst asked him about the condition of his consciousness at the time of the revelation of those *mantras*. Sri Daivaratji replied that he had lost normal consciousness and was in *samadhi* (The Guru Kavyakantha Ganapati Muni took down what he was muttering). The learned Doctor was very happy to hear all that.

He then asked Daivaratji about the Vedas, the *Vak-Sudha* which he had written, the Gayatri Mantra, the dual deities like Indra-Agni, Mitra-Varuna, Indra-Vayu, Indra-Soma, Indra-Brahaspati and the principle underlying the same. Sri Daivaratji explained to him all.

Dr. Schmidst then queried Sri Daivaratji about *Rita* and *Satya*. The latter answered him quoting a number of *mantras* in support, that *Rita* is mental concept and *Satya* is vocal expression; *Rita* and *Satya* are inseparable, he added.

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...PPAVAI DISCOURSES

...Ramakatharatna Sri Sivarama-...n presented musical discourses in ...on Tiruppavai-Tiruvembavai from ...y 1 to January 15 at Shankar ...y, Bangalore.

...ARATHI KALA MANRAM

...ARATHI KALA MANRAM, named ...the Poet-patriot Sri Subramania ...ti, has been making significant ...tions to the cultural and literary ...of Bombay. Besides having a good ...y feast, with lectures by eminent ...by leading artistes. Its annual ...ti Festival has become a regular ...y feast, with lectures by eminent ...of letters. Competitions are held ...the occasion in Music, Essay and Elo-...n and good encouragement is given ...the budding talents of the youngsters. ...Recently the Manram organised two ...ical Evenings on January 20 and 21, ...which leading playback artistes from ...North along with the orchestra troupe ...the ace Music Director Sri K. V. ...Mahadevan participated. On the occa-...the leading Music Directors and Play-...back singers of the North were present. ...S. K. Patil, Union Railway Minister, ...who presided, praised the Manram for ...its significant service to the promotion ...of literature and culture. Sri C. Rama-...chandra, on behalf of the Cine Music Di-...rectors Association, congratulated the ...Manram for bringing together the artistes. ...The Manram in an appeal states that ...it has plans to erect a building of its own ...to house its library and to enable it to ...carry on its activities with better faci-...lities and requests the support and patron-...age from all quarters.

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BOOK REVIEW—*Contd.*

of Sardar Kairon, the architect of Punjab, against the vicissitudes of his late years. Among the contributors to this volume Khushwant Singh, Dr. Mulk Raj Anand, Pt. Mohan Lal, Sri Prem Bhatia and Sri Balwant Gargi are worth mentioning. There is a Punjabi section too. After going through this volume, one feels that destiny had been rather harsh with Sardar Kairon. The work is well produced.

—*P. B. Singh*

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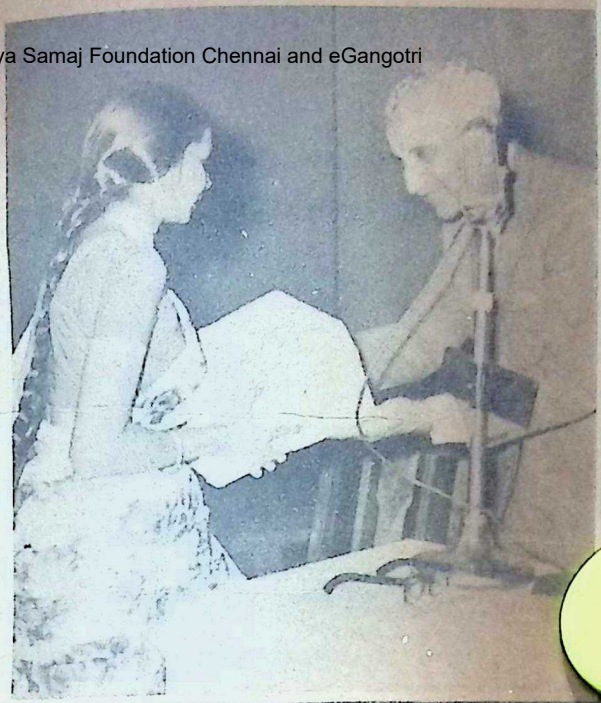
PHOTO NEWS

Miss Kalpana R. Doshi, B. A., Bhavan's Somani College, received on 23rd January 1967 the Rotary Prize for being the year's best student of the College.

Mr. V. Ringadoo, Minister for Education, Government of Mauritius (second from left) accompanied by his wife (first from left) paid a visit to the Bhavan last month.

Bhavan's Andheri College Day was celebrated last month when Prof. G. D. Parikh, Rector, University of Bombay, was the Chief Guest and Smt. Parikh gave away the prizes.



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Republic Day Parade: A contingent of school girls marching down the R
New Delhi.

Republic Day Parade: Folk dancers from Punjab at Rajpath.

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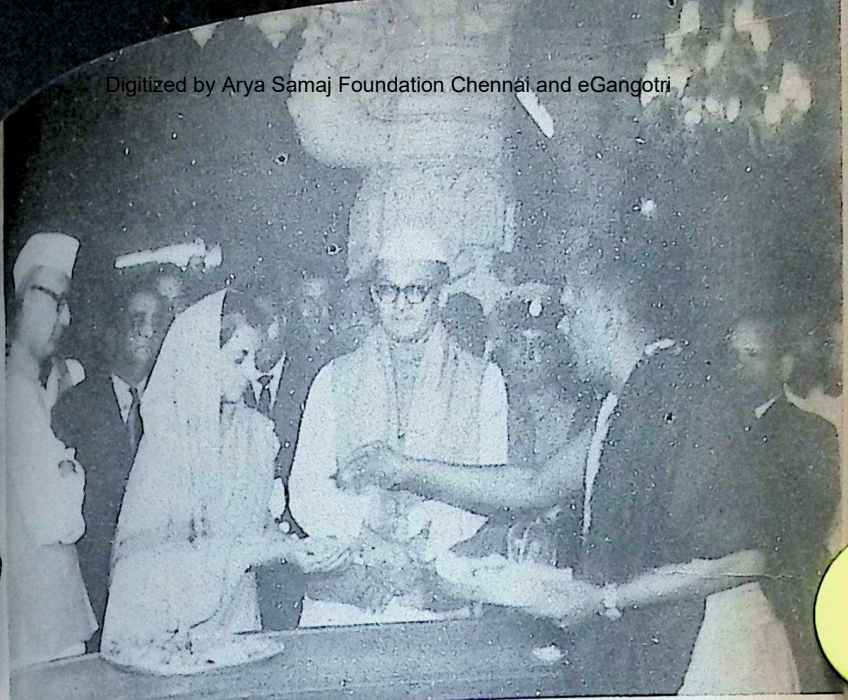

Smt. Indira Gandhi, Prime Minister of India, at the Somanath Temple, Prabhas, during her recent visit to Saurashtra.

Sri S. Nijalingappa, Chief Minister of Mysore, paid a visit last month to Kaveri, the new branch of Mysore State Arts & Crafts Emporium, situated at the Bhavan's premises, Bombay.

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Dr. C. P. Ramaswami Aiyar with Pandit Nehru.

Dr. C. P. Ramaswami Aiyar with his thre

Dr. C. P. Ramaswami Aiyar with Sir C. V. Raman and Dr. S. Radhakrishnan.

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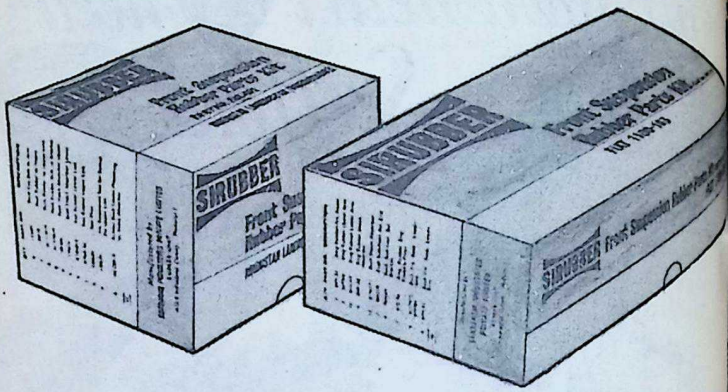

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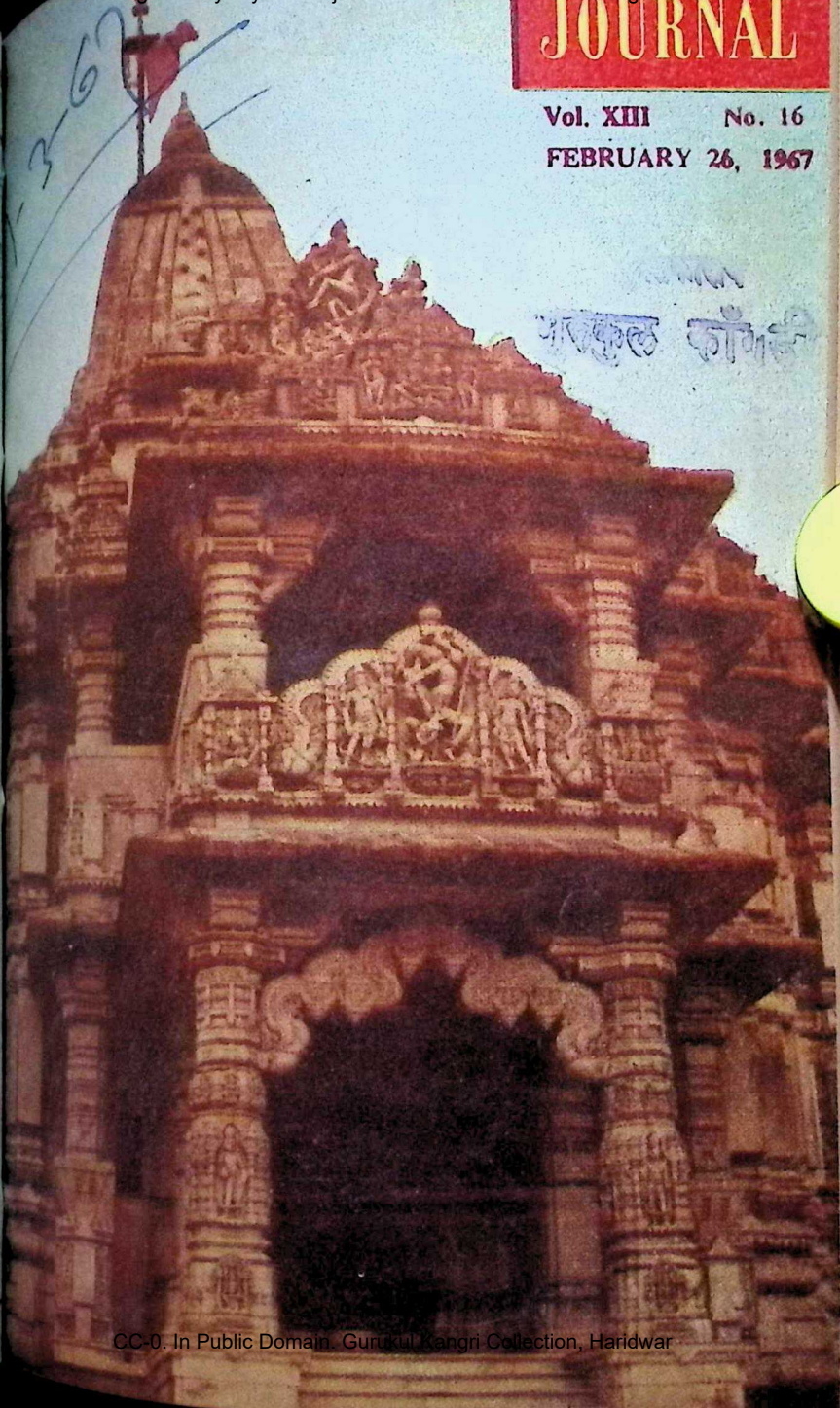

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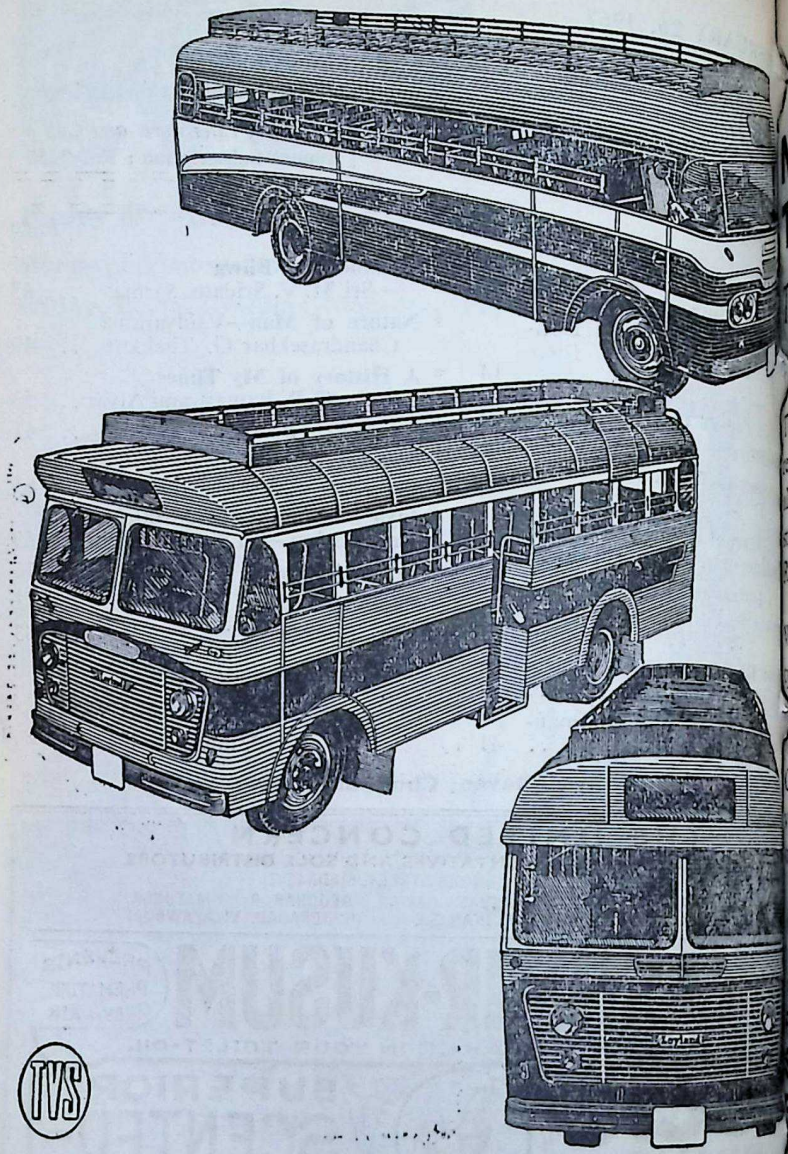

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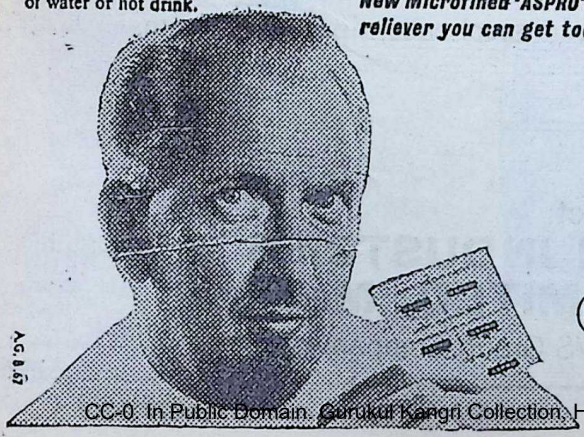

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URNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

PRAYER TO LORD SIVA

कृतकुसुनुरक्षणावधूतदण्डपाणये
सगण्डमण्डलस्फुरत्प्रभाजितामृतांशवे ।
[illegible]ण्डभोगसम्पदर्थिलोकभावितात्मने
सदा नमश्शिवाय ते सदाशिवाय शम्भवे ॥

O Lord Siva! Adorations always unto You [illegible] for the sake of protecting Markandeya [illegible]lated Yama; the brilliance of Whose [illegible]ks outstrips the rays of the moon and to [illegible]m people desiring happiness here and [illegible]after, wealth, etc. pray; and Who is the [illegible]bliment of auspiciousness and bestows it.

—*Patanjali Maharshi*

Vol. XIII, No. 16

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No.

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

● OUR EXTERNAL AND INTERNAL DANGERS
● SARDAR'S UNCANNY FORESIGHT

BHARATIYA VIDYA B
BOMBAY,
FEBRUARY 26, 196

MY YOUNG FRIEND,

EVER since the Chinese invasion of 1962, the public has been agitated from time to time over the underlying as well as the immediate causes of the NEFA debacle. Certain recent articles and books have again focussed attention on what happened five years ago and why. I have referred to this subject in a book, *Pilgrimage to Freedom* (*1902-1950*), which I have written and which will be published shortly.

I feel it would interest the readers of the *Bhavan's Journal* if I reproduce the relevant chapter from this book.

If Jawaharlal had his way, Nizam's Hyderabad would have remained unintegrated and would have become a second Pakistan in the "belly" of India, an intensely hostile State separating the North from the South —although after the success of the police action Jawaharlal Nehru was the first to go to Hyderabad to r an ovation as the liberator of derabad!

But for Jawaharlal Nehru, wh der the influence of Sheikh Ab took away the portfolio of Ka from Sardar's States Ministry, K mir would never have become problem that it has been.

But for Jawaharlal Nehru's r tion of Sardar's advice on the Ti question, we would have had a h State between India and China.

Sardar's uncanny vision enabl to discern as far back as 1950 th tents across our north-eastern b and the dangerous implications of foreign policy in that direction.

During the Cabinet meeting on Tibetan question, all of us acqu in what Jawaharlal Nehru had done, only one or two of us ven criticism. A

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abad to re
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Nehru, who
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meeting of
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icism. A

Sardar Patel.

was Sri N.V. Gadgil for whom
was a snub: "Don't you realise
the Himalayas are there?" I
ventured to say that in the
h century Tibetans had crossed
Himalayas and invaded Kanauj.

few days after the Cabinet meet-
Sardar addressed a significant let-
o Jawaharlal Nehru on Novem-
7, 1950. In the interest of history
reproduce the full text of the letter.

D.O. No. 821-DPM/50

New Delhi, 7th Nov. 1950.

My dear Jawaharlal,

Ever since my return from
Ahmedabad and after the Cabinet
meeting the same day which I had
to attend at practically fifteen
minutes' notice and for which I re-
ent I was not able to read all the
papers, I have been anxiously
thinking over the problem of Tibet
and I thought I should share with you what is passing through my mind.

2. I have carefully gone through the correspondence between the External Affairs Ministry and our Ambassador in Peking and through him the Chinese Government. I have tried to peruse this correspondence as favourably to our Ambassador and the Chinese Government as possible, but, I regret to say that neither of them comes out well as a result of this study. The Chinese Government have tried to delude us by professions of peaceful intentions. My own feeling is that at a crucial period they managed to instil into our Ambassador a false sense of confidence in their so-called desire to settle the Tibetan problem by peaceful means. There can be no doubt that, during the period covered by this correspondence, the Chinese must have been concentrating for an onslaught on Tibet. The final action of the Chinese, in my judgment, is little short of perfidy. The tragedy of it is that the Tibetans put faith in us; they chose to be guided by us; and we have been unable to get them out of the meshes of Chinese diplomacy or Chinese malevolence. From the latest position, it appears that we shall not be able to rescue the Dalai Lama. Our Ambassador has been at great pains to find an explanation or justification for Chinese policy and actions. As the External Affairs Ministry remarked in one of their telegrams, there was a lack of firmness and unnecessary apology in one or two repre-

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sentations that he made to the Chinese Government on our behalf. It is impossible to imagine any sensible person believing in the so-called threat to China from Anglo-American machinations in Tibet. Therefore, if the Chinese put faith in this, they must have distrusted us so completely as to have taken us as tools or stooges of Anglo-American diplomacy or strategy. This feeling, if genuinely entertained by the Chinese in spite of your direct approaches to them, indicates that, even though we regard ourselves as the friends of China, the Chinese do not regard us as their friends. With the Communist mentality of "Whoever is not with them being against them," this is a significant pointer, of which we have to take due note. During the last several months, outside the Russian Camp, we have practically been alone in championing the cause of Chinese entry into the U.N.O. and in securing from the Americans assurances on the question of Formosa. We have done everything we could to assuage Chinese feelings, to allay its apprehensions and to defend its legitimate claims, in our discussions and correspondence with America and Britain and in the U.N.O. In spite of this, China is not convinced about our dis-interestedness; it continues to regard us with suspicion and the whole psychology is one, at least outwardly, of scepticism, perhaps mixed with a little hostility. I doubt if we can go any further than we have done already to convince China of our good intentions, friendliness and
will. In Peking we have a
bassador who is eminently
for putting across the friendl
of view. Even he seems
failed to convert the Chinese.
last telegram to us is an a
gross discourtesy not only
summary way it disposes
protest against the entry of C
forces into Tibet but also
wild insinuation that our a
is determined by foreign influ
It looks as though it is not a fr
speaking in that language
potential enemy.

3. In the background of th
have to consider what new
tion now faces us as a result
disappearance of Tibet, as we
it, and the expansion of Chi
most up to our gates. Throu
history, we have seldom been
ried about our north-east fro
The Himalayas has been reg
as an impenetrable barrier a
any threat from the north. We
a friendly Tibet which gave
trouble. The Chinese were
ed. They had their own do
problems and never bothered
about our frontiers. In 1914
entered into a convention
Tibet which was not endorse
the Chinese. We seem to hav
garded Tibetan autonomy a
tending to independent treaty
tionship. Presumably, all th
required was Chinese co
signature. The Chinese interp
tion of suzerainty seems to be
ferent. We can, therefore, sa
assume that very soon they wi
own all the stipulations

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that has entered into with us in the past. That throws into the melting pot all frontier and commercial settlements with Tibet on which we have been functioning and acting during the last half a century. China is no longer divided. It is united and strong. All along the Himalayas in the north and north-east, we have, on our side of the frontier, a population ethnologically and culturally not different from Tibetans or Mongolians. The undefined state of the frontier and the existence on our side of a population with its affinities to Tibetans or Chinese have all the elements of potential trouble between China and ourselves. Recent and bitter history also tells us that Communism is no shield against imperialism and that Communists are as good or as bad as imperialists as any other. Chinese ambitions in this respect not only over the Himalayan slopes on our side but also include important parts of Assam. They have their ambitions in Burma also. Burma has the added difficulty that it has no McMahon line round which to build up even the semblance of an agreement. Chinese irredentism and Communist imperialism are different from the expansionism or imperialism of the Western Powers. The former has a cloak of ideology which makes it ten times more dangerous. In the guise of ideological expansion lie concealed racial, national and historical claims. The danger from the north and north-east, therefore, bcomes both communist and imperialist. While our western and north-eastern threats to security are still as prominent as before, a new threat has developed from the north and north-east. Thus, for the first time, after centuries, India's defence has to concentrate itself on two fronts simultaneously. Our defence measures have so far been based on the calculations of a superiority over Pakistan. In our calculations we shall now have to reckon with Communist China in the north and north-east—a Communist China which has definite ambitions and aims and which does not, in any way, seem friendly disposed towards us.

4. Let me also consider the political considerations on this potentially troublesome frontier. Our northern or north-eastern approaches consist of Nepal, Bhutan, Sikkim, Darjeeling and the Tribal Areas in Assam. From the point of view of communications they are weak spots. Continuous defensive lines do not exist. There is almost an unlimited scope for infiltration. Police protection is limited to a very small number of passes. There too, our outposts do not seem to be fully manned. The contact of these areas with us, is, by no means, close and intimate. The people inhabiting these portions have no established loyalty or devotion to India. Even Darjeeling and Kalimpong areas are not free from pro-Mongoloid prejudices. During the last three years, we have not been able to make any appreciable approaches to the Nagas and other hill tribes in Assam. Euro-

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pean missionaries and other visitors had been in touch with them, but their influence was, in no way, friendly to India or Indians. In Sikkim, there was political ferment some time ago. It is quite possible that discontent is smouldering there. Bhutan is comparatively quiet, but its affinity with Tibetans would be a handicap. Nepal has a weak oligarchic regime based almost entirely on force; it is in conflict with a turbulent element of the population as well as with enlightened ideas of the modern age. In these circumstances, to make people alive to the new danger or to make them defensively strong is a very difficult task indeed, and that difficulty can be got over only by enlightened firmness, strength and a clear line of policy. I am sure the Chinese and their source of inspiration, Soviet Russia, would not miss any opportunity of exploiting these weak spots, partly in support of their ideology and partly in support of their ambitions. In my judgment, therefore, the situation is one in which we cannot afford either to be complacent or to be vacillating. We must have a clear idea of what we wish to achieve and also of the methods by which we should achieve it. Any faltering or lack of decisiveness in formulating our objectives or in pursuing our policy to attain those objectives is bound to weaken us and increase the threats which are so evident.

5. Side by side with these external dangers we shall now have to face serious internal problems as well. I have already Iengar to send to the Affairs Ministry a copy of telligence Bureau's these matters. Hitherto, the munist Party of India has some difficulty in contacting munists abroad, or in getting plies of arms, literature, etc., them. They had to contend difficult Burmese and frontiers on the east or long seaboard. They shall have a comparatively easy of access to Chinese Com and through them to other Communists. Infiltration of fifth columnists and Com would now be easier. Inste having to deal with isolated munist pockets in Telengana Warrangal we may have to with Communist threats to security along our northern north-eastern frontiers where supplies of arms and ammun they can safely depend on munist arsenals in China. whole situation thus raises a ber of problems on which we come to an early decision so we can, as said earlier, form the objectives of our policy decide the methods by which actions will have to be fairly prehensive involving not only defence strategy and state of paration but also problems of nal security to deal with which have not a moment to lose. shall also have to deal with ministrative and political pro in the weak spots along the

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पौलस्त्यः कथमन्यदारहरणे
दोषं न विज्ञातवान्
रामेचापि कथं न हेमहरिण-
स्यासंभवो लक्षितः ।
अक्षश्चापि युधिष्ठिरेण सहसा
प्राप्तो ह्यनर्थः कथं
प्रत्यासन्नविपत्तिमूढमनसां
प्रायो मतिः क्षीयते ॥

How is it that Ravana (son of Pulastya Rishi) did not realise it as sinful to rob another man of his wife? How is it that it did not occur even to Rama that a golden deer is an impossibility? How, again, is it that Yudhishthira too, became subject to calamity by the dice? Visitations of evil fate make men's minds dull and deprive them of their intelligence.

—Subhashita

probably be a threat in the U.N.O. virtually to outlaw China, in view of its active participation in the Korean War. We must determine our attitude on this question also.

(f) The political and administrative steps which we should take to strengthen our northern and north-eastern frontiers. This would include the whole of the border i.e. Nepal, Bhutan, Sikkim, Darjeeling and the Tribal territory in Assam.

(g) Measures of internal security in the border areas as well as the States flanking those areas such as U.P., Bihar, Bengal and Assam.

(h) Improvement of our communications, road, rail, air and

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THINK IT OVER

The Roman philosopher and statesman, Cicero, said this some 2,000 years ago, and it is still true. The six mistakes of man are:

1. **The delusion that personal gain is made by crushing others.**
2. **The tendency to worry about things that cannot be changed or corrected.**
3. **Insisting that a thing is impossible because we cannot accomplish it.**
4. **Refusing to set aside trivial preferences.**
5. **Neglecting development and refinement of the mind, and not acquiring the habit of reading and study.**
6. **Attempting to compel others to believe and live as we do.**

wireless in these areas, and with the frontier outposts.

(i) Policing and intelligence of frontier posts.

(j) The future of our mission at Lhasa and the trade posts at Gyangtse and Yatung and the forces which we have in operation in Tibet to guard the trade routes.

(k) The policy in regard to McMahon Line.

7. These are some of the questions which occur to my mind. It is possible that a consideration of these matters may lead us into wider questions of our relationship with China, Russia, America, Britain and Burma. This, h would be of a general though some might be very important, e.g., we mi to consider whether we sh enter into closer associati Burma in order to strengt latter in its dealings with C do not rule out the possibili before applying pressure China might apply press Burma. With Burma, the is entirely undefined and th nese territorial claims are substantial. In its present Burma might offer an easie lem for China and, therefore claim its first attention.

8. I suggest that we mea to have a general discuss these problems and decide steps as we might think to mediately necessary and quick examination of othe lems with a view to taking measures to deal with them

Yours

(Sd.) Vallabhbhai

The Hon'ble Pt. Jawaharlal
Prime Minister of India,
New Delhi.

To my knowledge the meeti gested by Sardar did not take

Comment is hardly necessary.

Yours sincere

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Andhaka's Prayer To Lord Sankara

[This Stotra is taken from *Skanda*, Avanti Khanda.—*Ed.*]

...स्य धोरस्य जगतः सचराचरस्य
...कर्ता कृतस्य च तथा सुखदुःखदाता ।
...नुपि यः पुनरन्तकाले
...तं शंकरं शरणदं शरणं व्रजामि ॥

...ek the refuge of Lord Sankara
...s the creator of the entire uni-
...e including the moving and un-
...ing objects; who bestows happi-
...and sorrow (good and bad) for
...deeds and who, through the cause
...transmigration, gives refuge at the

...तो विगतमोहतमोरजस्काः
...नत्यक्तानमनसो विनिवृत्तकामाः ।
...न्ति येऽखिलधियोऽमितदिव्यभूतिं
...तं शंकरं शरणदं शरणं व्रजामि ॥

...seek refuge under Lord Sankara
...easily offers it; the Lord whom
...all-knowing Yogins, giving up
...ance and the *gunas* of *tamas*
...rajas, with single-minded devotion

and bereft of all desires, contemplate upon the unrestricted divine glory.

यश्चन्द्रखण्डममलं विलसन्मयूखं
बद्ध्वा सदा सुरसरिच्छिरसा बिभर्ति ।
यस्यार्धदेहमभजद्गिरिराजपुत्री
तं शंकरं शरणदं शरणं व्रजामि ॥

I seek refuge under Lord Sankara who easily offers it; the Lord who wears the white orb of the moon and who always carries on the knot of his hair the divine river Ganga and in whose left half Mother Parvati has chosen to reside.

यः सिद्धचारणनिषेवितपादपद्मो
गंगां महोर्मिविषमां गगनात्पतन्तीम् ।
मूर्ध्ना दधे स्रजमिव त्रिजगत्पुनन्तीं
तं शंकरं शरणदं शरणं व्रजामि ॥

I seek refuge under Lord Sankara who easily offers it; the Lord at whose lotus feet *siddhas* and *charanas* wor-

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ship; and who holds up with his head like a garland of flowers the holy Ganga falling from heaven, terrible with her mighty waves and purifying all the three worlds.

कैलासशैलशिखरं प्रविकम्प्यमानं
कैलासशृङ्गसदृशेन दशाननेन।
यः पादपद्मपरिपीडनसेव्यमानः
तं शंकरं शरणदं शरणं व्रजामि॥

I seek refuge under Lord Sankara who easily offers it; the Lord who, while seated on Kailasa was rocked bodily by Ravana who resembled the peak of Kailasa, but who (Ravana) suffered the crush under His lotus feet and was afterwards worshipped by him.

दक्षाध्वरे च नयने च तथा भगस्य
पूष्णस्तथा दशनपंक्तिमशातयद्यः।
व्यष्टम्भयत्कुलिशहस्तमथेन्द्रमीशं
तं शंकरं शरणदं शरणं व्रजामि॥

I seek the refuge of Sankara who easily gives it; the Lord who at the Yaga performed by Daksha, put out the eyes of Bhaga and broke the teeth of Pooshan, and made motionless Indra with Vajrayudha in his hand.

येनासकृद्दितिसुताश्च दनोस्सुताश्च
विद्याधरोरगगणाश्च वरः समग्रैः।
संयोजिता मुनिवराः फलमूलभक्षाः
तं शंकरं शरणदं शरणं व्रजामि॥

I take the refuge of Lord Sankara who gives it readily; the Lord who, time and again, bestowed upon all—the Daityas, Danavas, Vidyadharas, Uraga species and munis liv[illegible] fruits and roots—boons.

एवं कृतेपि विषयेष्वपि सक्तभावाः
ज्ञानेन च श्रुतगुणैरपि तेन युक्ताः।
यत्संश्रिताः सुखभुजः पुरुषा भवन्ति
तं शंकरं शरणदं शरणं व्रजामि॥

I take shelter under Lord S[illegible] who readily gives it; the Lord [illegible] makes even of men following [illegible] pursuits but devoted to him, [illegible] learned, prosperous and enjoy [illegible] ness.

ब्रह्मेन्द्रविष्णुमरुतां च सषण्मुखानां
योऽदाद्वरान्सुबहुशो भगवान्महेशः।
सूतं च मृत्युवदनात्पुनरुज्जहार
तं शंकरं शरणदं शरणं व्रजामि॥

I take shelter under that Lord [illegible] kara who readily gives it; the L[illegible] gave countless boons to Brahma, [illegible] dra, Vishnu, Maruts, Karttikeya [illegible] other Devas and who rescued [illegible] from the jaws of death.

आराधितस्तु तपसा हिमवन्निकुंजे
धूम्रव्रतेन तपसा च परैरगम्यः।
संजीवनीं समदाद्भृगवे महात्मा
तं शंकरं शरणदं शरणं व्रजामि॥

I take refuge under that Sank[illegible] who readily gives it; the Lord [illegible] when Sage Bhrigu performed *tapas* observing Dhumra-vrata in the Hi[illegible] layan bushes, gave him the una[illegible] able Sanjeewani.

क्रीडार्थमेव भगवान्भुवनानि सप्त
नानानदीविहगपादपमण्डितानि।
सब्रह्मकानि ससृजे सुकृताभिधानि
तं शंकरं शरणदं शरणं व्रजामि॥

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the refuge under Lord Sankara
readily gives it; the Lord who
in His Leela or play the seven
with their myriad rivers, birds,
including a creator Brahma
going by the name of 'Suk-
good creation.

ब्राह्मं शिरो धरणिपद्मनिभं चकर्त
तं शंकरं शरणदं शरणं व्रजामि ॥

I take refuge under Lord Sankara who readily gives it; the Lord who plucked out forcibly with the nails of his left hand the fifth head of Brahma known as Kala-randhra like a rose flower.

NARADA'S CONCINT

Sri Ramakrishna Paramahamsa

Once upon a time conceit entered into the heart of Narada and he thought there was no greater devotee than himself.

Reading his heart, the Lord said, "Narada, go to such and such a place, a great devotee of mine is living there. Cultivate his acquaintance; for he is truly devoted to me."

Narada went there and found an agriculturist who rose early in the morning, pronounced the name of Hari (God) only once, and taking his plough, went out and tilled the ground all day long. At night, he went to bed after pronouncing the name of Hari once more.

Narada said to himself, "How can this rustic be a lover of God? I see him busily engaged in worldly duties and he has no signs of a pious man about him."

Then Narada went back to the Lord and spoke what he thought of his new acquaintance.

Thereupon the Lord said, "Narada, take this cup of oil and go round this city and come back with it. But take care that you do not spill even a single drop of it."

Narada did as he was told, and on his return the Lord asked him, "Well, Narada, how many times did you remember me in the course of your walk round the city?"

"Not once, my Lord," said Narada, "how could I, when I had to watch this cup brimming over with oil."

The Lord then said, "This one cup of oil did so divert your attention that even you did forget me altogether. But look at that rustic, who, though carrying the heavy burden of family, still remembers me twice every day-"

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FROM MOSES TO MARX

Dr. D. V. Gundappa

THE world jerked itself off the rails 50 years ago, when it let Marx displace Moses. The twin rails on which it moved till then were Religion and History—religion which is acknowledging the sovereignty of an invisible ruler, and history which is man's self-revelation to himself in his records of the past.

The goods of the world were assessed in terms of the values of the soul; and guide-lines for progress were looked for in man's impulses, aptitudes and experiences of the past.

When the world let itself be persuaded to ignore these two imperative road-edges to man's journeyings, it tossed itself into an abyss of intellectual confusion and moral chaos.

Let us recall the milestones of this adventure into chaos:

Lenin and communism in Russia: 1917.

Mussolini and Fascism in Italy: 1919.

Hitler and Nazism in 1933.

The second and the thi to be seen on the surface to ther their roots have been no one can say. But the spread wider and intends t an international world regi

Social Change

Castro has come to take of God; and ideological jumps are substituted for ary continuity in social chang ning helter-skelter is today's progress.

India is the one country world that should have kep out of the adventure and ex self to put the world back c customed rails. India's past such an expectation; and Ra Swami Vivekananda assigned role to her in world history

She missed not only her but also dropped herself di into the chaos. By the time independence came to her, i independence had left her. content to be an imitator a rower.

After the universities start ing in India, Ranade was man to apply the powers of ous and penetrating mind dently and freely to the which confronted his count the impact of the modern wo his concern was to find answe in the ethos of India's long

Old Traditions

He held that India shou rate herself economically

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...as politically in a manner that ...he a continuation of the tradi... ...Visvamitra and Vasishtha. ...mic prosperity and political ...are of value only as means ...acquisition and exercise of a ...ence and uplifting spiritual in... ...on the life of mankind. This ...on the preservation of ...distinctive ethos of soul-values ...sight of during the founda... ...ages of India's Independence. ...ma Gandhi was undoubtedly ...man of religion, a true devotee ...(Bhakta) and a staunch cham... ...of Dharma or the moral right. ...was not given to him to elabo... ...his ideas in terms of the Consti... ...and the policies of administra...

...his task fell to the lot of his ...who shared only his enthu... ...for political independence and ...his ethical and spiritual ideals. ...Nehru was not the man to carry ...the Dharmic ideals of ...had been foreseen by some ...their close colleagues like Rajendra ...Rajaji, Patel and Daulatram.

...ual Ideals

...hen they acquainted the Mahatma ...their misgivings he assured them ...Nehru would modify himself ...he came to hold office,—that ...ight of responsibility of office ...make him realistic and practi...

...hat was a hope that did not come ...Nehru was as self-willed as ...ji himself was.

...cessibility to views other than ...own was at once the strength ...the weakness alike of both Gandhiji and Nehruji, and it was unfortunate for the world as for India that Nehru's fancy had been captivated by Russia's record of just 30 years or less as contrasted with India's record of 3,000 years or more.

The Nehru era thus was an adventure into a foreign ideology—an ideology to which India has not been able to approximate herself these 20 years.

For every people, their past is with them in some measure always. They inherit mental habits and attitudes from an immeasurable past and so also their notions of value and their temperamental preferences.

Rootless Economy

This heritage of history is not to be shaken off like dust on one's coat. Its implications should be understood in order to be modified. Modification is possible, but only by long-time effort and by the processes of evolution.

Improvement is not by sudden jerks. Delhi cannot go to sleep one night and wake up as a second New York the next morning at the bidding of a Prime Minister or a President. Every living thing has, implicit within itself, a law of being and becoming.

All growth and development are conditioned by that indwelling law of life. If Nehru had given to the study of the inside of his people's life a half of the attention that he gave to the outside of the lives of other people, the course of Indian history during the last 20 years should have been different and more flattering to Indians.

We have today an *a priori* eclectic Constitution and a rootless socialistic

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economy. How they are incommoding our lives is a matter of every day experience to every Indian.

Marx was an exaggerator. To exaggerate is to over-emotionalise a fact or its meaning. And every propagandist exaggerates because that is the way to the ear of the unheeding public. But, it is a departure from the territory of strict truth.

An exaggeration is no doubt provoked by the evil of some excess in precedent economic or social conditions. Excess, whether of possession or poverty,—whether complacence or complaint—provokes exaggeration in the opposite direction.

Body's Hungers

The result is a succession of one kind of imbalance by another kind. The natural play of self-interest makes for inequity and injustice and that is imbalance. The task of a well-wisher of society should therefore be to work for equity and balance in the distribution of means of welfare.

Shorn of exaggeration, the essence of Marx's philosophy is, *first* that the hungers of man's body play a great part in moulding the structure of his polity and his morals, and *second* that man has a free hand to build up his own destiny.

A follower of Moses or Manu can have no difficulty in accepting these two propositions if he is permitted to add to the first that man has a soul besides a body and that the soul has its hungers also to satisfy; and to add to the second that man's strivings to better his lot should be in accord with laws derivable from the visible workings of the Invisible Ruler's will in the universe.

Life's Activities

In one word, what exactly is is whether God has a place in affairs. While Manu and Moses supremacy to God, they like sist that Man has responsibility for well-doing,—responsibility ing liability to reward or pun under the Laws of God.

Man therefore cannot go wr long as he bears in mind the God relationship in his life's act

It is this postulate of a Go nexus that divides the world of today. Except for it all natio alike. Their sense-values are un

Bacon and beer are as d America as to Russia; gold and are valued by France as much Germany. Japan cares for weapons as keenly as China.

Differing Values

But difference arises betwee part and another of this world e ally in the region of soul-values. much of sense-values are we pr to sacrifice for soul-values?

First of all, is there such a th God? Is there a soul too? And is any connection between the tw the answer to these questions i the value one ultimately attac the things of the world.

Physical acrobatics like space ing or moon-landing give no a to our questions. The boldest co aut is still sustained by the cons rule of old mother Nature breathes the same old air and e same old meat. He is subject t same old laws of physics and p logy.

His exploits are all in the

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...old Nature and he is not an ...rer to her heart of mystery ...poor earth-walker. You—...the stellar regions—have ...the interior of yourself or ...ment? Do you know why ...ks or mosquito sings? Can ...ce an ant or a gnat without ...se of any material borrowed ...Nature? No. You are mov-...er and farther away from the ...of mystery.

...are two world-views—one ...gards the world as a club-...for man's self-enjoyment and ...which looks upon the world ...ool for the soul; and on the ...between the two hinges the ...of world-confusion and ...conflict on the one side or world ...ent and world-peace on the ...

...view is that man would be ...his life if he looked upon the ...as anything other than a vast ...ub. Eat and drink, ride and ...indulge your senses and gratify ...vanity.

...Justice

...to the end of it all, the end is ...—an utter nothing. Want more ...get more. If you do not have ...wrest it from those who have. ...is anything like sin, being con-...with your lot is that sin. If there ...thing like justice, making the ...lean is that justice. Enjoy and ...—that should be our motto.

...other view is that the world is ...in which all life is worship—...of the world-transcending ...And worship does not exclude enjoyment. Things that give you joy are the grace of God and enjoyment is as much a part of discipline for the soul as suffering is.

The soul has to know both if it should reach to an unexaggerated sense of the relative values of things. While enjoying, you share life with others, and therein is the flowering of your heart.

Our Sympathies

When you suffer, there is likewise an extension of the field of the heart's life and an enlargement of your sympathies. Both ways, the soul is disciplined. Law and citizenship, science and art, industry and trade—they are all means of discipline.

Each man, according to his indwelling aptitude and faculty and according to his outward circumstances and need, engages in the tasks of the world and goes through a discipline which befits his soul for its approach to the Soul of All, God.

Such is the problem posed by our times to all thoughtful men and women all over the world—Marx or Moses? It is a choice which, in the first instance, every one has to make for himself or herself individually.

On the number of persons of goodwill and influence, choosing the way of Manu and Moses will depend the future of Dharma in the world. Vyasa the great poet and prophet of India, asked:

> *"Time after time I have been asking with uplifted arms: Enjoyment of life and prosperity are derived from Dharma: Why will not people follow Dharma?"*

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Dr. Zakir Husain
Vice-President of India

ENSHRINE ETERNAL VALU

IT would be conceded that the indissoluble complex of human individuality manifests three groups of functions: the physical or vegetative, the psychical or animal and the intellectual, moral and spiritual or the specifically human.

The physical and the psychical manifest themselves first. In the exercise of these physical and psychical functions the child experiences his first satisfactions and his first frustrations. He begins to like and dislike particular things and actions, to evaluate them, to set values on them. This process of associating positive or negative value with his experience is fundamental to mental growth.

As these evaluations gradually accumulate in the child's memory a great step forward is taken in his mental life—the consciousness of ends and means is awakened.

The values, however, experienced in these early stages of development are exclusively sensual, m values. The scale of values re only the pleasant and the u sant, the comfortable and th comfortable, bodily freedom or ly restraint, sensual enjoyme sensual annoyance. The whole is on a level which is shared b higher animals with man in v nuances. It is a pity that some h beings are content to stay at level.

But normally the human ind ality develops a third group of tions—the intellectual and moral satisfaction of these functions leads to an experience of values these are values of quite a di order. One has only to mentio True, the Beautiful, the Good Holy, and the Just as against p Health, Pleasure of the Senses, ma rial Gain or Sensual Love to in the essential difference that sep them.

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OUR EDUCATION

CONCERN OF EDUCATION

The concern of education as the agency for making the full growth and development of human individuals possible is with these specifically human values which have also been designated absolute eternal values.

The chief and primary concern of education is with the individual and with the specifically human in him. Its process is to provide for the growth of this inherent sense of values by means of the goods of culture which, in their turn, are the product of the mental effort of some other individual or groups of individuals who have concretised these very values in them. That is why education has been rightly characterised as the individualised subjective revivification of objective culture. It is the transformation of objective into the subjective mind. The congruence between these is an essential precondition of true education. For sound education is not the shaping of the educand according to set patterns determined as necessary for this scheme or that project, or plan. It is a helpful awakening into growth of the unique and specific human element in the individuality of the educand. This is exactly why no educational agency that confines itself to putting just some—even if much—information into a supposedly empty head really educates. This is why indoctrination is not education.

Education is the process of the mind getting to its full possible development. It is possible only by contact with goods of culture which are the product of the mental effort of similar mental structures and in which some objective values are enshrined. These are values embedded in, crystallised as it were, in the goods of culture which, when they come to be grasped, understood, appreciated, experienced by a mind bearing an affinity or similarity to them in its own

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make up advances these values in the receiving mind and start it on its progressive growth.

BUSINESS OF EDUCATION

These values when experienced bring with them a characteristic satisfying sense of validity, permanence and absolute worth. One gets committed to them and strives to realise them. They become determining factors in a person's scheme of life, his structure and scale of values, his choices, his preferences, his motivations. Educating, in the true sense, is helping the individual mind to experience these specifically human, objective moral and spiritual values, so that they may urge him on to get committed to realise them, as best as he may, in his life and in his work. It is like lighting a lamp, which enables one to march forward with sure step in darkness and in gloom. It is lighted at the centre of one's being. It is education's noblest task to light this lamp in each individual breast. It can do so only by means of the goods of culture, its literature, its art, its science, its technique, its religion, its moral and legal codes and last, but by no means least, by its moral personalities all of which are, each in its measure, embodiments of intellectual and moral energy.

The important thing to remember, however, is that one cannot get to utilise this energy by being told about it, just information is not enough, they have to be lived and experienced in order to be operative. The chief business of education is to make this confrontation, this experience, this commitment possible. Education has to make, as it were, betw subjective mind of the educ the objective mind, stored, as i in goods of culture. Educ mediation between the individ his culture, between the in human being and human cult

The problem of how to ma mediation fruitful is the centr blem of the educational proce is not the occasion to dilate on one thing seems to me to be est ed beyond doubt and that it i Effective and fruitful mediation is, good education has to set i resolutely against the tacit acce of the view that information things can be a substitute for ence and discovery. In the an familiarize the younger gen with what are called spiritual of a culture this propensity to be fied with information and d with experience and discover lead to insufferable superficiali demoralising hypocrisy.

The main concerns in the ma educating through these valu those of making the most consci selection and planning the most tive devices to let these values their full impact on the educa providing situations in which he experience the values congruent the structure of his own mental spiritual being.

SELECTION

Yes, we have to make a jud selection out of the richness of corporate cultural achievements tory is the treasure house from we can select these educative for a people's roots are, indeed

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in the soil of its history and penetrate deeper and deeper and wider and wider into the past so that it may shoot up higher and higher into the future and secure itself something like timelessness in the constant flux of time. Yes, but the task is immense. Education must. And here is one of its difficulties. For selection is and choice must have some kind of discrimination. Some select the old and ancient, the new and recent; some select the achievements of one part of our composite nationhood composite culture, some another.

Our inheritance contains both the old and the new; it contains the contributions of the Dravidian, the Aryan, the Arab, the Turk, the Mongol, the European; it has contributions from the Hindu, the Buddhist, the Muslim, the Christian, the Sikh, the Parsi. In the rich treasure of our history nothing is good or bad just because it is old or new; nothing good or bad because it is Hindu, Buddhist, Muslim, Sikh, Christian or Parsi. The valid differentiation is between the genuine and the spurious, the passing and the permanent, the ephemeral realisation and the eternal value. It is the function of education, the thinking activity of society to sift the rich heritage and make it available for the moral and spiritual nourishment of growing generations.

THE DYNAMIC ROLE

Education should be able to distinguish between the heritage that helps and the heritage that hampers, the tradition that undermines and the tradition that fortifies. It is the tradition that embodies objective eternal values which has the seminal quality of ensuring growth and development—it alone is education, all tradition that retards growth and development is not only sterile but harmful. It is the objective eternal values that give direction to life—individual and social. They promote, nay, demand their own *renewed realisation* and stimulate constant growth. Yes, I have deliberately said renewed realisation, for no concrete realisation of the absolute eternal values may be regarded as final and eternal. The value is eternal, but each generation, nay, each individual, when once started on the quest by its existing realization, seeks to realise it in his own way.

The role of absolute values enshrined in our traditional inheritance is not to ensure the static fossilised perpetuation of the past. It is essentially a dynamic role that of starting the coming generations of our people on the quest of newer realisation of the eternal values for the creation of a richer culture.

OBJECTIVE VALUES

We should confront our coming generation with the realisation of these objective values in our history. We should provide a situation in which these will awaken the inherent perceptive capacity of individual consciousness to experience one or some of them and then help it in every possi-

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ble way to work for the realisation of the experienced value, be it that of the True, the Beautiful, the Good, the Holy, the Just, in his own life and his surroundings. Only then will the specifically human in him grow and develop, only then will he be educated. For, as has been rightly said, true education is but this awakening of the sense of values by the action on the individual consciousness of the goods of culture embodying them.

Our tradition will be found full of such goods of culture, in their rich variety, and they should be made to exercise this educative quality on our young generation at school and college and University. But there is one value which in the present situation of our national life would need extra attention. It is the value of justice as incorporated in the State. Surely our tradition has always sought to subordinate the State to the dharma, the moral law. We cannot do too much to have this value experienced by the vast masses of our people through our agencies of education in these, the formative years of our national statehood.

The State as merely the embodiment of power is no moral value. It is a part of our national temperament, a lesson of the best in our history, and a precious inheritance from the great leader of our liberation movement that power should be used only for just moral purposes. The peace of the morally strong is what we should dedicate ourselves to. Our concept of national destiny will, I hope and trust, never display the expansionist urges of imperialist d tion—we have come up from its feet and know its crippling We shall ever eschew chauvini shall work for providing the minima of decent human existe removing poverty, ignorance a ease. But we shall also drive our system baneful customs and pling superstitions and let no o to sustain them as our tradition shall eradicate all narrow corp selfishness, all hatred of creed creed and caste against caste no one defend them as nation dition.

And we shall do all this measure of our allegiance to the nal values of justice and fairp herent in the tradition of our p we shall do these as the willing ance of a moral duty, as a j undertaken ethical task. We sha to combine power with morality, niques with ethics, action with tation. And we shall be enab do this difficult task by our edu making the eternal values en in the goods of our own culture ken our sense of values and se into operation in our consciousn and not only our own goods but those of the rest of humanity fo allegiance to these values mak the inheritors of all the embodi of these values anywhere at any

Our education shall, like most t worthwhile in human life, move p ween the two poles of the eterna the temporal, between an awak conscience and skilled efficiency ween moral conviction and p

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ment. The first terms in this are indeed difficult to formulate. is exactly these that education consider its first assignment to . It can hope to do so by the choice of the goods of culture it uses as the instruments of young minds and it can do ever more effectively by the liv- presence among its teachers of the stations of these eternal values ; hope to awaken them by the of moral greatness in persona- lities of the past and present and by the knowledge of great ethical decisions in circumstances of difficult complexity.

The Indian historical tradition is illumined by the moral radiation of such personalities and I hope the Indian education of the future will not be without such teachers. Let no one hope to embark on the great project of providing good education with bad teachers!

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BY

DR. K. M. MUNSHI

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THE SIX DARSANAS

Dr. P. Narasimhayya

Vedanta—Part III

(Continued from last issue)

THE ethic of Vedanta is set out as Dharma, the "sustaining" principle of the individual and world order and evolution. It is the Vedic principle of the Rita. It is the ruling principle of the other *purusharthas* or human goals, *artha*, *kama* and *moksha*, economic and political life, enjoyment of pleasure, and spiritual freedom. The duties and rights of the four stages of life (*ashramas*), and the general virtues and duties are also analysed and set out in detail. The great virtues of *ahimsa* and *satya* are emphasised, in ethical works, epics and in popular mythologies,—sometimes even in an extreme degree for the sake obviously of emphasis. The supremacy of Dharma above all else is emphasised, as when the prince Duryodhana sought his mother's benediction on the eve of the final battle of Kurukshetra, and the queen gave the one benediction: "Where Dharma is, victory must follow," *yatho dharmastato jayah*. Sri Veda Vyasa says that the purpose of the whole of the *Mahabharata* is to affirm the pattern of the life of Dharma,—though he knows also that so very few follow its path. The *Ramayana* presents the fountain-head and soul of Dharma, *Ramo dharma mulam*.

In numerous other parables and stories, all aspects of Dharma have been set out in Indian ethical

Time Process and Divine Apocalyp

In this process of the moral c ritual evolution of the individual humanity, the whole cosmic c also helps in various ways,—not by its steel frame or inexorable of *karma* (or *rita*), or by ro man's higher sense or conscience sense of spiritual values, but also the periodic emergence in history some great leader or guide, rede or saviour of the order of Divi incarnate.

The adventure of humanity thro countless ages of time is not g merely by their own finite intelli and will, and a feeble uncertain c science, and the buffetings and of the law of *karma*, but also, acco ing to the masters of Vedanta, b larger purpose, a cosmic pattern w shows evidences of Providence Grace, an Infinite Wisdom, Bea and Bliss in many things and in m ways. So, on an overall view, Vedantin declares that universal tory and evolution is a sacrament the soul, an apocalypse of the Divi

And so, the Veda insists on a c tinuous 'move on,' an unfaltering ward march. (*charaiva, charai* Aitareya Brahmana). There is stagnation or halting on the stream life, the adventure and pilgrimage life and evolution. Sri Sankara e phasises the exhortation to st everywhere for excellence. *Sar prasastham eva boddhavyam k vyamcha.*

The Summum Bonum

What then, for the Vedanta, is m ultimate goal, or condition, the

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of the world-mechanism or crea-
evolution? Very briefly, it has
known, by a much misunder-
term, as *moksha*, freedom or
ndence. Its other contents or
ys have been described as *Brah-*
hi, establishment in the condi-
of Brahman; *Atma-sakshatkara*,
realization; *Parama Sukha*, the
e of happiness; *Parama sam-*
supreme perfection, etc.

The question here arises in an acute
regarding the final relation of the
and the infinite, man and God,
dividual and the universal. In
or four alternative forms, this
m has been stated and discussed
Indian philosophy and religion. Is
finite-infinite relation best stated
tively as non-difference (*ad-*
a), or as close nearness, likeness
a), or as direct enjoyment or experience,
a, *sarupya* and *sayujya* (*Visish-*
aita); or as distinctness over-
by Divine Grace (*dvaita*); or
equally difference and non-differ-
(*dvaita-advaita*)?

Of greater practical importance,
ultimate importance as well, is
manner of existence or life is led
the Perfected and the Free, the
ta.

The primary Vedanta teaching here
that, with egoism flooded over by
versal love, by the sense of "all-
ness," *sarvatma-bhava*, the liberat-
and illumined one lives at the uni-
al level, or centre or depth or
ht. He or she sojourns in the
t of the world, working for *loka-*
ngraha, the good of the world,
nselling and ministering to the
ted and the seekers of the Truth;
sojourns alone in quiet retreats, sits in profound meditation, and does whatever good is called for, in inconspicuous ways (*gudha dharma asritah, ajnata charitam*).

It is narrated of the Buddha that, when he attained illumination and the doors of Heaven were opened to him, he turned away saying he would work in the world among the lowly and the lost, the unfortunate, the ignorant and the suffering, and would step into Heaven only after the last creature entered before him.

This ideal of the "liberated" one working in various ways for the redemption of the world is an integral part of Vedanta.

In all the epic of the *Mahabharata*, there are few incidents so deeply moving and significant as that of Yudhishthira declining to enter into Heaven if his faithful dog, who had followed him through all the perils of the mountains, could not also enter along with himself.

Values of Vedanta

So, in the comprehensive, total view of the Vedanta the accent falls on both spirituality and service, freedom and moral activity, self-realization and universal welfare (*atmaya jagad hitayacha*).

So, both in the final goal of *moksha* and in the midstream of life, these two, spirituality and work or service, go hand in hand, as the inner and outer aspects of existence. Arjuna is the great exemplar of humanity or man (*nara*) for the Vedanta. He is the image of the warrior battling against injustice and persecution and the hard tasks of the world, but also ever seeking the help and counsel of the Divine. And so, the *Bhagavad*

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मौलौ गंगा शशांकौ करचरणतले
शीतलांगा भुजंगाःवामे भागे दयाद्रा
हिमगिरितनया चन्दनं सर्वगात्रे ।
इत्थं शीतं प्रभूतं तव कनकसभानाथ
वोढुं क्व शक्तिः चित्ते निर्वेदतप्तेयदि
भवति न ते नित्यवासो मदीये ॥

Ganga on your head; cool serpents on your body; the daughter of Himalaya who is wet with compassion on your left half; sandal paste all over your body. O Nataraja! How can you bear all this extreme cold—unless you choose to reside eternally in my heart which is red-hot with anguish?

—Sri Appayya Dikshita

Gita gives its great final exhortation (in the words of Sanjaya): *yathra yogeshwara Krishna yathra Partho dhanurdharah tatra Srir Vijayo Bhutir Dhruva nithir mama.* Wherever is the Lord of Yoga, wherever is Partha the wielder of the bow, there is prosperity, victory, happiness and firm morality. Yoga itself is described as excellence in action, *yogah karmasu kausalam.*

Some of the major watchwords or guide-words of the Vedanta (apart from *moksha*), the major practical and ethical categories impress Indian culture by Vedanta are o non-injury; *satya*, adherence to lity and truth (vide *Gita* XVI 28); *abhaya*, heroic fearl *asanga*, anchorage above all exte in the creative power of spirit; *pratibha*, excellence and progress; *loka samgraha*, the promotion of operative, free and moral society the world. These make for the lution of a better man and a b world. They release or create a renewing inner spirit and an immo faith and hope in the individual secure, despite all external vicissi the serene joy of life, the exal of mind, and infinite peace strength of self-possession, *prana mam, mana anandam, shanti dham.*

The Vedanta has not only bee the millions of Indian people spiritual nutriment and illumin but also their practical inspiratio times of challenge, their solace in ficult times, and their guide to bilitation, peace and good-will, t tion, freedom and self-realization is also India's humble and cheri contribution to world culture or ration and brotherhood of the cultures of humanity. [THE E

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SAMARTHA RAMDAS

Y. G. Doraisami

FROM the sacred soil of this land have blossomed from time to great souls who by their spiritual presence have awakened the easily-sleeping consciousness of the people and inspired them to rise above the surrounding quagmire of strife and turmoil which we call life. Some have from the confinement of their home worked for the salvation of humanity. Others have flung themselves into the affray, put their shoulder, as it were, to the wheel of life and helped the upward journey of their fellow beings, living with them, working for them. And one of the most glorious examples of such a dynamic saint and spiritual beacon-light is Samartha Ramdas, believed to be an incarnation of Hanuman and preceptor and guide of Shivaji, whose greatest contribution to India was the integration of spiritual and political life.

Samartha Ramdas's teachings were of the highest and noblest order but were at the same time on a practical and realistic plane, capable of reaching the commonest folk by its direct and forceful appeal. Like many dynamic saints before him (and Gandhiji who was to follow), he was a great believer in the unfailing efficacy of "Ram Nam." He renounced the world dramatically from his wedding pandal and performed *tapas* near Nasik for twelve years and for an equal period travelled the length and breadth of the country. With the accumulated spiritual potential he established monasteries and religious institutions and built several temples. By his simple yet vigorous preaching of the glory of rightful conduct and directing all activity through the channel of Bhakti, he attracted not only the people in their thousands but also the greatest of our nation's heroes, Shivaji, who sought him out as his guru and laid his entire kingdom at his feet, only to be enjoined to perform his rightful duty of governing his people justly and guarding the mother-

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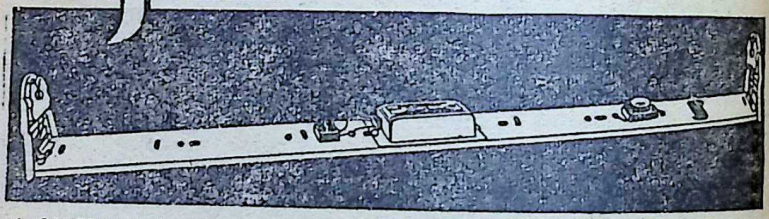

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...d from the increasing menace of ...ters.

...e miracles Samartha Ramdas is ...ed with having performed are ...e least part of his glory. Such in... ...ces accrue to almost every saint ...every part of the world. But the ...e of Samartha's life and teaching ...e of dynamic awareness and fear... ...e action in righteous causes. The ...e confluence of politics and reli... ...nationalism and spirituality, has ...ed the admiration and allegiance ...ominaries like Tilak, Gandhi, Pra... ...Radhakrishnan, Jagadguru San... ...acharya and Swami Sivananda. ...rtha's *Dasabodha* and *Manaches*... ...are handbooks of unfailing gui... ...ce for everyday life as well as spe... ...l spiritual *sadhana*.

Today, with the increasing mala... ...of mind and spirit, the terrific ...cy we face for spiritual guidance ...o obvious to need emphasis. ...nce has not touched even the ...e of the maladies of the body. The spirit cries out loud but unheeded. The answer is not difficult to find if we only reach out to the readily avail... ...le wealth of Samartha Ramdas's ...ings.

It is, therefore, heartening that for ...e forty years Sri Rama Samartha ...ami Mandal of Madras, through its ...oted and selfless founder Sri Kan... ...ath Pantulu Ramadasi, has been ...ping the flame of Samartha's mis... ...burning bright with annual celebrations of Dasa Navami (which this year falls on February 23rd) in the form of Bhajans, spiritual discourses, Ram Nam Japa Yajnas, Go-poojas, etc.

And at a time filled with factions, controversies and divisive tendencies on regional, linguistic, communal and religious grounds, in a situation which puts to shame the worst periods of untouchability and repression in our history, it is particularly significant that, in a place like Madras in South India, a devout group should be setting a good example of harmony and integration and pursuit of higher values.

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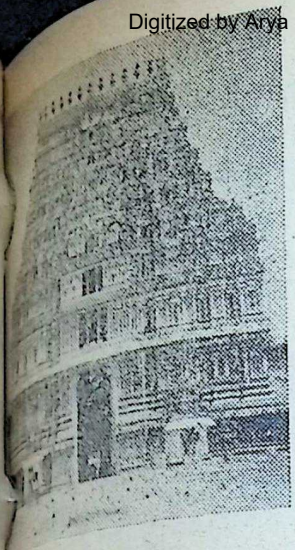

THIRUVARUR

P. V. Subramanyam

THE ancient and famous town, Thiruvarur, in Tanjore District of Tamil Nad, was originally known as Kamalalayam and Poongkoil. It is considered as one of the seven great 'Mukti Kshetras,' which means no human hand built it, as it was divine-made. Thirumulattanam is another name of the place.

It is called Kamalalayam as the lotus-like heart of God Siva is enshrined here, and rightly, the temple is Poongkoil, the abode of flowers.

To the west of the shrine, there is a huge tank by the name of Kamalalayam, which measures five acres. In the middle of this beautiful tank, which is abundant with lotuses, there is a temple for Naganatha and Yogambika and this temple is popularly called Nadunayanar Koil.

In the Puranas as well as in history, Thiruvarur finds a unique place. It is said that one of the famous four Tamil savants, Sundaramurthi, who was rewarded with gold at Vriddhachalam, dropped the same at Manimuthar river there and got the same in the waters of Kamalalayam here as requested! The quality of the gold did not diminish. There is a temple of Vinayaka on the bank of the tank who verified and bore testimony to the quality of gold.

According to Sekkizhar, author of *Periapurana,* Thiruvarur was 'the model city.' It is believed that God Siva was born here as a Chola king and governed it and did 360 'Thiruvilayadals' or *leelas.* History records that the Cholas ruled this part of the country and the most famous and popular amongst them is Manu Neethi Kanda Cholan. He was so fondly and respectfully recalled as he was the very embodiment of virtue and justice, and did not hesitate even to run the wheels of his chariot on the head of his only son, as it ran over a calf and killed it while his son was riding on it. The news of the calf's death was reported to the king by the mute cow, the mother of the dead calf, by ringing the bell, known as 'Araichimani,' which was meant for calling the attention of the king by the people to redress their grievances. This immortal episode which is elaborately described in *Silapathihara* and *Periapurana,* has been chiselled out nicely in stone and

On the 9th March occurs Maha Sivaratri.—*Ed.*

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is found in the precincts of this big old temple, which is worth seeing.

Vanmiganathar and Somakuchambal are the presiding deities of this temple and the 'Uthsava Murthi' is Thyagaraja. Valmikinatha has his abode in the mole-hill, in the sanctum sanctorum of this temple, where the God is adorned with the silver Nagabharana.

Thyagaraja is considered to be the 'upasanamurti' of Vishnu, on whose breath the former is believed to have danced in the sitting posture and hence the name 'Irundhazhagar.' The Thyagaraja idol itself was presented by Vishnu to Indra, who in turn gave it to one Muchukunda Chakravarthi and it was this king who installed the 'murti' at Thiruvarur.

The other important deities of this ancient shrine are Nilothpalambal, who stands with blue lily in her right hand and patting Lord Subramanya (in the arms of her servant) with her left hand, and Kamalambal with lotuses in her hands. The noteworthy feature of this temple, strangely enough, is that Nandi is in human form, bedecked with Nagabharana Jatam and the crescent-moon! All the Navagrahas, planets, here face the presiding deity only, instead of their usual *vakra* or disorderly position!

It will be interesting to note that Yama, the God of Death, finding no work in Yamaloka, came to Thiruvarur to beg Siva for a job. In this temple we find Yama in the form of Yamachandeswara in a striking posture with bended knees and careworn looks.

An ardent devotee, Navanan gal by name, was able to b temple lamp with water when not available and this astonishi sode is connected with Achal Temple here.

It was Thirunavukkarasar, w sung a beautiful hymn in pr Achaleswara, the immovable.

The thousand-pillared *mantap* be seen roofless and in a dilap condition near the entrance shrine. It was at this place that daramurthi Swamigal initiated mous work, *Thiru Thondar* Sundara is the pet devotee of gesa who, for the sake of the fo approached Paravai, a girl (whom dara loved) and convinced her to ry His disciple. This happy ev commemorated every year her a festive manner and shrines fo lovers can be found within the compound itself.

There are many festivals all the year and Sivaratri is a major

Thiruvarur was famous for gantic car (*rath*), the bigge Tamilnad, which was burnt in accident, never to be replaced other of its stature. The easter wer, Rajagopuram, which is 1 high is full of fine and valuable tures, a rare work attributed to rulers.

Thiruvarur is the birthplace Saint Thyagaraja, Muthuswami shitar and Sama Sastrigal, the Trinity, and the place well de to be a tourist centre with all m amenities.

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M. V. Sridatta Sarma

Greatness of Bilva

Bilvapatra namaste astu sivapujanandhana
Mulato bhavarupaya madhyato mrdarupine
Agratah sivarupaya patrairvedasvarupine
Skandhe vedantarupaya tarurajaya te namah."
—*Sivarahasya* (Tritiyamsa).

...ations to Thee, oh *bilva*, King ... You are the means for offering ... to Lord Siva. At the foot, You ...e Bhava (worldly existence), ... middle Mrda (happiness), and at ... You are Siva, the auspicious. ...leaves are indicative of the Vedas ...r knowledge), while your trunk is ...ive of the quintessence of know... (Vedanta)."

THE bael or *bilva* leaves (*Aegle Marmelos*), which are essential ...the worship of Lord Siva origin... as a sequel to the austerities of ...hmi. In the *Sri Sukta*, Lakshmi ...dressed as follows:

"Adityavarne tapasodhijato vanaspatistava vrksotha bilvah.
Tasya phalani tapasanudantu maryantarayasca bahya alakshmih."

...ou art of the colour of the Sun; ... result of your volition, the auspi... plant *bilva* sprouted and it is your ... Let its fruits expiate (eradi... spiritual ignorance, which brings ... impediments in the form of illu... when engaged in meditation or ...ation."

The *bilva*, which is the favourite plant of Lakshmi is always remembered for its fruits which come out without the sprouting of buds or flowers. In *Vamana Purana*, Katyayana says that the *bilva* came out from Lakshmi's hands. The fruits of the *bilva* are said to be efficacious in warding off illusion and all other evils associated with it (*Alakshmi* etc. which bring in impediment in the form of evil fortune, bad luck, distress and poverty). It is believed that Lakshmi dwells in the grove of *bilva* trees (*Bilvatavyam mahalakshmi rupaste bilvanayakam*). As stated in the *Kalika Purana*, Lakshmi had her penance in the *bilva* forest (*Bilvaranye tapascakre laksmirlokahitarthini*). The *Brahmanda Purana* mentions that the *bilva* tree yields fruits consequent on the austerities conducted by Lakshmi with the express object of warding off indigence and poverty as also their evils (sins caused by Ajnana which are concealed internally and manifested or expressed externally in the form of misfortune, etc.)

"Bilvanathapriyayastu narayanyastapobalat.

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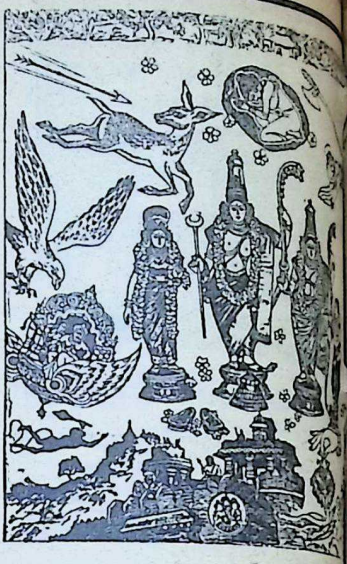

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...varanyam phalatyadya loka-...kshmi nivrttaye."

...the Sowbhagya Sanjivini, it is ...that one should meditate on ...whose splendour resembles ...of the rising Sun and who is seat-...the interior of the *bilva* grove ...who eradicates all miseries.

"Udyadadityasamkasam bilvakana-...madhyagam.
...Tamumahyam sriyam dhyayeda-...lakshmipariharinin."

...ording to another account, ...Vishnu offered worship to the ...ga for the prosperity of the ...(Universe). The *bilva* sprang ...from Lakshmi's right palm. ...was conferred boons by Siva ...the form of perfections and attain-...s. The plant was styled *Sri-...ha*. Its three leaves denote the ...constituents, the three eyes of ...* as also the weapon Trisula. It ...also indicative of the Triune.

In a *stotra* addressed to Chandi ...(Durga-stava ascribed to Kalidasa), ...pre-eminence of the *bilva* is sug-...ed. ("*Chandi tvaccaranambujar-...vidhau bilvidalolluntanat*").

The importance of the *bilva* is des-...ed at length in the *Siva, Skanda* ...*Linga Puranas* as also the *Siva* ...*ya*. It is stated that all holy ...(of pilgrimage) are located at ...foot of the *bilva* tree. In *Siva-...ya* (Tritiyamsa, Chapter IV), ...Yajnavalkya describes to Janaka ...merits attached to the worship of ...with the *bilva* leaves. Says the ...thus:

"Whatever may be one's aspirations, if ...is earnestness in the worship of ...Siva with the *bilva*, one will surely attain the desired end, besides divine communion. The anguish or pain caused at the commencement of austerities is negligible. It is not difficult to procure a *banalinga* or the waters of the Narmada and indulge in the worship of Siva. Constant practice will render it easy to obtain deliverance."

"There may be many kinds of fragrant leaves (*patra*). But Samkara will not be pleased if no *bilva* is offered. Just as darkness cannot be warded off without sunrise, sins cannot be wiped off without offering *bilva* leaves to the Lord."

"Blessed are they who are conversant with Siva Vidya and lead a pious life. They always meditate on Lord Siva offering prayers to Him. They dance before the Lord. On account of deep reverence and piety towards the Lord, they do not apprehend any danger or pain. They do not stand in awe even in the event of there being a conflagration or spread of the submarine fire."

Accounts of Bhaktas of Siva who were recognised for their devotion are narrated in the *Sivarahasya*. Kubera, the Lord of Yaksas, became Siva's favourite. A Chandala, who maintained a grove of *bilva* trees and allowed access to the sages for worship of Siva, was blessed by the Lord and was transported to the planes of Siva. A sage by name Sivadhundi who was snatched away by a wild tusker and was thrown in the midst of *bilva* plantations without any injury, on the Sivaratri offered worship to Siva in the four Yamas. He was able to attain salvation. On the banks of the Narmada, there lived a Bhil woman. She procured a *bilva* seed and planted it. When it grew up as a tree of sufficient height, she installed a *banalinga* at its foot. It became her daily hobby (routine) to fill up the hollow of the Linga (which was depressed) with water. She washed the Linga daily,

* The three eyes of Siva are the Sun, ...and fire.

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the dried leaves of the tree co-
it. A lamp was lit up near the
and the Bhil woman spent the
near the tree. The leaves *(patra)*
removed daily and she partook
the water in the hollow as her
and she breathed the very air
coming from it. She was
of all her sins, by virtue of
of piety in her life.

the Sivarahasya thus :
Linga, *bilva* leaves, the fourteenth
of the waning moon (Krishna-
) and intense devotion to the
are considered to be rarities. One
have accrued great merit to have
combination (Yoga). The blessed
that this is a rare treasure. It is
by the combination of these that the
is pleased. (*Etadyogamapara-*
bhavairmanye sa yogah param.
dhanameva tena sivastusto

maheśah prabhuh). A single *bilva* sprout placed on the head of Siva shines like the moon's disc."

Says the *Siva Purana* thus :

> *"Bilvamule mahadevam lingarupinamavyayam.*
> *Yah pujayati punyatma sa sivamavapunyat dhruvam."*
> —*Vidyesvara Samhita*, XXII-24.

"That person of merit who worships Mahadeva in the form of the Linga at the foot of the *bilva* tree with the tender leaves of the *bilva* is sure to attain emancipation."

> *"Kasiksetranivasam ca kalabhairavadarsanam.*
> *Prayagamadhavam drstva eka bilvam sivarcanam."*

The merit that is attached to the offering of a *bilva* sprout would be equal to what is attained by one by staying in the holy city of Banares and offering salutations to Kalabhirava, as also the worship of Madhava at Prayaga. ●●●

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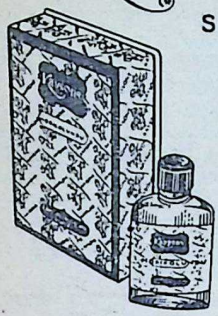

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nature of man

Vaidyaratna **Chandrasekhar G. Thakkur**

It has often been said that Indian philosophical systems merged pure thinking and practice into one an- and metaphysics suffered be- no clear-cut cleavage was made between metaphysics and logically, between intellectual specu- and the consideration of the means of *moksha*. This however im- no genuine disparagement of various *darshanas*, since in this compartmentalization would be amount to falsification of reality. we remember the great names in western thought—names like those Plato, Spinoza and Kant, for whom such separation existed, and also we notice the sense of futility and frustration that has sprung up in the philosophical world in the wake of Logical Positivism and Existentialism and sterile verbal jugglery that now pervades the scene, we shall be con- mind of the truth of what we have said. Indian thought very luckily has been free from this blemish and there is no better proof of the vali- of this approach than the syn- thetic and comprehensive attitude found in the various fields of our thought. This may be illustrated by the approach which Ayurveda adopts to problems of health and disease. For here there is no separation between philosophy, religion and the various fields of applied science and action.

In a famous passage, Hamlet, one of the most complex characters created by Shakespeare, even when dejected by the information he got from the ghost of his father that the latter had been a victim of a murder most foul, could not yet suppress his sense of wonder at the greatness of man:

"What a piece of work is man! How noble in reason! how infinite in faculties! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

What can be the underlying basis of such an attitude to man which can save us from misanthropism and provide a justification for true faith in

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the future of mankind? Surely not a blind acceptance of the illegitimate conclusion that has been drawn from Darwinian evolutionism which sees man as *primus inter pares*—first among the birds and beasts of the forest or no more than a mere aggregation of mechanical atoms dancing in a maze, without purpose and without meaning. Rightly did Aristotle recognise '*nous*' as the distinguishing feature of man. The Indian approach has however gone further in this direction and this is reflected in the Ayurvedic texts.

Man, according to Charaka, is but the macrocosm in miniature and therefore a composite whole of the twenty-four elements consisting of the mind, the ten organs of sense and action, the sense objects and the eight subtle constituents of his inner being, viz. Atma, Buddhi, Ahankara and the five subtle elements. Let it be noted that in his discussion of the nature of man, no one particular philosophic system was adopted solely by Charaka, but he took over from them whatever could fit in with the main purpose he had to pursue; though there was a tendency to build up a syncretic Vedantic view by harmonizing the Nyaya-Vaisesika categories with their Sankhya counterparts.

What are the fundamental characteristics of the self? The Buddhist doctrine of momentariness denies permanence to it but this concept instead emphasises its reality. As Atreya puts it: "In the absence of a continued doing and knowing individual, there would be neither light nor darkness, neither truth nor falsehood....neither birth nor neither bondage nor release." instruments of the doer are and varied, but agent is alwa same. Secondly, the self is knower; its knowledge proceeds its contact with the instrume knowledge, viz. the senses, the and the understanding. The also causeless and eternal. B seems to contradict our expe of the inevitable dissolution of individual. How can we reconcile two positions? This is the cru the problem and needs to be stood, if the predominant view is to be appreciated. It that there was a general *chauung* that pervaded Indian th long before the emergence of various *darshanas* and is fou the Upanishads, the *Gita*, etc. cording to this, the aggregate is constituted of two parts, the and the known, the latter being called the field (or *kshetra*) in the texts. It is worthwhile to distin between the self and man and by making this distinction, wil be able to account for the emp facts. This reminds one of a known theory regarding the of 'mind' (as understood in We philosophy) proposed by the nent Cambridge philosopher, Broad. Discussing the various provided particularly by psy research in the nature of death was struck by the kind of me received when he had seances some mediums, and to account f them, he thought that probably a theory would be able to e them. The Indian seers have all

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...ntended a similar view, though on ...h broader basis. The self is at ...oth individual and universal ...s manifested as human only ...ition to the limiting conditions. ...may one ask, 'how is such a ...relevant to the conditions of ...temporary life?' To us it has two ...significant implications. First ...vides the real intellectual as ...emotional ground for faith ...worth and value of the indi-... Man is not a mere beast, ...child of splendour and flame,' ...mable 'trailing cloud of glory.' ...than any communist or socialist ...sophy, it upholds his dignity and ...ness.

The other thing that follows is the concept of *"swadharma"* which involves that there is nothing that is high or low, mean or not worth doing so long as it fulfils a proper purpose. It is not without reason that many of the saints of India were not full-time saints only, they continued to ply their vocations and trades. Kabir was a weaver, Dhano a butcher and Namdev, a tailor turned into *bhakta.* The Indian view of man ennobles and sanctifies all honest labour and action and turns it, by leavening it with right attitudes, into service of mankind which is therefore also service of the Lord.

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A HISTORY OF MY TIMES

Dr. C. P. Ramaswami Aiyar

Continued from last issue

It is characteristic of the outlook of the seventies and eighties of the century that my father insisted speaking to me, from my earliest in the English language, and my mother sedulously learnt in order to supplement my efforts. Although I mention fact out of its turn, I may here that, almost from my seven- year. I was encouraged not only speak in English but to think in English. It is not easy today when there is a reaction stimulated by poli- against the English language and influence, to realise how per- under the spell of English of speech and thought were Indian youths who lived in the period.

Gopal Rao, his beloved teacher, father used to remark that he to roll on his tongue and ecsta- repeat the lines from Keat's "Ode to a Nightingale":

> "O, for a beaker full of the warm South
> Full of the true, the blushful Hippo-crene
> With beaded bubbles winking at the brain
> And purple-stained mouth
> That I might drink and leave the world unseen
> And with thee fade away into the forest dim."

It may be recollected that neither Gopal Rao nor my father had ever tasted any wine nor perhaps realised where Mount Helicon was and what the composition was of the Hippo-crene spring. Thus likewise did my generation of Indian students in tone the poet's rhapsody'. "Bring the rathe primrose that forsaken, dies", without having ever witnessed a prim-rose or studied its life-cycle. Such was the potent magic of the invading English spirit.

The cult of the English speech and thought resulted in such incidents as are narrated by the Bengali patriot and orator, Surendranath Banerjea who, on his return from England, insisted that beef and beer were, partly at least, responsible for the greatness of England and should be adopted in India to enable the Indian youth to compete with the British on equal terms.

My father was also taught by his English teachers that it is not possible fully to appreciate the nuances of English literature without a know-

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...of French. Thus it was that the ... language I seriously learnt ...rench under a Padre; and Sans... the third place. Verily can ... declared:

...wheel of life turns high and low."

... course, speakers are often ...d in the Lok Sabha and asked ...ether the English language and ...ions from English writers.

...East India Company's dubious ...s of intrigue and camouflag-

Smt. Seethammal, wife of Dr. C. P. Ramaswami Aiyar.

...penetration and their consistently ...ed commercial exploitation and ...mic strangulations were, for ...y years, ignored or played down. ...e reason lay in the psychological ...ology of Western Industrial civi...tion and the lopsided educational ...ramme developed from the days ...Macaulay and Mill. It needed the ...ed national consciousness and the ...ing patriotism of Romesh Chandra Dutt, Dadabhoy Naoroji, Ranade, Gokhale and Wacha, the predecessors of Dr. Annie Besant, Gandhiji, to reorganise and refashion our thoughts and judgement.

My mother's father, C. Venkatasubba Aiyar (styled C. Vencatasubbiah), was a native of Kancheepuram, one of the most celebrated towns of ancient India which is, even now, of some importance, although greatly neglected. The first mention of Kancheepuram is contained in Patanjali's well-known treatise *Mahabhashya* composed about 150 B.C. wherein Kancheepuram is mentioned as the most important city of the South. The great temples of Kancheepuram which number over fifty owe their origin to the Pallavas and Cholas.

Hiuen Tsang, the Chinese traveller, visited Kancheepuram about 640 A.D. and refers to an Asoka Pillar, 100 feet high, which he saw in the city and which has now disappeared. He also refers to a great Monastery and school of learning peopled by over 10,000 students and monks.

Bodhi Dharma, the founder of the Zen (Dhyana) School of Philosophy prevalent even now in China and Japan, Dingnaga referred to in Kalidasa's *Meghasandesa* and great Buddhist scholars like Dharmapala were natives of Kancheepuram. Some of them proceeded to China to spread Buddhism in that country. Later on, after the Hindu revival, Kancheepuram has been celebrated in practically all the works of the Saivite Nayanmars and Vaishnavite Alwars.

During the time of the Hindu dynasties, and down to the reigns of the Vijayanagar Rulers, there was a

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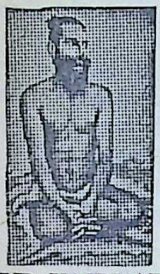

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...University or Ghatika for ...d Studies in Kancheepuram ...succeeded the Buddhist Monas... and we learn that the Kadamba ... Mayura Varman, who flourish... about the 4th century A.D. came ...ly at the Ghatika. The great ...nagar Emperor, Krishna Deva ... built temples and Gopurams ...the city after the Pallavas had ...nd the city with the famous ...nnatha and Vaikunta Perumal ...es which contain masterpieces ...lpture. The Varadaraja temple, ...ated to Vishnu, is a structure ... during the Vijayanagar period. From the above account it will be ...that Kancheepuram was a noted ...e of religion and learning and ...celebrated as the site of a Gha... or University or Vidyasthala ...h once had fourteen *ganas* or ...ies. It also had, within its boun... a Jain centre of learning. It ...thousand pities that a place which ...d the reputation as a Univer... during the Hindu, Buddhist ...Jain times, should have been so ...ted that no attempts have been ...e until today to excavate the ...so as to uncover and cherish the ...ments of the past.

C. Venkatasubba Aiyar, my mater... grandfather, who lost his father ...a very early age, was educated in ...cheepuram and later, in Madras, ...e his maternal uncle was a licen... stamp vendor and is reputed to ...e made quite a small fortune in ... capacity. He passed his Matri...tion and First Arts examinations ... thereafter, went in search of ...e to Trichinopoly. He succeed... in becoming a school-master in Srirangam where he established a reputation as a persuasive teacher and a strict disciplinarian. This reputation was responsible for his being entrusted with the training of the young heir of the Kodiyalam *mirasdar* family. It was in Srirangam that his wife, Savitri Ammal (whose family was settled in Pakshithirtham or Thirukazhikundram or the hill of the sacred eagles, situated about five miles from Chingleput) gave birth to a daughter who was named Rangammal, after the name of the place, Srirangam. The name itself is a Vaishnava name rather than a Saivite appellation; and the bestowal of this name on my mother points to the same catholicity and freedom from prejudice, as has been described earlier relating to Appayya Dikshita's life. My mother was their only child

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...heir of my grandfather.

...Venkatasubba Aiyar attracted the ...tion of the British authorities; ...he applied for and obtained a ...ffer to the Revenue department, ...the Collector's office at Trichino-...

During his service in the Col-...'s office, he passed the legal ...necessary for becoming a Magis-...te, and he was afterwards transfer-...to the Tanjore District, where he ...ted the special notice of Col-...s like Whiteside, Crole and .... Between the years 1870 and ..., he became successively, Deputy ...dar and Tahsildar.

Thus it happened that my maternal ...father, Venkatasubba Aiyar was ...dar of Mayuram, when my ...rnal grandfather Ramaswami ..., was Tahsildar at Kumbako-..., about thirty miles away. They ...e friends and it came about ... a marriage was arranged between ... father and Rangammal, the ...ter of Venkatasubba Aiyar.

...cheepuram, the native place ... maternal grandfather, was less ... fifty miles, as the crow flies, ... Chetpat and Adayapalam; but ... remarkable that, at that time, the ...y went round that my father had ...ed a girl from a far-off place ...desa). Such was the fierce lo-... patriotism and conservatism of ... days.

The script ends here. Father used fre-...y to say that when he travelled as ... child carried in a palanquin from ...uram to Kumbakonam from one ...father's house to the other's, he was ...d with great respect when the "pro-...d with many attendants and guards ... through the various villages. (...R. Pattabhi Raman).

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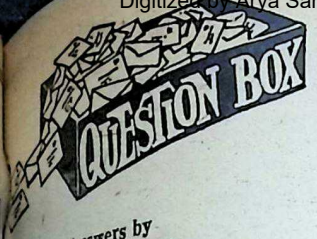

Answers by
K. M. MUNSHI

1197

Sri Somanchi Siva Rao, Bhimavaram.

I seek your kind enlightenment regarding the following gaps in our knowledge about Harsha Vardhana:

(1) Has he ever married? If so, to whom?

(2) Was he born a Hindu? Or was he practising both Hinduism and Buddhism in the same way many are practising today both Shaivism and Vaishnavism?

A: Harsha Vardhana was married. The name of the queen is not known. He was born a Hindu. It seems that he was practising both Hinduism and Buddhism, which, except for differences on dogmas and rituals, constitute basically one religion.

1198

Sri S. Nagarajan, Bangalore-1.

Q: *I want to study philosophy and theology in ..... Seminary, ... The College authorities want me to embrace Christianity. As I am anxious to study the above-mentioned course I am forced to accept conversion. Kindly send me your opinion.*

A: Religion is a matter of life and death. You should never change it unless by conviction you feel that you acquire faith in the tenets of other religions. I have no sympathy for those who change religion for the sake of worldly benefit.

1199

Sri K. Venkat Ratnam, Huzurabad.

Q: *Can you let me know if Subashchandra Bose is dead or alive? Because, some people still keep on saying that he will come back.*

A: Some people still believe that Netaji is alive. More than one Sadhu has claimed that he saw Netaji; one such came to the jungle at the foot of Nainital, when I was there. I sent him a message that I would like to meet him; the impostor disappeared. All enquiries have shown that he had died during the World War II.

1200

Sri Sharad, Thana.

Q: *Recently, the secondary school teachers of Maharashtra absented themselves from the schools due to some grievances with the Government. Don't you think that this will have altogether a bad influence on the students? Do you approve that some such regulation as the one made for the police force should also be made for the teachers?*

A: Teachers and doctors should be prohibited by law from absenting themselves from duty. They are essential services, like the military and the police.

1201

Sri H.P. Mahapali, Berhampur.

Q: *All along I have been passing examinations creditably. But lately my mother died and imme-*

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Shortly after, I had to appear for my B.Sc. examination where I failed. Now I am subject to great fear and I don't have the courage to appear for the examination again. How can I get over my fear?

A. Fear is the child of cowardice. Resolve, like a man, to get through at the next trial.

1202

Sri Sarraz Narasimha Rao, Pala-

Q. *Where did destiny originate and what is its role in the life of human beings?*

A. Destiny implies that everything that you do or whatever happens to you, is pre-determined. The idea originated on the experience that, more often than not, our own conscious effort does not bring about expected results.

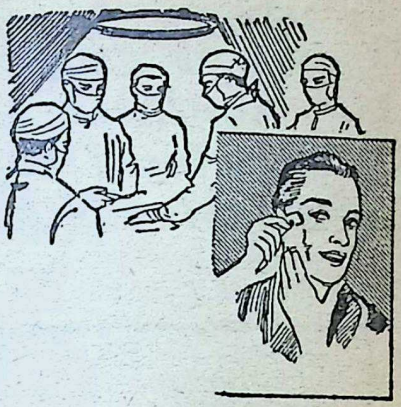
Astrological forecasts, not unoften correct, supports this view. The *avataar* theory—re-incarnation—favoured by Hinduism is predestination. It provides scope for changing the course of one's life by appropriate discipline.

1203

Sri O.M. Karunakaran Nambiar, Madras-43.

Q. *Do you really believe that Lord Vishnu took the* avatar *of Mohini in connection with the churning of the Milky Ocean or is it merely an allegory?*

A. Puranic episodes of this kind are not based on facts. They are symbolical of the truth resulting from experience.



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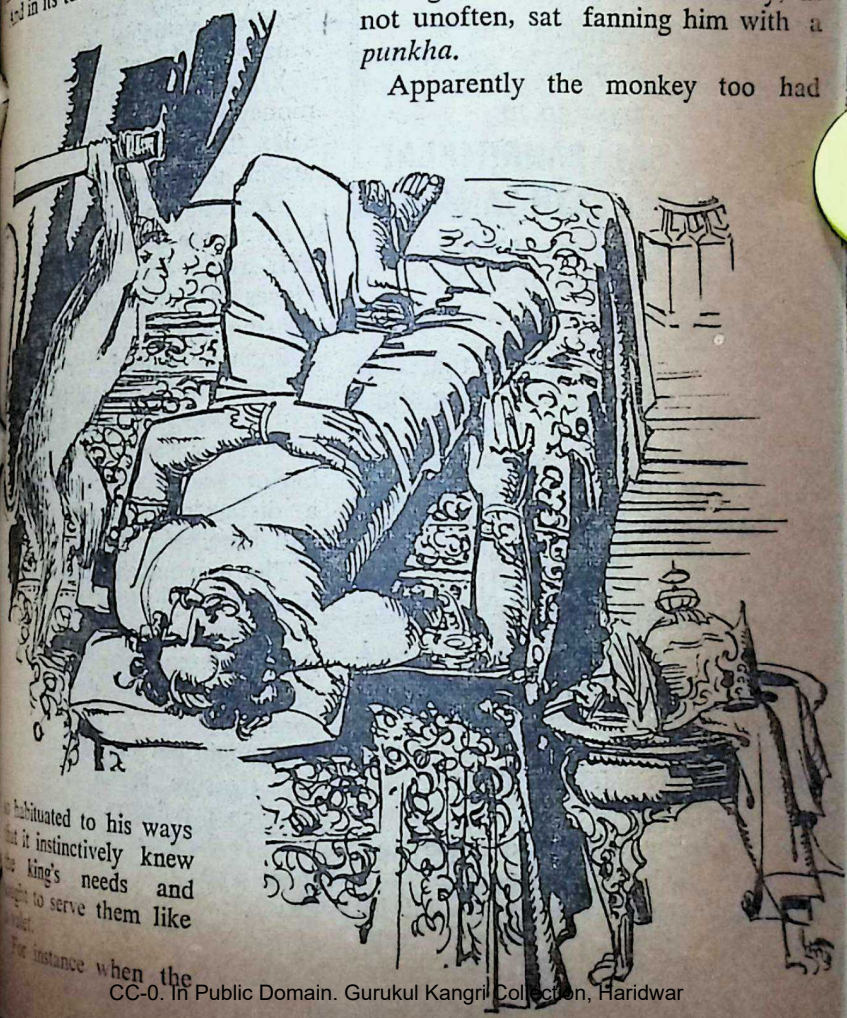
Monkey and the Brahmin

THERE was a king who had a pet monkey. He became so fond of that he almost made it his companion.

And in its turn, the monkey became



habituated to his ways that it instinctively knew the king's needs and sought to serve them like a valet.

For instance when the king slept, the monkey would sit by him, quietly dozing and if the weather was stuffy and the king perspired, the monkey would gently fan him.

One warm afternoon the king was having his siesta and the monkey, as not unoften, sat fanning him with a *punkha*.

Apparently the monkey too had

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dozed for a while; for, at that time a huge mosquito had sat on the king's bare chest. The monkey noticed it a little later, when it awoke perhaps, and started driving it by fanning. The mosquito, however, would not leave its hold on the master; for it was obviously sucking the king's rich blood with gusto.

That is how dangers go unnoticed.

The monkey then started fanning vigorously with a view to drive the mosquito; but again the latter wouldn't move; it had stuck to the king's body.

The monkey became enraged and, being what it was, rushed to the kitchen and fetched a chopper and lo! in the twinkling of the eye struck the mosquito with it, little realising, as it turned out, that it would be killing his dear master the king at the time; for, the chopper pierced king's heart and the king died haemorrhage.

Now, in the same city lived a b min who was vastly learned in Vedas and *shastras*. But probably a result of his past *karma*, he had instincts.

There came to that city from other country four merchants peddled valuable merchandise amassed a lot of money.

When our brahmin saw the load money they made, he thought to himself: "How possibly can I appropriate all that money to myself?"

Deciding on a plan of action, went to the quartet of merchants befriended them by means of clever talk, apt *subhashitas* and dearing words.

Soon he gained their confidence

Has it not been said that "When evil intellectual starts talking nice even a chaste woman becomes harlot, acid becomes cool water a discerning man loses his balan and becomes puffed up?"

The four merchants, after disposing of all their goods, started returning their native country, carrying them the enormous proceeds which they cleverly concealed in their persons.

Thought our brahmin at that time "A treasure seems to be slipping through my fingers. I shouldn't allow that to happen. I shall yet follow them and, after killing them on the way by administering poison, get hold of the entire wealth."

And the brahmin said to them openly: "Friends! I have become

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associated with you all these that I find it impossible to se- from you. I implore you, do along to your place and I prove my worth," and feigned

to bear the sight, the mer- agreed to take him along with

five of them had to cross a on the way.

soon as they entered it, the infesting the area started caw- peculiarly. Dacoits lived in that and they knew the language of birds.

construed the crows' cawing "These travellers are carrying $1\frac{1}{4}$ of gold coins; run up and catch

upon that information, hastened to waylay the mer-

there was a stampede and a of robbers surrounded the mer- but finding them carrying no at all, looked through their and to their surprise, nothing be found.

robbers then threatened them: crows never lie. We are sure you must be hiding the wealth. come out with it all of your accord, or do you want each one be beaten up and lynched? We shall not spare breaking your bones if only to find out where you have hidden them!"

The four merchants wilted under that threat.

At that time our brahmin thought: "Under the circumstance, I shall not, in any event, escape mortal punishment. Why should I not now make a bid, at my inevitable cost, to set free the other four at least who have been my friends for a few days, because they will find no money in my person? I suppose that at least may fetch me a better after-life."

So thinking our brahmin addressed the dacoits: "If that is your decision, you can start with me and see if I have hidden any money in any part of my body!"

The dacoits were as good as their word.

They broke every part of the brahmin's body and peeled his skin, looking for the hidden lakhs and naturally failed to discover the gold coins.

It then struck them that the crows might after all have erred and on that doubt they let off the four merchants.

MORAL

पण्डितोऽपि वरं शत्रुः न मुर्खो हितकारकः

"Better to have a learned foe rather than a foolish friend."

There are ten things for which no one has ever been sorry: 1. for doing good to all; 2. for speaking evil of none; 3. for hearing before judging; 4. for thinking before speaking; 5. for holding an angry tongue; 6. for being kind to the distressed; 7. for asking pardon for all wrongs; 8. for being content toward everybody; 9. for stopping the ears to a talebearer and 10. for disbelieving most of the ill reports.

—Anon.

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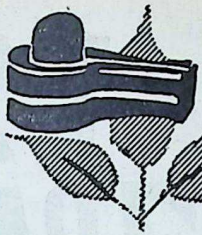

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

33. Shivarashi Makes a Decision

FTER Bheemdev and Veera had offered worship to Lord Somanath they went to the quarters of the dancing women. Although it was late at night, there was great activity in many homes. This was because most of the dancing girls were getting ready to leave for Kambhayat (Cambay) on the following day. A few had expressed their desire to stay on, but Minister Vimal had not decided whether to allow even those few women to stay behind.

Bheemdev walked towards Gangaa's quarters. The front doors were shut, but there was a small lamp burning in a room in the upper storey. He knocked at the door. Gangaa called out immediately: "Who is it at this hour of the night?"

"It is I, Bheemdev. I have come to inquire after Chaula," he answered with authority. It was a different Bheemdev—Bheemdev the commander, not the diffident young man of two months ago.

"Bheemdev Maharaj!" exclaimed the startled Gangaa involuntarily. She woke up Chaula and after lighting a brighter lamp, opened the door. "Welcome, Maharaj."

"Veera, come in and stand guard at the door," said Bheemdev and went up the stairs with Gangaa.

"Chaula is all right now," said Gangaa. "She is extremely sensitive. Little things upset her enormously, and when she is upset, she faints. That adds to my worries. Please sit down." She offered him a seat. "Chaula will be here in a moment; she is changing her clothes."

With a wildly beating heart, Chaula was watching Bheemdev through the half-closed door of her room. She could hear the temple drums beating. Her God had indeed responded to her prayers and had come in person to destroy the insolent Hammir. Even while such thoughts passed through

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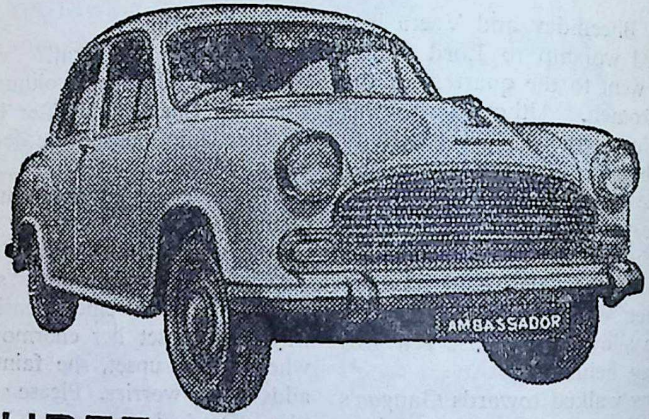

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...ed, her skilful fingers were en-
...d in changing her clothes. She
...d dressing, but her feet refused
...ve.

...ga called out to her: "Chaula,
...re you taking so much time?"
...n mustered sufficient courage to
...e out. Overcome with shyness,
...ould not raise her head.

..." said Gangaa.
...e came forward shyly, with as-
...ng grace, like a child fairy,
... Bheemdev spellbound. She fell
... feet and placed the dust of his
...on her head.

...Chaula, you had asked me that
...g to come back after destroy-
...e enemies. I have not forgotten
...you told me." Two grateful eyes
...d up at Bheemdev and silently thanked him. "I have not forgotten you," he repeated.

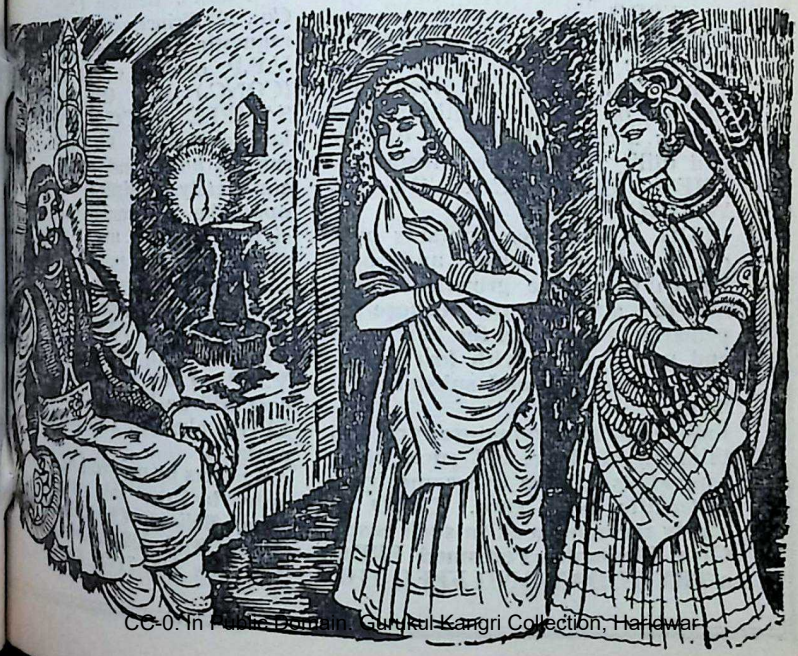
"When you came into the temple today and ordered the dance to be stopped, did you know that it was I who was dancing, Maharaj?" There was a sweet rebuke in Chaula's voice.

"I am sorry, I did not see you. I have a single track mind. At that time, my only thought was to defend Prabhas," he laughed. "Now I see I was wrong. I permit you to offer worship for a little time every day. I had come only to tell you this."

"How can I ever thank you enough for saving me from that terrible Kapali?" exclaimed Chaula.

"If a Kshatriya will not protect women, Brahmans and the cows, who else will?" replied Bheemdev.

"I permit you to offer worship for a little time every day...."



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...a looked at Bheemdev mean-...y. Her eyes said: "So you saved ...because you were a Kshatriya?" ...mdev was deeply affected, but ...ized that this was not the time ...ness. So, hardening his heart, ...ood up. "I have still much work ...do. I must go."

...ngpa also stood up and replied: ...ngpa, please honour us with ...ari, please honour us with ...visit sometimes."

...mdev could scarcely take him-...away from the presence of ...whose beauty put even the ...beautiful goddess in the shade. ...There will be hardly another wo-...in Prabhas after tomorrow," he ...added. "It will be best for both to be ...where Gurudev and I are lodg-...ing. You will have to look after us, ...I know."

...ngpa was delighted, but said ...reply: "As you command."

...seemed to Chaula that the whole ...was dancing around her. ...dev felt he ought to give one ...reason. "Tomorrow morning ...other dancers' quarters will be ...by my troops." And once ...Chaula's eyes gently rebuked ...Where was the haste to give ...a reason?

...midnight Shivarashi was tho-...tired. He had given up his ...and had a heavy burden of work ...on him. To add to his worry, ...had to make a difficult decision ...to leave Prabhas or not.

...to midday the problem had been ...he had put in one scale his ...to serve Lord Somanath and his ...in the other, he put his desire ...ure the permanence of the ...pat sect during the absence of his guru, coupled with the happiness of being in the company of Chaula, in whom the spirit of Goddess Tripurasundari had entered.

However, later in the day, the situation had changed. He had, as a man of righteousness, to take the correct decision. It was very difficult to decide.

If he himself were to remain in Prabhas and if he and his guru were both to die, the Pashupat sect would receive a major blow. If Chaula were to remain in Prabhas and he were to go to Cambay, the gods would continue to be angry, for the worship of Tripurasundari would then still remain incomplete.

He kept revolving these thoughts in his mind until he arrived at the outer fort. He became sad at the sight of soldiers on guard duty in the sacred place with scarcely any devotee to be seen. If only he could complete the worship of Mahamaya, the invader would of a certainty be destroyed. How to achieve this was what worried him most.

He recognised Bheemdev and Veera as they were going up to their rooms. Bheemdev was undoubtedly a powerful and clever man. He had himself helped the forces that had helped Bheemdev to secure the throne of Anhilwad. If Hammir were defeated and Bheemdev became the King of Gujarat, his chances of raising to the position of Sarvagna would be greater.

Suddenly his chain of thoughts was broken by Bheemdev's words: "Veera, Chaula is a truly beautiful maiden. You will find that out for yourself when you see her tomorrow."

Chaula, a beautiful maiden! A mai-

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Did not this miserable man of world realise that Chaula was a of Goddess Tripurasundari, and his trouble had arisen only be- Tripurasundari's worship had been completed? He did not like sensuality in Bheemdev's Where was Chaula to meet and how? At noon, Bheemdev not even recognised her. What happened in the intervening hours him talk about her like this? true that Chaula and Bheem- had met on an earlier occasion? Bheemdev went down in Shivarashi's tion. It was clear as crystal to that the King was in some way insulting Goddess Mahamaya who had chosen to manifest Herself in Chaula.

Bheemdev and Veera went up to their rooms. Shivarashi stopped, as a sudden thought assailed him. So long as Goddess Mahamaya who had taken possession of Chaula's body was not appeased, the calamity which was about to descend upon Prabhas could not be staved off. To ward off that calamity would be the test of his own devoted worship and penance. He had found the answer to his question: he must remain in Prabhas.

[*To be continued*]

Once the Devil was auctioning his weapons. Hate, greed and lust were on his counter. But he was keeping one weapon back. Someone who noticed asked "What is it that you hide from us?" The Devil replied: "Oh! that is my favourite weapon." On closer inspection it turned out to be 'indifference.'

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NOTES & NEWS

SEMINAR AT MADURAI

THE relevance of Gandhi for our times was the theme of the State-level seminar sponsored by the Madras State Committe for Gandhi Centenary Celebrations held at Madura College, Madurai, from 27-12-66 to 1-1-67. Seven Principals of colleges, thirty professors and lecturers, twenty-two headmasters and school teachers, and twenty-four social workers participated in the seminar. It was inaugurated by Dr. Mrs. Soundram Ramachandran and concluded with an address by Sri K. Arunachalam. Prof. T. P. Meenakshisundaram, Vice-Chancellor, University of Madurai, guided the deliberations as director. Discussion papers and questionnaire helped to ensure an orderly and comprehensive discussion. Each topic was discussed in groups as well as in plenary sessions.

ALL-RELIGION CONFERENCE

A CONFERENCE was convened in December last in the premises of Kashi Vidyapith, Varanasi, to reassess the utility of traditional values as enunciated by different religions of the world, in the modern conditions of life. On the first day of the Conference, scholars, almost from all the religions of the world, expressed their views on the issue. The next day, the same issue was viewed from sociological and philosophical points of view by eminent thinkers. The deliberations centred round the problems of modern *versus* eternal values, theism *versus* atheism, value freedom *versus* value-involvement and so on.

SASTRIYA SANSKRIT EXAMINATIONS

THE ensuing Shastriya Sanskrit Examinations of the Bharatiya Vidya Bhavan will commence on 6th April 1967 and will continue upto 10th April 1967. Detailed Time-table of the same will be available at all the centres. It can also be had from the office on remittance of 10 paise for postage.

The Government of Madhya Pra[illegible] have recognised Bharatiya Vidya B[illegible]van's Shastriya Examinations by th[illegible] Memorandum No. CR/573-1 (III)/66 [illegible] under:

Praveshika, equivalent to Low[illegible] Secondary;

Madhyama, equivalent to High[illegible] Secondary;

Shastri, equivalent to B.A.; a[illegible]

Acharya, equivalent to M.A.

This recognition is for the purpose o[illegible] employment to posts as teachers in Sa[illegible]krit in Universities, higher second[illegible] schools and colleges. This is in addi[illegible] to the recognitions obtained from o[illegible] states and the Central Government. F[illegible] more details please contact the Exami[illegible]tion Secretary, Shastriya Examinatio[illegible] Bharatiya Vidya Bhavan, Bombay-7.

BHAVAN'S DELHI KENDRA

PRINCIPAL JOSEPH JOHN and Pr[illegible] U.G. Rao of the Rajendra Prasad C[illegible]lege of Mass Communications and Me[illegible] Bombay, visited the Delhi Kendra in th[illegible] last week of January to explore the poss[illegible]bility of opening in Delhi a branch o[illegible] the College for starting a Diploma Cou[illegible] in Journalism. Inviting about 30 top ranking journalists of Delhi to a Tea, th[illegible] put across this idea to them and ask[illegible] support for the proposal. Sri Durga[illegible] Sri J. M. D'Suza, Sri Joachim Alva a[illegible] Sri B. Mukhopadyay spoke in favour o[illegible] starting the course in the Bhavan a[illegible] assured their warm and hearty co-op[illegible]tion. There was a general consensus i[illegible] favour of it from all the gentlemen pr[illegible]sent. Prof. P. Sankaranarayanan, Dir[illegible]tor of the Kendra, welcomed the journ[illegible]lists and finally conveyed the thanks [illegible] the Bhavan to them. It is expected th[illegible] the College of Journalism will start fu[illegible]tioning at the Delhi Kendra from J[illegible] 1967.

KULAPATI'S BIRTHDAY

KULAPATI Dr. K.M. Munshi's S[illegible] birthday was celebrated at the D[illegible]

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...of the Bharatiya Vidya Bhavan ...th January, 1967. A number of ...of the Bhavan and members of ...assembled in the Hall after Tea. ...Lal Hathi, Chairman of the ... presided. Sri Nittoor Srinivasa ...recounted his early contacts with ...Munshiji in connection with Kannada ...revival and referred to his out-...contribution to Indian cultural ...Sri V.G. Ramachandran re-...his discipleship under the Kulapati ...early years of the Indian Law In-... The Chairman, Sri Hathi, passed ...review the eventful years that Dr. ...has been living of great purpose ...fruitful achievement. He observed ...politics in Sri Munshiji's case was ...wedded to high morality. He ...by paying tribute to his efforts ...the Bharatiya Vidya Bhavan ...he said, was a truly national in-...of vital importance to the re-...of our culture. He wished ...Munshiji and his wife Smt. ...Munshi who, being in Delhi at ...time, attended the meeting, many ...years of useful life in furtherance ...cause that they had made their ...

...OURSE ON THE RAMAYANA

...LIER, on the same day, Sri Sita-...Sastrigal of Sirukudi, Madras State, ...an interesting discourse in ...on the Rama-Vali Yuddha, in the ...of which he showed that there was ...evidence in Valmiki's *Ramayana* in ...of the widely held misconception ...Sri Rama hit Vali hiding behind a ...

...H D VELANKAR

CONDOLENCE MEETING on the ...of Prof. Hari Damodar Velankar, ...Jt. Director and Head of the Post-...Department of the Bharatiya ...Bhavan, was held at the Gita ...of the Bhavan, Bombay, under ...auspices of Bharatiya Vidya Bhavan, ...Vishva Parishad, Brahmana ...Mumbai Vidvat Parishad, Asia-...Society, Mumbai Marathi Grantha ...halaya, Haritosh Samiti and Sans-...Seminar, Wilson College on 6th of this month. Dr. P.B. Gajendragadkar, Vice-Chancellor of the University of Bombay, presided.

Prof. Velankar's great qualities were referred to by Dr. P. B. Gajendragadkar, Kulapati Munshiji, Mahamahopadhyaya Dr. P. V. Kane, Justice Sri N. H. Bhagwati, Prof. J.H. Dave, Dr. H.R. Karnik, Dr. K. R. Potdar, Sri Daji Bhatavadekar and Sri Bhaishankar Purohit.

Moved by the President Dr. P. B. Gajendragadkar, a Resolution was passed, which said: "This Meeting convened on behalf of the various institutions in Bombay places on record its deep sense of sorrow at the sad demise of Prof. Hari Damodar Velankar, the eminent Indologist."

Two minutes silence was observed as a mark of respect to the departed. An Exhibition of books and writings of Prof. H. D. Velankar and of the theses prepared under his guidance was on view.

LANTERN-LECTURE

MR. G. BARTHELEMY, a co-worker of Nobel Laureate Dr. Albert Schweitzer and his wife delivered a lecture on Tuesday the 7th February, at the Bhavan's Gita Mandir on their "Experiences at Lambarene" and illustrated it on a projector. The lecture was largely attended by the admirers of Dr. Albert Schweitzer. Kulapati and Smt. Munshi were present. Smt. Lilavati Munshi thanked the lecturers and invited them to establish another Lambarene in Gujarat.

FOOD EXHIBITION

THE Annapoorna Food Contest Exhibition was held on 3rd of this month at Bombay and Sri Homi J. H. Taleyarkhan, Maharashtra Minister declared it open. Welcoming the guests on behalf of the Bombay Food Council, Smt. Lilavati Munshi, Chairman, All-India Food Council, said: 'Let me explain why we are opening this Annapoorna Food Contest Exhibition. As the edible oil prices are soaring higher and higher, we conceived the idea of having an exhibition of non-fried food and

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thought whether our Council could show that even without frying, we could have tasty and good food which is more beneficial and nutritive from the health point of view than the fried food. On account of the elections and various other factors, we have planned this exhibition on a modest scale." The preparations were greatly appreciated.

ART FESTIVAL

THE First Annual Arts Festival at Jaipur consisting of dance, drama, music, mime, puppet show, folk-lore and film shows will be held from 11th to 18th March 1967 this year. It is jointly sponsored by the Max Muller Bhavan, Rajasthan Sangeet Natak Akademi, Rajasthan Tarun Kalkar Parishad, Indo-German Society, Jaipur and Government of Rajasthan. The aim of the festival is to have a cultural exchange and promotion of arts and tourist interest. The Governor of Rajasthan is the Chief Patron. H.H. Maharani of Jaipur, the Speaker of the Rajasthan Legislative Assembly and the Chief Minister of Rajasthan are other patrons. Among the items scheduled are Indian Classical Dance by Yamini, vocal music by Kum. Prabha Atra, Indian Classical music by Nikhil Banerjee, Puppet Show, Mime by Rolf Scharre, German songs by Margarita Schack-Koellreutte, Folk Dances and *Pro Musica Antiqua et Moderna*

DIAMOND JUBILEE

SRI K. NAGARAJAN of Madras appeals that since H.H. Jagadguru Sri Sankaracharya of Kanchi completes 60 years as Pontiff on February 13, the entire year be celebrated as the Diamond Jubilee Year of High Holiness Sankaracharya's ascension to the Peeth, by individual prayers, *havans*, *bhajans*, etc. for the long life of His Holiness.

AWARD FOR STUDY OF HINDUISM

A COMPARATIVE study of Hinduism and other world religions has earned a 17-year-old British girl a Gold Award under the Duke of Edinburgh's Award Scheme. She is Judith Nesbit, of Chadderton, near Manchester.

The Duke's Award Scheme is de as a challenge to boys and girls to certain standards of achievement in sure-time activities. It took Judith than six months to prepare her work Hinduism, which she has compared other world religions. To get the sary information for her study, covers forms of worship, sacred ture, and the relationship of yoga Hinduism, Judith made regular visits Manchester's central library, eight from her home.

SANSKRIT DEBATE

THE Inter-Collegiate-cum-Pathashala Sanskrit Debate Competition was held Saturday, the 21st January 1967, at Bhavan.

Colleges and institutions numbering participated. The subject was "In a democratic society, breaking of laws achieving one's ends is not desirable."

The Elphinstone College won the phy.

MR. JOHN GRIGG AT THE BHAV

SPEAKING on the subject "An Outsi Looks at India," Mr. John E. P. G (formerly Lord Altrincham) said that one sense the title of his talk was misle ing because he and his wife never that they were outsiders during sojourn. He had just completed a th

The Bombay Agri-Horticultural Society

★

FLOWER SHOW

at

Bharatiya Vidya Bhavan,

Chowpatty, Bombay-7.

on 10th, 11th and 12th March 1967. See the flowers from different parts of the world and their novel arrangement.

Do not miss this unique opportunity!

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whirlwind tour of India.

Kulapati K. M. Munshi presided.

Addressing, Mr. Grigg said that he had been an admirer of India even before he came here, by reading about it and the close contact has only strengthened his admiration." "Of course," he said, "he was not blind to the defects which all societies, even great ones, have and he would be a poor friend indeed if he failed to refer to them."

He said he had full and complete opportunities to hear all shades of opinion and he said more about the good points, because he honestly believed that the general picture in India was good rather than bad and needs to be recognised as such at home and abroad.

He added that he and his wife felt at home in India; "actually the foibles and weaknesses of the common Britisher and Indian were very similar."

He felt that remarkable progress in industrialisation and technological developments have taken place since his last visit to this country in 1957. He had no doubt in his mind that India had made great economic strides during the last few years.

He was very impressed by the vitality of democracy far from being perfect as it is: for that matter, no democracy in the world is perfect. Obliquely referring to *London Times*, he declared that so far as Indian democracy was concerned, he would very boldly say that from the present elections being the first one in India, it would be nearer truth to say that it was the first in the sense that because the actual working of the Constitution had necessarily suffered owing to the fact that one party and one leader (Jawaharlal Nehru) were so overwhelmingly powerful until now.

Referring to the violence in the election meetings, he said that this was not something peculiar to India alone. Violence took place in U.K. during the last two General Elections there and Prime Minister Wilson, his predecessor Sir Alec Douglas-Home, had worse experience. Someone, he said, spat on Mr. Wilson's face at a meeting during the last General Election in the U.K. and Sir Home was shouted down.

And in America, two years ago, a President was struck by something much more lethal than the stone or tomato bomb.

He said that he was struck by the orderliness of the election campaign.

Touching upon India's language problem, Mr. Grigg said that while English may be a sort of Esperanto language, a common language for India should evolve itself over a period of time. He emphasised the pace should not be forced.

Before coming to India, he had heard reports of secessionist tendencies in the South, but his tour of South India belied this assumption.

In his concluding speech Kulapati Munshi said that in any crisis that we may have to face in future from Pakistan, we must write off British sympathy. We sense in American help cultural imperialism and Pakistan seeks to thrive on anti-India propaganda.

BOOK BANK

The Students Aid Society which was sponsored jointly by the Rotary Club of Bangalore and Ramnarayan Chellaram & Sons Charitable Trust in 1959, has established Book Banks in 61 institutions in Mysore State comprising of 40 Engineering College and Polytechnics, 8 Medical Colleges, 11 Science Colleges and 2 Commerce Colleges, donating to them Textbooks and Almirahs worth Rs. 3,67,116/-.

The Society is prepared to place their experience, their contacts with educational institutions and with Publishers from whom they receive substantial discounts at the disposal of possible donors for the cause of education and youth service.

He who takes his rank lightly raises his own dignity.

—*Hebrew Proverb*

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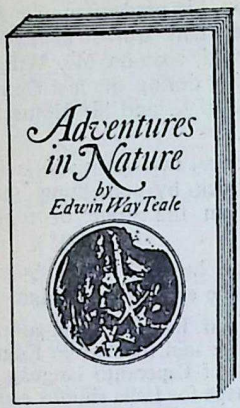

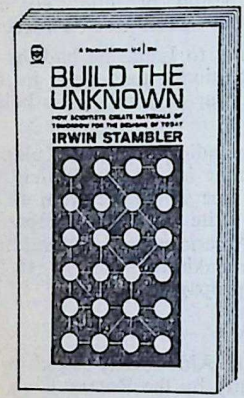

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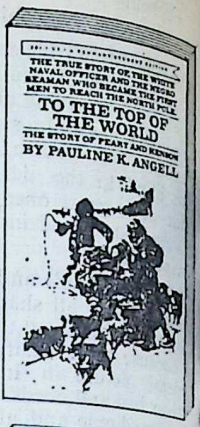

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PHOTO NEWS

Mr. & Mrs. G. Barthelemy, Co-workers of Dr. Albert Schweitzer at the Bhavan. (See Notes & News)

Principal Joseph John of Bhavan's Rajendra Prasad College of Mass Communications and Media announcing at the Bhavan's Delhi Branch, the starting of Journalism course at Delhi. (See Notes & News)

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Mr. John E. P. Grigg, formerly Lord Altrincham, and Mrs. Grigg were invited for tea at the Bhavan on the 9th of this month.
(L.-R.): Mrs. Hansa Mehta, Mr. Grigg, Smt. Lilavati Munshi, Mrs. Grigg and Kulapati Munshi.

Mr. John E. P. Grigg speaking at the Bhavan (See Notes & News) under the auspices of the Bhavan International.

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OUR BOOKSHELF

REVOLT OF 1857 IN CENTRAL —MALWA. By K. L. Srivas- Published by Allied Publishers Limited, Bombay-1. Price: 25.

Revolt of 1857 has been the theme intensive studies beginning *History of Indian Mutiny* in six by Kaye and Malleson. Much V. D. Savarkar came out with his *Independence* adopting the ex- nationalist standpoint in assessing character of the rising. S. N. Sen's published recently, is considered a balanced and authoritative treat- of the subject.

book under review has emerged of the author's Thesis approved by University for his Ph. D. Degree. des a detailed description of the in Central India. The author has in making an objective study subject and has scrupulously a partisan or emotional approach entire question. He marshals evi- to show that the Rising of 1857 neither a military revolt, pure and nor a national War of Indepen- The political, religious, social economic changes emerging out of British rule had created a stir in the of some people, and the grievances Sepoys formed the immediate of the Revolt.

describes at length the outbreak of ings in Gwalior, Indore, Bhopal, and other places of Central India, how they were eventually sup- by the British. The causes of the of the Revolt are carefully analys- How certain parts of India did not in their weight with the rebels and their generals were neither efficient operative are well known. More- the rebels had no constructive pro- attractive enough to enlist support. The author of the book provides a convincing refutation to the nationalist view when he writes (p. 213): 'The common man did not worry much whether Bahadur Shah, Nana Sahib or any foreign Company or person was their ruler as long as their life and property were safe.' It is difficult to state how it could be considered a national struggle since, as the author observes (p. 230), 'Personal rivalries and mutual jealousies were not subordinated to the higher aim of patriotism. The number of persons who did not actively help the rebels was great; but the number of Indians who joined hands with the British was still greater.'

The author has made an exhaustive use of the sources of information, including the original Mutiny Papers, Letter-Books and Registers, Vernacular Files and State Records, besides the numerous secondary sources. The maps and other illustrations provided in the book are impressive.

—*Dr. K. K. Pillay*

TRADE AND COMMERCE OF ANCIENT INDIA (c. 200 B.C.—c. 650 A.D.). By Haripada Chakraborti, M.A., Ph.D. Published by Academic Publishers, P. Ghosh Road, Calcutta-9. 1965. pp. 354. Price: Rs. 25/-.

THIS valuable study on the trade and commerce in ancient India cover a wide range of topics which the learned author has grouped as follows: Trade Routes between India and the Western countries (Rome, Middle East, Arabia, Iran, Caspian Sea region); Trade Routes between India and the eastern world (China and the Far East); Internal Trade Routes; Means of Communication; Ports (arranged according to linguistic regions); Inland Towns of India; Export; Import; Trade Laws; Corporate Activities. The author has consulted all the available

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sources, and the result has been a work of solid scholarship and a positive contribution to Indic studies.

The shortcomings of this work are (1) there is no bibliography, (2) the map given as the frontispiece is so small that it is useless, though the other maps do not suffer from this defect.

Notwithstanding these minor blemishes, this book will serve as a standard work on the subject available to Indian students.

—*Dr. A. K. Majumdar*

TALKING OF GANDHIJI. Four B.B.C. IIIrd Programme broadcasts on Gandhiji in 1956. Script and narration by Francis Watson and Production by Maurice Brown. Published by Gandhi Smarak Nidhi, New Delhi (1957). Published in the present *format* in 1965 by Bharatiya Vidya Bhavan, Bombay—7. 140 pages: Price: Rs. 1.50.

THE volume under review is a lively account of the different aspects of Gandhiji's life by men who knew him personally at close quarters. The reactions are fresh and stimulating and intimate. The B.B.C. undertook a stupendous project to broadcast four talks (which on the whole covers *six hours* in all, the shortest seventy minutes and the longest one hundred and five minutes) and collected for it fifteen miles of recording tape. The broadcasts have not the artificial air of a laudatory biography nor the cramped interested sampling of anthologies. Gandhiji emerges in his true stature here. The talks centre round his "*Portrait,*" "*The Conquest of India,*" "*Gandhiji in England*" and "*The Last Phase*". It is highly informal and unobtrusively instructive. The Bharatiya Vidya Bhavan has enriched its publications on Gandhiji by reprinting this book at a cheap price. This is a valuable companion to the "Pocket Gandhi Series" published by them.

—*Dr. P. Nagaraja Rao*

LIFE IN SRI AUROBINDO ASHRAM. By Narayan Prasad. Published by Sri Aurobindo Ashram, Pondicherry—2. pp 319. Price: Rs. 12.

"MY aim is to create a big family in which it will be possible for every fully develop his capacity and e them." In these words the Mother Ashram defined Her immediate obj The present book is an exhaustive count of the growing fulfilment of aim in the Ashram that has grown a Sri Aurobindo and the Mother at P cherry. Sri Narayan Prasad richly serves the gratitude of all who are ested in the higher values of life fo comprehensive, interesting and int account that he has given of the dev ment of the Ashram and the Educ Centre during the last four decades. is not merely a chronicle of the life an Institution. It throws light on the centrated application of the spi light and force to the problems of world—individual and collective—has characterised the Mother's mi in an outstanding manner. The Mot preference to inner discipline in the p of outer regulations, her stress on pe tion in the material organisation of in order to better support and exp the gains of the Mind and Spirit, identification with the Soul of Ind these and many other valuable t are touched upon with skill and d tion by the writer.

This is a *must* for everyone who se to know the work and mission of S Aurobindo Ashram.

—K

PRAFULLACHANDRA RAY. Monoranjon Gupta. Published by B ratiya Vidya Bhavan, Bomba pp. 158. Price: Rs. 2.50.

ACHARYA P.C.RAY is best rem bered as the father of Indian Chem Industry. But he was much more. As educationist, social reformer, a pat and, above all, as a humanitarian, had few equals. The present biogra gives a brief account of the beginn of his dedicated life, his visits to West, the indignity he had to suffer the hands of an alien bureaucracy his entry into the educational and co structive fields of Indian resurgence the early years of this century, are recorded and woven into an interes narrative. The book is more than

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...y; it is partly a history of the ... Swadeshi movement.

—*M. P. Pandit*

...RAMAYANA (Condensed into ...glish Verse). By Romesh C. Dutt. ...

...MAHABHARATA (Condensed in-English Verse). By Romesh C. Dutt. ...

...ATOM AND ITS NUCLEUS. By ...rge Gamow. Rs. 3.

...ANTI AND OTHER STORIES. ... Dr. Mulk Raj Anand. Rs. 2. ... published by Jaico Publishing ... 125, Mahatma Gandhi Road, ...bay-1.

...publishers deserve the gratitude of ...dian public for reissuing the trans-... of two famous epics in Indian edi-... at a popular price. The translator, ...longed to the I.C.S., was a bril-...on of India, and through this trans-... the epics have reached the far ends ...earth. The printing and production ... present edition are excellent.

... author of the third book is a ... physicist. He has worked with ... Niels Bohr, Lord Rutherford, etc. ...r of a number of books, he is a ...r of the Kalinga Prize for popu-...tion of science. Dealing as it does ... the structure of the atom and its ... radioactivity and the newly dis-... particles "muons" "pions" etc., ... be found of absorbing interest to ... who wish to explore the frontiers ...dern nuclear science.

... last book consists of twelve stories ... by Dr. Mulk Raj Anand and ...ed in different magazines in the ... The stories are written in a vigo-... brisk style and provided one ... look much for didacticism, one ...while away an hour with this slim ...

—*Sadhana*

...AT AM I DOING HERE? By Ivy ...ha Duce. Published by Sufism ...ented Inc., 1290, Sutter Street, ... Francisco, California (U.S.A.). ...on 16, pp. 60. Price: 95 cents.

NOTWITHSTANDING all the increasingly destructive aspects that have come into being, the desire to lead a purposeful life has remained eternal and unquenched. The present book is a sincere and successful effort in stimulating and invigorating this eternal desire and trying to help transform it into a real experience. Privileged to be the wife of an outstanding geologist, the author has travelled extensively the world over and having been the leader of Sufis in the western hemisphere, she is competent to offer an answer to the issue authoritatively. Her narration is easy to understand and appealing to all.

—*D. Merchant*

SHINING HARVEST. By M. P. Pandit. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. Price: Rs. 10.

THE book under notice contains studies in Yoga, Philosophy, and Mysticism spread over in three separate sections, the first of which deals with Yoga-Vasishtha, Natha Tradition, Tibetan Yoga and others; the second with the Indian Heritage, Sankhya, *Bhagavad Gita* etc; and the third and the last with the Tarot, Spiritual Experiences, the Mystics and the like.

The importance of the book under notice lies in its revelations of the author's intimate contacts with the esoteric traditions embedded in the Vedic and Upanishadic thought. His is the astonishing quest. It has taken him from the Vedas to the Yoga in Tibet, from Swami Vivekananda to Ramana Maharshi, from the Divine Dwellers in the Desert to the Sacred Mushroom. The narration is dramatic and reading almost like a thriller.

The author means to say that the honest life of the seeker of the soul led in the light of the Truth and loving feat of God and beautified by sacrifice is the highest religion.

—*Dr. A. S. Gopani*

SANSKRIT

SASTRALOKA. By E. S. Varadacharya, Prof. of Mimamsa, Sanskrit College, Mysore. Published by the author. 94 pages. Price: Rs. 4.

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THIS is a small treatise on Purva Mimamsa according to the Bhatta school. The author has, in explaining the categories of the Sastra, followed *Slokavartika Sastradipika* and *Manameyodaya*, all foundational works in the subject. Recommended for beginners.

—*Acharya S. S. Sastri*

ABHINAVA SITA-RAVANA-SAMVADA-JHARI. By Buchu Subbaraya Gupta, Owk, Kurnool Dist. Published by the author. 174 pages. Price: Rs. 5.

THE *Abhinava-Sita-Ravana Samvada Jhari* is a collection of 50 stanzas describing the supposed conversation between Sita and Ravana. The famous Appayya Dixita of the 16th century quotes in his *Kuvalayananda* the sloka:

भवित्री रम्भोरु त्रिदशवदनग्लानिरधुना
स ते रामः स्थाता न युधि पुरतो लक्ष्मणसखः।
इयं यास्यत्युच्चैः विपदमधुना वानरचमूः
लधिष्ठेदं षष्ठाक्षरपरविलोपात् पठ पुनः ॥

from Jayadeva's *Prasannaraghava* as an example of Vakrokti Alankara. On the model of this sloka, Sri Rama Sastri who adorned the durbar of the Maharaja of Mysore in the early years of this century, wrote his *Sita-Ravana Samvada Jhari* containing 50 stanzas. But he says at the end of his work that he proposed to compose one hundred such slokas with inner meanings, but owing to old age and instability of mind he was able to compose only fifty of them. He then offers his salutations to anybody who would undertake to complete his work.

After a lapse of about fifty years, the task of completing this work was undertaken by Sri Buchu Subbaraya Gupta. Sri Gupta, we can unhesitatingly say, has brought the work to a successful conclusion.

The slokas are cleverly composed so as to give two meanings. The author has to be congratulated for his labours. Hindi and English translations given here along with the author's Sanskrit commentary make the book acce to all lovers of Sanskrit.

—*Acharya S. S. S*

HINDI

THE BHAGAVAD GITA. By Chak varti Rajagopalachari. Published the Bharatiya Vidya Bhavan, B bay-7. 160 pages. Price: Rs. 2.50.

IT is a matter of great regret, Ra points out at the outset, that our U versity students possess very poor kn ledge of the fundamental teachings Hinduism and the *Gita*. On the o hand, western undergraduates are mu more conversant with the fundame of Christianity and the *Bible*. We h in this book a selection of the *Bhag Gita* verses topically arranged and tra lated into Hindi and English. The h translation is followed by a brief scholarly commentary. It is not a m translation but an exposition of sig ficant philosophical doctrines.

When we read on p. 133 that ev one should perform the duties of allotted station in society, we are minded of Bradley who held that moral life of man consists in disch ing the duties of his station. These dut are prescribed by the ethos of his peop Rajaji is teaching the youth a very v able lesson; on page 16 he says th every thought or act, good or bad, at once an effect on our self; or as Ja puts it, every action is registered by nerve cells and nothing we ever do wiped out. It is in our hands to m the nervous system our ally.

Berkeley deplores the stupidity a inattention of men, who, though they surrounded by God's manifestatio are yet so little affected by them th they seem, as it were, blinded with cess of light. Far more deplorable our indifference to the Sanatana Di ma taught by the scriptures like *Bhagavad Gita*. Rajaji's book shou have a quickening effect in awaken us from slumber.

—*Prof. B. R. Kul*

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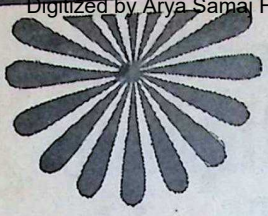

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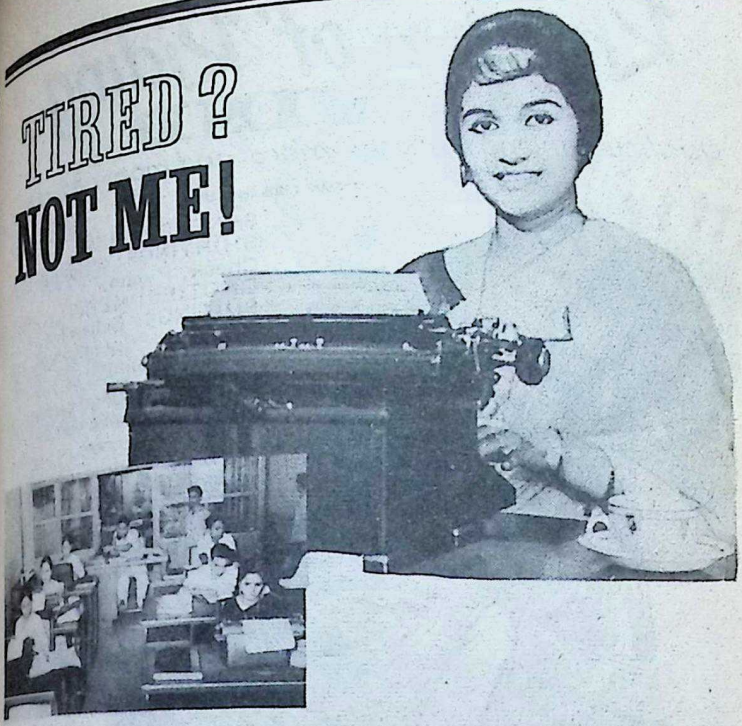

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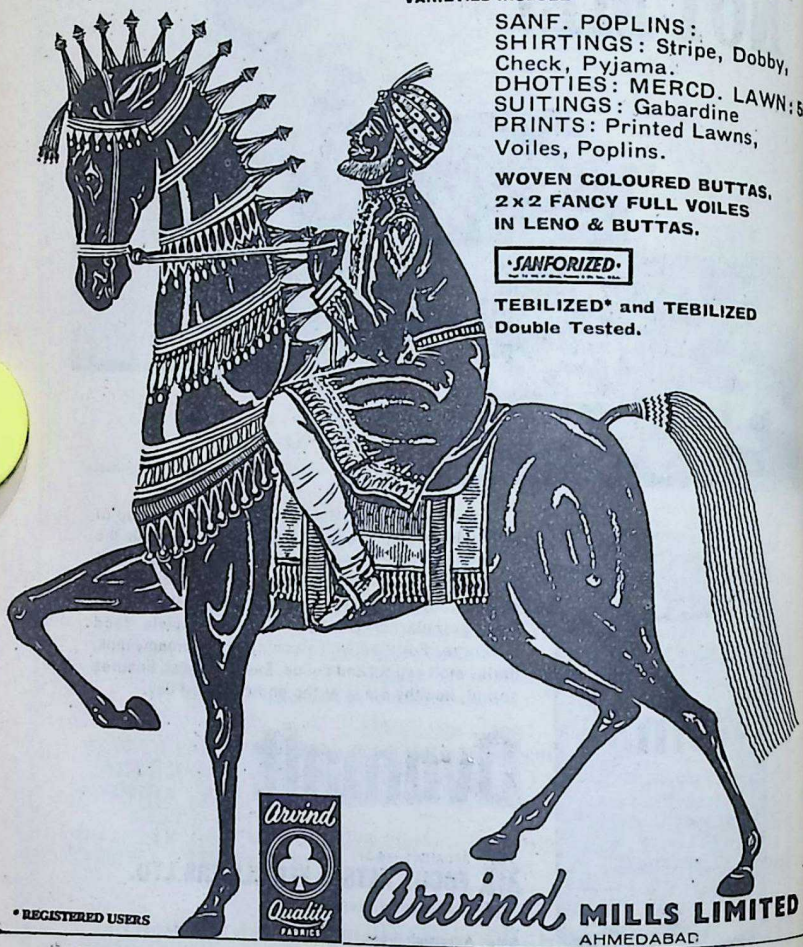

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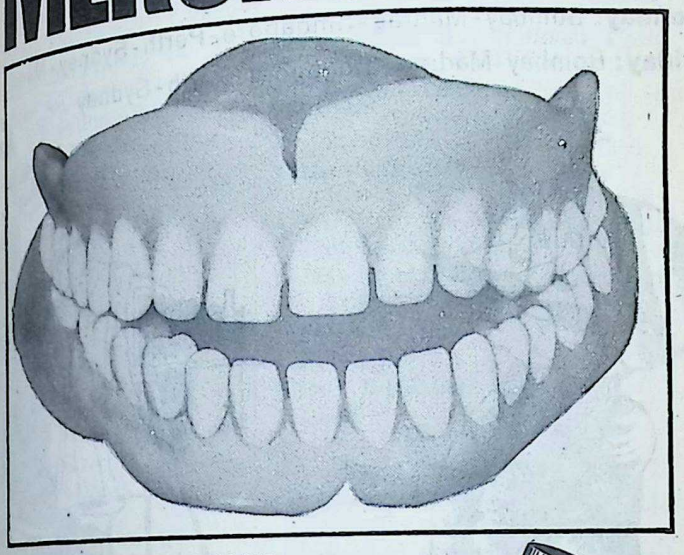

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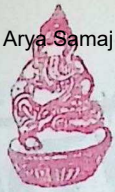

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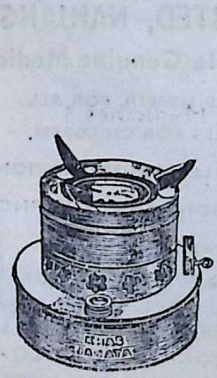

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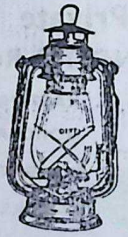

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

RIGHTEOUS PATH

[illegible] पत्यां अनुचरेम सूर्याचन्द्रमसाविव ।

[illegible]स्तनाऽघ्नता जानता सं गमेमहि ॥

We shall follow the path of righteousness like the sun and the moon:

We shall associate again with the liberal, the kind, the knowing.

—*Rigveda*, 51-15

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No. 3

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

• DEMOCRATIC REVOLUTION
• PRESIDENT NOT A FIGUREHEAD

BHARATIYA VIDYA BHAVAN,
BOMBAY.

MARCH 12, 1967

MY YOUNG FRIEND,

INDIA has achieved a democratic revolution. Peacefully, democratically, it has thrown off the octopus control of twenty years of uninterrupted one-party rule over the whole life of the people.

The Indian National Congress was originally forged by giant leaders as an instrument for gaining freedom. After freedom, it was converted by Pandit Nehru and Sardar Patel into an instrument for retaining and wielding power for the welfare of India and her teeming millions.

So long as Sardar was alive, the vague idealism of Nehru was controlled by the hard-headed pragmatism of Sardar.

No sooner Sardar disappeared from the scene, Nehru converted it into a power-hungry party machine to implement the chimeric policy of securing Marxist achievements through democratic means—a policy which placed the life of the people increasingly under the joint control of the bureaucracy and power-hungry clique.

Nehru achieved his purpose, observing the Constitution only in form and processes.

No sooner the Supreme Court construed the provisions of the Constitution contrary to his wishes, he countered the judicial decisions by amending the Constitution, thus destroying the sanctity of the Constitution.

When there was a difference of opinion between one State and another, or between the Centre and a State, the Constitution provides for an appropriate machinery for resolving the conflict; he rejected it.

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set up the Planning Commis-
which is not answerable to the
ment as a super-Cabinet. He
the Chief Ministers to help
lay down the policy of the
Step by step, the Congress
mentary Party and the Cabinet
their importance. The plenary
s of the Centre were eclipsed.

Nehru's death, Kamaraj set
extra-Constitutional centre of
which Dr. Michael Brecher
the Grand Council of the Re-
consisting of the Congress
Committee, representatives
Congress Parliamentary Party,
bers of the Union Cabinet not
on the Working Committee
special invitees.

Shastri's election showed, the
Parliamentary Party was re-
to an ornamental body, and the
to a rubber-stamping agency.
most vital centre of parliamen-
democracy was just paralysed.

Shastri's death, Kamaraj,
the Grand Council rather un-
to go his way, mobilized the
Ministers to vote Smt. Indira
to the premiership. Thus the
Ministers of the States became
chiefs of mediaeval England.

ing members of the Congress
in the Parliament as well as
major leaders in Opposition,
against this unconstitutional
The Constitutional importance
Congress Parliamentary Party
instrument of Centre's authori-
saved by Morarji Desai when
upon the Parliamentary
electing the Prime Minister by

In the current General Election, the Congress Party was on the run. In spite of the power, patronage and enormous funds at its disposal, the Congress Party as a monolithic power overarching all our life was destroyed.

The rejection of V. K. Krishna Menon and K. D. Malaviya by the electorate gave no hope to the fellow-travellers to consolidate their position with Communist support. The Communists —one section subservient to Russia and another to China—were largely rejected by the people.

The Congress has paid heavily for its belief in its divine right to rule this country. The situation today is: in the Parliament the Congress has got a majority of less than 50 over the combined Opposition and Independents; it has lost its self-confidence. The super-snobbish attitude of the Congress in attributing to Opposition Parties of always talking fantastic nonsense has disappeared. It may continue to rule by the help of 50 odd members, but its conceit of being the representative of the nation is "wiped out", in the words of S. K. Patil.

The Opposition Parties have captured the mind of the people.

The Planning Commission will no longer be the super-Cabinet that it was. The Grand Council of the Republic has been virtually dissolved; if it survives the blow, it will do so in an attenuated form.

The Congress Working Committee will have to take into account the formidable Opposition in the Parliament and in several other States.

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There would no longer be democratic centralism even in the Congress Party. Whichever party is in power at the Centre, it will have to give due respect to the Opposition; it will not dare to resort to extra-Constitutional devices to suit its policies.

● ● ●

Before the General Election, the country was drifting towards chaos. There was an air of helplessness. Frustration had gripped the people. Parliamentary democracy in this country appeared to have failed.

All these things have changed now. A new hope, a new urge, a new mission, is in the air. And if the Swatantra Party, the Jan Sangh and the D.M.K. come together, the country will have a new future before it. However, they can only do so successfully if they adhere to the Constitution.

If we look around the world where parliamentary democracy has been undermined, we find that the people, disgusted with corrupt and inefficient political leaders, have preferred military dictatorship. The army everywhere—as in the recent instance of Indonesia—has an organic unity and has come to the rescue of several countries when politicians had brought it to the brink of chaos.

Military dictatorship can be avoided only if the Constitution is given full play and not subjected to the whims of the party in power.

Many thinking persons in the country are having a second look at the Constitution. It is easy to say that new experiments should be made or the Constitution amended. Rather than that, I would urge the use of built-in mechanism in the Cons tion to save the Government of day which is in hopeless disarry.

During the framing of the Co tution, we all dreamt that we wo make a success of parliamentary mocracy on the British Cabinet tem. This experiment has failed, had to make a choice again, I wo vote for the Presidential form of G vernment, so that, whenever the p ticians fail the country, there is least one strong organ of the St which is able to tide over the cr

The history of the relevant co tutional provisions, however, sho that the Constituent Assembly ch neither the British Cabinet form government, nor the American pr dential form, but a composite fo in which the Parliamentary execu and the President are to exercise th respective powers and functions wi in the framework of the express p visions of a written Constitution.

These provisions were the outco of a definite decision that the Pre dent should not be the creature of Parliament nor the nominee of t party in power at the Centre, nor figurehead as the President in t French Constitution of 1875, but independent organ of the State rep senting the whole Union and exer sing independent powers.

In order further to allocate respo sibility, the President was made re ponsible to the people, and t Cabinet, to the Parliament. Normal the President was, therefore, not ex pected to break the chain, but if th chain became weak, when the Con titution would be in danger of bei

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...d or disturbed or the sanctity ...e State threatened, there would ... a situation in which, to use the ...s of Shri K. Santhanam, "the ...ident could assume all the right ...the Law allowed him."

...e President was expected to be a ...al force representing national ..., and as will be seen from the ...s provisions of the Constitution, ...vested as such with authority, ...y, and residual power, so that, ... political parties develop inflexi-...ttitudes, he being above party, ... restrain their excesses and de-... the Constitution. His principal ... is "to prevent a parliamentary ...ment from becoming parlia-...ary anarchy", or a majority ...ment from indulging in consti-...al excesses.

...e President under our Constitu-... is not a figurehead. He has been ... express powers of saving the ...tution. It is his duty as the Head ...e State to "preserve, protect and ...d the Constitution" and to help ...untry to firmly handle a difficult ...ion such as the one through ... it is passing.

... the parties should support a ... multi-party Centre, if neces-...ed by the President, able to as-...self against the threatened chaos.

Yours sincerely,

Kuldip Nayar

The Way We Have to Find

There is the man today who, after drinking the cup of Western wisdom, thinks that he knows everything. He laughs at the ancient sages. All Hindu thought to him is arrant trash —philosophy mere child's prattle, and religion the superstition of fools.

On the other hand, there is the man educated, but a sort of monomaniac, who runs to the other extreme, and wants to explain the omen of this and that. He has philosophical and metaphysical, and Lord knows what other puerile explanations for every superstition that belongs to his peculiar race, or his peculiar gods, or his peculiar village. Every little village superstition is to him a mandate of the Vedas, and upon the carrying out of it, according to him, depends the national life.

The West groaning under the tyranny of the Shylocks, and the East is groaning under the tyranny of the priests: each must keep the other in check. Do not think that one alone is to help the world.

We have to find our way between the Scylla of old superstitious orthodoxy, and the Charybdis of materialism—of Europeanism.

—Swami Vivekananda

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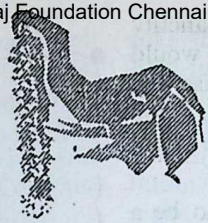

Jai Janata! Jai Hind!!

S. Ramakrishnan

THE Indian people have done it again!

This is the third time, during the last 30 years, that our people, the majority of whom, though unlettered, have proved their native wisdom, uncommon commonsense, inner vigour, inherent vitality and constructive genius.

In the '40s, we served notice on the British to "Quit India" and accomplished the unique feat of wresting freedom by non-violent means. And when the British left, we invited a Britisher, a scion of the British Royal family, to be our first Head of State. Thereafter Britishers have been welcomed with open arms and more and more of them are coming, settling down in India and actively co-operating in our industrial and economic development. Conversely, outside India, there are now more Indians in Britain, learning and earning, than anywhere else in the world. What a magic transformation of mutual hostility into mutual goodwill and co-operation!

In the '50s, without bloodshed, violence and bitterness, within a short span of barely 13 months, we performed the miracle of integrating Princely India, comprising 562 States, covering about 48 per cent of our territory and over 80 million people. What an acme of constructive statesmanship! No wonder that even such a hard-headed revolutionary like the former Russian Prime Minister Mr. Nikita Khrushchev, not easily prone to flattery, exclaimed: "You Indians are a wonderful people. How on earth did you manage to liquidate the Princely States without liquidating the Princes?"

In the '60s, in the fourth General Election, our people have wrought a revolution—democratic and non-violent, silent and sweeping, masterly and meaningful, unparalleled and unique in the annals of the world. What has taken place is something momentous and epoch-making, the full significance of which can be gauged only in perspective. A monolithic party, firmly entrenched

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in supreme power for twenty years, donning the mantle of the liberation movement led by God-man Gandhi and other supermen and exploiting the people's natural sentiment towards those who led them to freedom, has virtually been eclipsed. It is real democracy in vigorous action. More. It is a peaceful but subtle "operation scuttle" to arrest the insidious growth of accursed oligarchy. It is a superb *coup de grace* to rescue democracy.

What is the *raison d'etre*, what is the alchemy of rejuvenation, what is the ambrosia making for such robust moral health and mental dexterity of a race—subjected to repeated shocks of centuries, victims of torrents of vicissitudes, persecution, oppression and exploitation for hundreds of years, seemingly "resigned" and outwardly "mild"—exhibiting such soul-filling and dazzling flashes of constructive genius at reconstruction without destruction?

It is the inner vitality and vibrant energy, silent but strong, invisible but all-pervasive, which eternally stem from India's hallowed and hoary traditions and her ageless and immortal culture, incessantly permeating our people.

The pith and marrow of this undying culture are ethical and spiritual values and, above all, *aparigraha* and *nishkama karma*, unselfish service.

Let the victors and vanquished in the elections, nay, all Indians, from our distinguished Premier to the humblest peasant, in their respective stations of life, subordinate everything to the national interests. Service before self, country before region, nation before party should be the motto of all of us. Then only would we be able to embark upon high and sustained endeavour. Then, and then alone, would emerge an India, united and strong, prosperous and purposeful—a greater and glorious India than ever was.

Janani Janmabhumischa Svargadapi Gariyasi—the Mother and Motherland are greater than heaven itself.

The people have blazed the trail. Now it is the turn of the leaders to follow the right path.

Jai Janata! Jai Hind!!

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Our ountry will prosper if all of us practise these virtues.

AMANYA DHARMAS

H. Jagadguru Sri Sankaracharya of Kanchi

AMINING what are the *Sa-anya Dharmas* or the common s to be observed by all men in , the *Manu Smriti* enumerates , *Satya, Asteya, Saucha* and *nigraha.'* Here, *Ahimsa* con- non-injury by the body, speech ind. One should forbear from t of doing injury to any person. ush word should be uttered. Not n ant should be harmed by the k feet, etc.

Generally one gets angry with a n who does harm. This anger s to an act of violence against the der. When our own child does ing harmful to us, what do we Without giving way to anger, we the child what is good and pro- The same attitude should be d towards all those who may harm. This Ahimsa is said to be aspect of Yoga, of which restraint of the activity of the mind is the object.

An incidental benefit of Ahimsa is the elimination of enmity. Even tigers become mild in the presence of a person who is wedded to Ahimsa. Our classics declare that cows and tigers lived in friendship in the hermitages of the great *rishis*.

Satya is identity between word and thought. Speech should utter only what arises in the mind. Even there if it should offend another, then that too may not be spoken. Following the maxim 'Truth must conduce to the welfare of all beings and should be endearing,' that alone must be spoken which will conduce to the welfare of all creatures and which will be pleasant to them.

Satya also is a constituent of the Yoga characterised by restraint of mental activity. The mind is fickle

From his Message to All-India Colloquium on Ethical and Spiritual Values as the Basis of National Integration.

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like a monkey. Even if warned: 'Do not think of this,' it is impossible to prevent that thought. If Truth is practised, the mind becomes restrained. When the mind is shut out from its external focus, it becomes possible to concentrate the mind on the Supreme Being. That very moment arises the transport of Bliss.

There is also another benefit accruing from *Satya*. If one habitually speaking truth should, at any time, unwittingly speak an untruth, that will become true! If a truthful person declares on a New Moon night: 'It is Full Moon today,' surely the golden orb of the moon shall appear in the sky to vouch for him!*

Asteya is another of the com virtues. *Asteya* means non-ste that is, not coveting another's. 'I th carry on with what God has vo safed to me; I shall not covet belongs to others': this attitude is *teya*.

Saucha or purity, is still ano virtue. It includes purity both of bo and of mind. Both these should acquired. One should observe bo purity on specific occasions in the gi manner after learning them fro those versed in the rules of *dharma*

Each man should keep his own ve sels for use in personal purity, a drinking. They should be cleansed the ordained manner.

Control of the senses also should practised in this manner: control the natural propensities of sense o gans by will they must be orient to the Supreme Being. This must practised.

These are the five major virtu vouchsafed to us, who believe in Ve Vedic way of life. Should all of these virtues be practised by all men, o country will prosper.

* The allusion refers to an incident in the life of a Tamil Saint Abhirami Bhattar of Tirukkadavur in the Tanjavur District of the Madras State. Once the king of the land wished to humiliate him and asked him on a New Moon night what day of the fortnight it was. Unthinkingly, Abhirami Bhattar said: 'It is full moon today.' To the surprise of the citizens, the sky suddenly turned bright with the splendour of a thousand moons reflected by the brilliant ear-rings of the Goddess Abhiramasundari, proving that the grace of God even turns a devotee's falsehood into truth. The saint then broke forth into the rhapsody of a devotional poem known as 'Ab rami-andadi.'

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There is no salvation for man in Kaliyuga except by association with good and holy men.

SAT-SANG

Sri Ramakrishna Paramahamsa

MILK and water, when brought into contact, are sure to get mixed, and the milk can never be separated again. Similarly if the aspirant thirsting after self-improvement mixes indiscriminately with all sorts of worldly people, not only does he lose his ideal, but also his former faith, love and zeal; they die away imperceptibly.

The companionship of the holy and the wise is one of the main elements of spiritual progress.

Many warm themselves in the fire kindled by someone else who has taken the trouble of collecting the firewood and other necessary things; similarly, many fix their mind on the Lord by associating with, and following the instruction of holy men who have come to know the Lord after a good deal of hard penance.

If a man sees a pleader, he naturally thinks of lawsuits and courts. Similarly, on seeing a pious devotee, one is reminded of God and of the life hereafter.

How should one pass one's life? As the fire in the hearth is stirred from time to time with a poker to make it burn brightly and prevent it from going out, so the mind should be occasionally invigorated by company the pious.

As the blacksmith keeps alive fire of his furnace by blowing bellows, so the mind should be clean and glowing with the help pious company.

The society of pious men is the water in which rice is wa This rice-water has the potency dissipating alcoholic intoxication. does the society of the pious re worldly men, drunk with the win

The Paramahamsa

Sri Ramakrishna Jayanti falls on the 13th—Ed.

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Bankim Chandra Chatterjee, the great novelist and litterateur of Bengal and Adhar Sen were on a visit to Ramakrishna Paramahamsa. They were talking in English, and it was all Greek to the Master.

'What are you discussing?' asked Sri Ramakrishna.

'We are,' replied Adhar, 'discussing the different manifestations of Krishna.'

At this the Paramahamsa sparked off a witty story.

A barber was shaving a gentleman, and in the process got a little hurt. At once he violently reacted, 'damn it.'

The barber did not know what 'damn' was. He, however, could smell that the term was pejorative.

He rolled up his sleeves and demanded, 'What do you mean by "damn"?'

A little depressed the gentleman said, 'Why don't you shave, my child. "Damn" is not an abusive term.'

The barber was not a person to let things lying down. His eyes rolled in fury. Said he, 'If "damn" means something good', said the barber, 'then my father and all the forbears are damned. If, on the contrary, "damn" is something bad in that case, your father, your forefathers and you are all damned.'

Bankim and Adhar laughed loudly.

...ies, from their intoxication. ...agent of a rich Zamindar, when ...in rural localities away from ...of his master, tyrannises over ...nts in various ways. But when ...s back to the headquarters, ...under the eyes of his master, ...ges his ways, becomes very ...eats the tenants kindly, in...s into all their grievances ...d tries to mete out justice im...to all. The tyrannical agent ...s good through the fear of the ...and also by reason of his so... Similarly does the society of the ...le even the wicked righteous, ...ing awe and reverence in them. ...moist wood placed upon a fire ...becomes dry and finally begins ...n. Similarly, the society of the ...drives away the moisture of ...and lust from the hearts of ...persons, and then the fire of ...(discrimination) burns steadi... them.

...the Puranas, we are told that ...Uma, the Mother of the uni... incarnated Herself as the ...of the Himalayas, She bless... ...father with the vision of the ...manifestations of the omni... Mother. But when Giriraj (the ...of mountains) asked Her to ...him the Brahman of the Vedas, ...said, "O father, if you wish to ...Brahman, you must live in the ...y of holy men—men who have ...given up the world!"

...you wash an elephant well and ...it at large, it is sure to make ...dirty in no time; but if, after ...wash, you tie it down in its stable, ...remain clean. So also, if by ...good influences of holy men, you once become pure in spirit, and then allow yourself to mix freely with worldly men, you are sure to lose that purity soon; but if you keep your mind fixed on God, you will never more get soiled in spirit.

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r is as real a force as gravity.
r can move mountains.
r can work miracles.

ower of Prayer

d Sivananda

PRAYER is the effort of man to commune with the Lord. Prayer mighty spiritual force. It is as real the force of gravity or attraction. ayer elevates the mind. It fills the with purity. It is associated with raise of God. It keeps the mind ne with God. Prayer can reach m where reason dares not enter can take you to the Spiritual m or Kingdom of God. It frees devotee from the fear of death. ings him nearer to God and makes feel his essential, immortal and l nature.

The power of Prayer is indescrib- e. Its glory is ineffable. Sincere ees only realise its usefulness splendour. It should be done with ence, faith, *Nishkamya Bhava* thout expectation of fruits) and a heart wet with devotion.

Do not argue about the efficacy of yer. You will be deluded. There no arguing in spiritual matters. In- ect is a finite and frail instrument. Do not trust this intellect. Remove now the darkness of your ignorance through the light of Prayer.

Draupadi prayed fervently; Lord Krishna ran from Dwaraka to relieve her distress. Gajendra prayed ardently; Lord Hari marched with his disc to protect him. It was the Prayer of Prahlada that rendered cool the boiling oil when it was poured over his head. It was the power of Prayer of Mira that converted the bed of nails into a bed of roses; cobra into a flower garland.

When you pray, you are in tune with the Infinite, you link yourself with the inexhaustible cosmic powerhouse of energy (*Hiranyagarbha*) and thus draw power, energy, light and strength from Him.

Prayer does not demand high intelligence or eloquence. God wants your heart when you pray. Even a few words from a humble, pure soul—though illiterate—will appeal to the Lord more than the eloquent, flowing

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words of an orator or a Pundit.

Even when the medical board has pronounced a case to be hopeless, Prayer comes to the rescue and the patient is miraculously cured. There have been many instances of this description. You might know this. Healing by prayer is really miraculous and mysterious.

He who prays regularly has already started the spiritual journey towards the domain of everlasting peace and perennial joy. That man who does not pray lives in vain.

Prayer has tremendous influence. I have many experiences. If the Prayer is sincere and if it proceeds from the bottom of your heart (*Antarika*) it will at once melt the heart of the Lord.

Do not pray for the attainment of any selfish ends or mundane gifts. Pray for His mercy. Pray for divine light, purity and spiritual guidance. Pray constantly, "O Lord, let me remember Thee at all times. Let my mind be fixed at Thy lotus-feet. Remove my evil habits."

Prayer generates good spiritual currents and produces tranquillity of the mind. If you pray regularly, your life will be gradually changed and moulded. Prayer must become habitual. If Prayer becomes a habit with you, you will feel as if you cannot live without it.

Prayer can move mountains. Prayer can work miracles. Pray even once from the bottom of your heart: *"O Lord, I am Thine. Thy will be done. Have mercy on me. I am Thy servant. Forgive. Guide. Protect. Enlighten. Trahi Mam. Prachodayat."* Have a meek, receptive attitude of mind. Cultivate *Bhav* in your heart. The prayer is at once heard and responded. this in the daily battle of life and re lise yourself the high efficacy of Pr yer. You must have strong *Astik Buddhi* (strong conviction in the ex tence of God).

Do not pray to the Lord with self motives. Never pray: "O Lord, let me become rich. Let me have man children, cattle and property. Let enemies perish. Let me enjoy in hea for a long time." Never, never pra like this. Never bargain with the Lord Lord Himself knows all your need before you think of asking them. He is the Indweller, *Antaryamin*. He fee and clothes the entire universe. W He ever forget thee?

Get up in the early morning repeat some Prayer. Pray in a manner you like. Become as sim as a child. Open freely the chamb of your heart. Discard cunningness crookedness. You will get everyth Sincere *Bhaktas* know pretty w about the high efficacy of Prayer Narada Muni is still praying. N Dev prayed and Vittal came out the image to eat his food. Ekan prayed and Lord Hari showed H form with four hands. Mira pray and Lord Krishna served her like servant. Damaji prayed and Lord Krishna played the part of a mes in paying his dues to *Badshah*. Wh more do you want? Pray fervent right now from this very second.

May you all attain immorta through unselfish and sincere prayers offered to the Lord in the early morn ing hours! May prayer become part and parcel of your very existence May the inner eye of intuition b opened in you through *prayer!* ●●●

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The unlettered girl who by dint of devotion attained the status of a universal mother . . . .

KASTURBA

Dr. R. R. Diwakar

KASTURBA is a name to conjure with in the history of modern womanhood in India.

Kasturba was a neighbour and a playmate in the early years of Gandhi's boyhood in Porbandar. They were married in 1881 when both were only twelve. She was then his wife for more than sixty years—sixty-two to be precise. During all those years, she was his consort, companion, follower, disciple, co-sufferer, co-leader and what not. Gandhi has paid her the highest compliment by saying that he learnt lessons of Satyagraha from her.

With our conception of wifehood in general and knowing as we do what a Hindu wife is expected to be, Kasturba had a very difficult role to play. But perhaps because of the ordeal she had to go through, she emerged as a heroine of no mean order. Since the mythical days of Rama and the historical days of Socrates, right upto the present day of Pablo Piccaso, to be the wives of great men and geniuses has never been easy for women. The male instinct in men, be they ever so great, has always put the

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woman to the highest test and it must be said to her credit that she has always come out superior.

Woman is in fact rightly the Mother of man.

It is not easy to write in brief about Kasturba nor is it just to her to do so. She cannot be dismissed by saying that she was like Sita or Savitri or Arundhati or like Yashodhara, the wife of Siddhartha. Nor can we simply say that she was like Sharadamani, the wife of Paramahamsa Ramakrishna. History may be repeating itself in a sense but individuals never. Kasturba was unique in many ways and her life stands out as a very distinguished and distinct foil to the extraordinary career of Gandhi, the prophet of the 20th century.

Whether we think of the great women of Indian mythology such as Sita, Damayanti, Kunti, Draupadi and others or we glance at the women who have played a significant role in modern times such as Sharadamani, Sarojini and others, we do not know much as to how they were shaped and how their life and circumstances moulded them into what we find them to be. We look upon them more as ready-made perfect models, as patterns of great womanhood than women in the making through experience.

That is not the case either with Gandhi or with Kasturba. We find them in the beginning quite of earth ; earthly. And thanks to the autobiography of Gandhi and the open life which both Gandhi and Kasturba lived for decades, thanks also to modern reporting, we find them acting and reacting to each other in a hundred

ways, as playful children, as passio lovers, as home builders, as soc workers, as parents, as leaders of m and women, and finally as a g man and a great woman with perf no parallels in mythology or histo If one has the patience and the c city to imagine them growing ever growing, one can almost see t being shaped as by a sculptor, by t and space, by environment, but m ly by mutual influence.

They are not given but made bef our very eyes, and made almost b their own efforts and by respo bravely and nobly to the ideals w they had set for themselves. Lib tion of India from foreign yoke no doubt, the highest aim but lib tion of the Indian mind from the long maladies of caste and sex supe rities, the curse of poverty and ig rance. They were out to shake I to her roots and see that she set foot on a new path of progress.

If we peep into some of the inc dents of the life of Gandhi and K turba, we find how strained the was and what tensions between th selves they withstood in the mid their most strenuous and eventful early in South Africa and then in dia. Judged from modern stan of wedded life, especially We ones, each one of those incidents enough to drive them to the Div Court. But what made them sur and continue as husband and wife what enabled them to come out tri phantly each time, not so much conqueror and vanquished but as sportsmen who shake hands at the of the game, whoever might have

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...has confessed that he was husband and has also con- that his early carnality was to be ashamed of. Few anything else, only Gandhi fearless frankness and the to expose his kind by a con- While he has elevated him- this kind of confession, he has exposed and told the truth all young husbands who scar- any schooling even now in art of making love to a thrown on the tender of an aggressive male. But came out successful and be- a mother true to the genius of child.

had always the traits of a and of an uncompromising one But the most relieving fea- his fads was that some of proved extremely useful and beneficial to India and to Kasturba, however, had to victim of some of his early which were not all very enlighten- instance, he took it into his Europeanise his whole way of in South Africa. He forced it whole family. And poor Kas- had to toe the line as an obe- Hindu wife—the ideal simile of wife being 'like the shadow of husband.' But it was exactly these in her, namely infinite patience, to be upset by anything, obe- to everything except what was conscience, which put Gandhi and taught him the elements agraha as he has himself men- later!

Cleaning the chamber pot of the un- guest in South Africa was a far more serious ordeal. Kasturba agreed to obey her reformer husband's order, though she could not resist her tears on the occasion. But instead of appreciating the obedience of Kasturba, he chastised her for shedding tears and wanted to push her out on the streets! It was again the woman who saved the man, in fact saved both the husband and wife by pointing out the public calumny which would follow.

Between this unique couple whose companionship lasted through thick and thin for more than sixty years, there was no one-way traffic. Gandhi also sometimes scored over Kasturba. It was a question of going on a saltless and a pulseless diet during one of Kasturba's illnesses. She could not think of it and when Gandhi insisted, she suddenly burst out, 'will you ever do it yourself?' Pat came the reply, 'from today and from this moment'. Gandhi would not budge even when Kasturba conceded the point!

It must be said that as they both went through these bouts, they were perfecting themselves not only as husband and wife, but also as public workers, as social servants, and as leaders of opinion. The acme was reached, one can point out, when in South Africa Gandhi proposed a life of absolute continence for both. She knew that it was more difficult for him, always the aggressor, to observe the vow. She agreed especially on account of the growing family as well as the necessity to be prepared for the ordeals to come on account of the struggle for rights.

Much is made in modern days about marital relationship and the

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part played by sexual adjustment. It is true that sexual satisfaction is one of the important things, since it may be said to be the simultaneous satisfaction in a single act of all sensate craving. It amounts almost to sensuous ecstasy.

But to put it on the highest pedestal and to make the whole of wedded life hang on the delicate thread of sex-relationship is to miss the joys of amour, companionship and the nuances of intimacy and exchange of thought and feeling between two kindred souls who have biological attraction as well.

Many are the stories and incidents which can bring out the great traits of both Gandhi and Kasturba during their long companionship. What marks off the life of Kasturba is however the fact, that an unlettered innocent girl by sheer dint of faith, devotion, spirit of service, and uttermost obedience to her illustrious male companion could rise to the height of being an ideal wife, a patriot, a leader of women and attain the status of a universal mother of her people.

Ba means mother.

Read this topical book !

THE PRESIDENT UNDER THE INDIAN CONSTITUTION

BY

DR. K. M. MUNSHI

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KRISHNAVATARA

The Righteous War

THE BOOK OF VEDA VYAASA, THE MASTER

PROLOGUE

KING MAHISHMAT, tempestuous and headstrong, spread terror from his capital Mahishmati in Anupdesh on the West Coast. Even the denizens of Patala, who lived across the dark seas, trembled at his very name.

In the arrogance of unlimited power, Mahishmat did not pay heed to the advice of Sage Richika, his High Priest and the hereditary leader of the Bhrigus, a tribe of warrior priests.

Under Mahishmat's leadership, the Haihaya tribes also defied the Cosmic law of *Rita*, which the Great God Varuna, who ruled the Universe, had laid down for the Aryas to observe. The Sage Richika, the master of the Veda lore, was wroth at the Haihayas and their king Mahishmat. He, therefore, laid a curse on them and left Anupdesh in disgust.

With his tribesmen, his cows and his horses of unmatched mettle, the Sage migrated to Aryavarta (unpartitioned Punjab) where the cultured Aryas lived.

In Aryavarta, a large number of *ashrams* (hermitages) had sprung up on the banks of the rivers Sarasvati, Gangaa and Yamunaa, where the presiding sages (rishis) lived in saintliness, radiating moral fervour, teaching the art of noble life to their disciples and conversing with the Gods in accents divine.

When he reached Aryavarta, Richika married the daughter of king Gadhi, Satyavati by name, and by her, he begot a son named Jamadagni, who, by his saintliness and learning, found a place amongst the seven eminent rishis.

Mahishmat was succeeded by his grandson, Sahasrarjuna or Arjuna of the Thousand Arms. He came to Aryavarta and wanted Jamadagni, his High Priest's son, a rishi in his own right, to return to Anupdesh, and to revoke the curse pronounced on Mahishmat and his people by Richika.

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CHARACTERS IN THIS STORY :

KRISHNA DVAIPAAYANA—later called Veda Vyaasa, generally referred to as the Master.

MATSYAGANDHAA (shortly Matsy*aa*)—his mother; a fisher-girl; later Empress Satyavati, the consort of Emperor Shantanu.

PARAASHARA—his father; a very learned Arya rishi at the close of Vedic period; son of Shakti; grandson of Vasishtha, the great Vedic sage; founder of a school of Jyotish (Astrology), Dharma-shastra and Ayurveda.*

ASVAL AND PAILA—Disciples of Sage Paraashara.

JARUTH—father of Matsyagandhaa; a fisherman living in an islet near K on the Yamunaa.

CHANDODARI—mother of Matsyagandhaa.

★

SAHASRARJUNA (Arjuna of the Thou Arms)—the king of Mahishmati, powerful leader of the Haihaya tri who invaded Aryavarta; himself k and his invading hordes destroyed Parashu Raama, the Bhargava.

RICHIKA—the High Priest of Mahish (grandfather of Sahasrarjuna) a Chief of the Bhrigus, a tribe of warr priests.**

JAMADAGNI—son of Richika, one of seven leading Vedic rishis (seers).

PARASHU RAAMA—son of Jamadagn (Later in life accepted as God-incar nate).

* Among the works attributed to Paraashara are: *Brihat-Paraashara; Hora Shastra* (Astrology); *Paraashara-Dharmasamhita* (Law Text) and *Paraashara-Samhita* (Ayurveda).

** The earlier episodes are described in my book *Bhagawan Parashurama*, published by the Bharatiya Vidya Bhavan.

'Mother, the venerable rishi is dead....'

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When Arjuna was approaching Aryavarta, Sage Paraashara, the grandson of Vasishtha, the greatest of Rishis, went from *ashram* to *ashram* and king to king, warning them of the threatened destruction and pleaded with them to combine in resisting the hordes of Arjuna. However, his plea fell on deaf ears. The kings of the Arya tribes were complacent; they were confident of the invulnerability of Aryavarta.

On his way to the banks of Sarasvati, where the leading sages had their *ashrams*, Arjuna came with his formidable host to the *ashram* of Paraashara, situated on the banks of the Yamunaa.

What Paraashara had foreseen, happened. His *ashram* was set fire to, its inmates massacred, the women raped and cattle butchered or taken away to feed his hordes.

When Paraashara returned to his *ashram*, he found it a huge charnel-house.

Paraashara decided to face the invader and appeal to his humanity. Years ago he had met Arjuna, a young man, fierce in temper and proud of his strength, in his grandfather's *ashram*.

He saw Arjuna coming in a chariot drawn by powerful horses, enveloped in a cloud of dust. About a hundred chariot warriors followed him.

Arjuna's face was fearsome; his eyes were drunk with power.

Paraashara went forward, leaving his fate in the hands of the Gods, caught hold of the reins of Arjuna's horses and faced him.

Arjuna stared in surprise at the man who, single-handed, dared to

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...the Sage Jamadagni refused ...to Anupdesh or to revoke ...laid by his father, Arjuna ...Raama, the youngest son of ...gni (referred to as Parashu ...) and took him to Anupdesh. ...arjuna felt humiliated when ...made to submit to the can... ...decorum prescribed by the ...code of behaviour and he vowed ...ce on the rishis.

...rashu Raama or Raama of the ...Axe, though in his teens, pro... ...a formidable youngster. He ...lenged Arjuna's authority and led ...Aryavarta an exodus of Haihayas ...were sick of the atrocities com... ...by their ruler.

...rjuna of the Thousand Arms, ...his ruthless tribesmen, advanced ...a hurricane to destroy Araya... ...and to uproot the *ashrams* of ...rishis.

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HOW TO LIVE A HUNDRED YEARS HAPPILY

Do not be on the lookout for ill health.
Keep usefully at work.
Have a hobby.
Learn to be satisfied.
Keep on liking people.
Meet adversity valiantly.
Meet the little problems of life with decision.
Above all, maintain a good sense of humour, best done by saying something pleasant every time you get a chance.
Live and make the present hour pleasant and cheerful. Keep your mind out of the past, and keep it out of the future.

—John A. Schindler

arrest the progress of his chariot. His companions drew their swords; a glittering array of arms surrounded the Sage.

'What are you doing, fool?' asked Arjuna. 'Do you know who I am?'

Sage Paraashara stood firm and unhesitant. 'I know that you are the lord of the Haihayas, a mighty warrior. But I want you to go back. You do not seem to realize what you are doing now. Out of every drop of Arya blood that you shed will arise a destroyer.'

Then, in a beseeching tone, he appealed: 'King of Haihayas, you are the lord of the world. Why do you persist in this destruction? Hatred has never helped anyone, nor will it help you. It is a dread fire, which invariably consumes its author. Pause, ponder, listen to what I say: Go back to your country.'

Arjuna listened to the words of the Sage with contempt. He was sure that the man who had the temerity of talking to him in this way must be mad. With a cruel laugh, he lashed at the sage. One of his followers hit his leg. The sage fell unconscious on the ground. Blood flowed from his mouth. Arjuna's men laughed in glee.

Without casting even a look at the fallen man, the destroyers rode away. All the night they were busy plundering the villages, destroying *ashrams* and raping women.

On the outskirts of what was once his *ashram* stood and where he led his numerous disciples on the path of godliness, Paraashara lay unconscious.

II

A little after sunrise, a fisherman's boat arrived on the bank where Paraashara lay unconscious.

Whenever on a long expedition for catching fish, Jaruth, a fisherman living on an islet in the Yamuna, paid a visit to the *ashram* and offered salutations to the sage.

When he saw the *ashram* burning, he did not dare to approach it. But the next day the vandals had disappeared.

When the boat was halted, Jaruth and his family stepped out on the bank, though fear was in their hearts.

Among them was Matsy*aa*, the fourteen-year-old daughter of Jaruth. Her loins and breasts were wrapped in a piece of cloth. She wore ornaments of shell and silver on her neck, hands and feet.

She was full of grace. Her young breasts were like twin flowers buds. She was dark in colour and in the sunshine, she looked as if made

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shining copper. On her lovely face was the glow of happiness and

Her father and her uncles were busy lighting a fire to prepare a repast for themselves, Matsy*aa* saw a boat being a little away on the sandy shore. She ran towards him.

Paraashara was still unconscious. Blood trickled from the corners of his mouth.

The girl was scared. She bent down to have a closer look at the man lying there and recognised the rishi.

On every visit, she had accompanied her father Jaruth, and offered salutations to the Sage and presented him with freshly-caught fish. The Sage blessed them with his hands and a smile. His face was gentle and his eyes filled with kindliness.

Matsy*aa*'s heart wept at the sight of the kind sage lying in a pool of blood. She called out to him, but there was no reply. He was dead, she thought. In order to find out whether he was dead or alive, she placed her ear on his chest.

Then she began to cry loudly. Hearing her cry, her mother, Chandodari, who was preparing the repast, shouted out: 'What is the matter?'

'Mother, the venerable rishi is dead,' sobbed Matsy*aa*.

The mother came running, raised her daughter and placed her hand on the rishi's eyes. He opened them for a moment and closed them again. 'He is alive! Surely he is alive!' shouted Chandodari.

Hearing her shouts, the fishermen, frightened to death, gathered around the sage.

'Go back to the boat,' said Jaruth to Matsy*aa* and Chandodari. 'Those dreadful men have burnt down the *ashram*. This place is fit only for demons now. Come, let us go.'

Matsy*aa* said to Jaruth: 'Father, our rishi is dying.'

Jaruth recognised Paraashara. 'Oh, it is our rishi!' He went near Paraashara and looked at him. 'The demon who burnt the *ashram* must have killed him,' he said.

Chandodari said: 'No, he is alive. Let us take him with us. We can nurse him back to life.'

They lifted Paraashara into the boat. The mother and daughter gave him water to drink and washed his body with water, removing the blood stains. The boat hurried back to the islet near Kalpi.

When they returned to the islet, they placed the sage on a bed of soft green leaves.

For two days they nursed the sage as best as they could.

On the third day, when the moon shone brightly and the waters of the river flowed in soothing music, Paraashara recovered his consciousness. He was still in a daze.

For a while, Matsy*aa* kept staring at the face of the rishi, watching his pale face. Then she came near him. Taking the head of the rishi in her lap, she crooned a fisher-girl's song in a soft low voice.

Physically wounded and mentally sick of the hatred of man for man, Paraashara found comfort in the song which the young girl was singing.

[*To be continued*]

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IS MAN RATIONAL?

Acharya J. B. Kripalani

I WAS recently caught in an argument with a rationalist. It came from the fast of Sri Shankaracharya of Puri.

The rationalist asked how the Shankaracharyas who were Advaitins, could undertake such a fast.

I told him that the Adi Shankaracharya, in spite of his Advaitism, has written the most beautiful Bhakti poem in Sanskrit.

He shook his head implying that there must have been something wrong with the Shankaracharya.

I pointed out to him that the present-day Shankaracharyas are very well-educated persons.

His reply was, "So are the *mullahs* educated but in outmoded knowledge."

I said that the present Shankaracharyas are, in addition, well versed in modern knowledge.

He said that they are hypocrites and so are all Hindus. He also remarked that our leaders are cowards and added: "If Gandhiji had been alive, he would have denounced this agitation as he denounced untouchability. However, in many respects, he was an obscurantist. He had encouraged the respect for the cow."

I asked what he thought of Pakistan. It caters to the orthodoxy of the Muslims. What of Israel where trains and buses do not run on Saturdays and no plane leaves or alights in any airport; no book can be had in any shop. His reply was that these States and Burma and Ceylon were frankly theocratic, but we had declared ourselves to be a secular State. I said we could not but do that, for we made no distinction between Hindus and non-Hindus so far as citizens' rights are concerned. But that did not mean that the Hindus or any other community will not stick to the practices prescribed by their religion or any of their convictions. Rather, I said, the

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Government was wrong in interfering with the Civil Code of the other communities. For instance, the Muslim women suffered as much as the Hindu from polygamy, yet the law provided relief for the latter only as if the Muslim women were not the citizens of this country. Hindus also feel that while the Sikh leaders were fasting in the Golden Temple and even when there was actual rioting, they were not arrested while a Hindu leader is arrested within 24 hours of his beginning a fast. This was done in the days of Jawaharlal Nehru who prided himself on his rationality and modernism. He replied that in these things Jawaharlal was wrong. I asked how highly intellectual persons and many advocates of science here consult astrologers. Even great scientists in the West believe in God and read the Bible which talks of devils and Gods and miracles. Of course, my friend was not convinced. The argument ended there.

The fact is that man is not all of one piece. He is an animal with various and contradictory pulls. How else can one understand the conduct of human beings specially when they are organised into groups? Yet they must do so out of fear which afflicts every individual in isolation. It is difficult to understand the behaviour of men when group becomes a mob and what prevails then is the pack instinct.

The Jews are a highly cultured people. They have made great contributions in art, science and philosophy. Why do they then stick to outmoded and irrational orthodoxies? Why again can the Americans, who go to help the coloured people the world over, not tolerate their Negro n bours? Why does a democratic co like England tolerate the Monarch maintain him with great dignity at considerable expense when known that he or she can do no to affect the course of events? again do the Englishmen tolera useless and moth-eaten aristocr Why does a Westerner still say "to wood" to ward off evil? Again, do the British believe in not si 'Thirteen at Dinner' lest one sho die before the end of the year? are the Chirstians in Europe ag the Jews? Why, in the U.S.A. only the Negroes but the Jews even the Catholics are discrimin against? Why does the Hindu tole untouchability? Why does an unto able become a touchable as soo he leaves the Hindu fold and is c verted to Islam or Christianity? w do the Muslims, believing in Is brotherhood, tolerate differences account of birth? Why do the ico clastic Muslims go and worship tombs? Why did they build tas mausoleums on dead bodies red to worm and ashes? Gandhiji someone like a Guru, one Raich He was a good and pious man. Y he believed in untouchability. many pious and good Hindus, w would not injure an insect, practis untouchability.

Then, why do not human bein act in accordance with Aristotel logic and rationality? May it not b that the rational is not as dyna as the irrational? May it not be th one can never advocate a cause unt martyrdom unless some emotional maybe irrational urge is partly th

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urge is afterwards rationalis-
Further, why do intelligent men
often keep silent over the
demands of the crowd? May
be that unconsciously they too
ate in such prejudices? Vio-
and war are irrational. Yet the
ions of the world are not irra-
human beings. If anything,
intellectual men, people who
make the wrong appear as the
reason. Is it not also true that
men often have no choice bet-
good and evil but only the choice
two evils, and they choose
lesser one? Here is the cow ques-
The intelligent politician is fac-
with two alternatives. Either he
to what he considers a preju-
and narrow outlook and ortho-
that refuses to be self-introspec-
or he faces the possibility of
scale violent demonstrations
may degenerate into commu-
rioting. If he wants to avoid the
evil as greater, he cannot on
account be considered hypocriti-
or cowardly. It must also be un-
that men and women, how-
radical they may be, live in time.
of the current prejudices do af-
their conduct. For instance, even
Ramakrishna Paramahamsa, who
a man of realization, whenever
of his followers said that he was
going on a journey, would say that a particular day was not auspicious. We all are bound to the past. In what way it will affect our rationality, it is difficult to say.

Man has yet to become rational and guide his conduct through a cultivated and refined intellect. Whether he will ever become so rational and intellectual as to avoid irrational conduct in himself and in the crowd is a question with a question-mark.

He who will not reason, is a bigot; he who cannot, is a fool; and he who dares not, is a slave.

—*W. Drummond*

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'Grow vegetables and help the country.'

Guide to the Vegetable Grower

Dr. K. A. Patel

FOLLOWING are some basic requirements for successful vegetable gardening:

(a) Soil, (b) Manure, (c) Water, (d) Sunlight, (e) Pest and Disease control, (f) Seeds, (g) Containers, (k) Garden tools.

(a) *Soil*: Commercially available red earth costing per brass Rs. 40/- to Rs. 60/- or more is ideal. Work the soil deeply and make the top four or five inches as fine and loose as possible.

(b) *Manure*: Well rotted and powdered cow-dung manure or compost should be mixed in almost equal proportion in well prepared soil. Cost of good quality manure would be about same as red earth.

(c) *Water*: The best hours of the day to water plants are early morning or evening. One good soaking is better than many light sprinklings.

(d) *Sunlight*: Plants synthesise food as carbohydrates only in presence of sunlight. Maximum exposure to Sun is essential for best vegetable yield.

(e) *Pest and Disease control*: Many vegetables are susceptible to various fungal, bacterial or virus diseases. They are also attacked by harmful insects. Effective check and control can be kept by spraying and dusting with reliable pesticides, insecticides and fungicides of well-known brands.

(f) *Seeds*: (i) High yielding, disease resistant, improved and tested Pusa strains of vegetable seeds are available from reputed nursery men or from The Horticulture Division, Indian Agricultural Research Institute, New Delhi-12. One can make a selection from the catalogue and place an order.

(ii) At the time of planting, the soil should be moist. Sow seeds thinly. To retain moisture after planting cover seeds immediately with fine freshly prepared earth and press down firmly and uniformly. Covering the seeds to right depth is important. Generally the depth should be thrice the diameter of the seed.

(iii) Some vegetable seeds like Brinjal, Tomato, Chilli, etc., require transplanting. When properly spaced out they grow more vigorously and quickly. When seedlings are about 3″ in height (about a month old) the

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...ady to be transplanted, either ...ginal containers or out-doors. ...e the plants well before dis- ...them and avoid injury to the ...Water the soil before and after ...the plants. Firm the soil ...the roots of the plants so that ...take secure hold. The plants ...a quicker and better start if ...be shaded from the direct rays ...sun for a few days after trans-

...*Containers*: Various sized con- ...of earthenware, plastic, wood ...Sheets can be used for vege- ...The most important factor is ...That is, an outlet at the

> ...*and Defence are the*
>
> ...*ctions of Democracy.*

...must always be kept open; and ...never get clogged. Pots when ...should be desirably of 10"-12"

...*Garden tools*: Handy tools ...khurpi for weeding, spade, ...ing can, trowel, fork, rake, spray ...duster, hose pipe, knife etc. ...necessary.

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Following table gives names of some important vegetables along with their suitable varieties, time of sowing and time of harvest.

Name of the Vegetable	Suitable varieties	Time of Sowing	Time of harvest
Beans	Indigenous	May–June	August–September
,, ...	Dwarf French	August–October	November–January
,, ...	Giant Stringless	Late January–February	April–May
Beans Cluster (Guar)	Pusa Sadabahar	February–March	April–June
Okra or Bhendi	(i) Pusa Sawani (rainy)	June–July	September–October
	(ii) ,, Makhmali (Summer)	February–March	April–June
Bottle Gourd (Dudhee) ...	Pusa Summer	May- June	August–September
	Prolific (Summer)	May–June	August–September
Bitter Gourd (Karlee) ...	Local Varieties (Summer)	November–February	March–May
	,, ,, (Monsoon)	May–June	August–September
Ribbed Gourd (Turai)	(i) Pusa Chikni (Ghia Tori)	May–June	August–September
	(ii) Pusa Nasdar (Kali Tori)	May–June	August–September
Cucumber	(i) Saharanpur	March–July	May–September
	(ii) Balam Kheera (Short Green)	October–December	December–February
Brinjal (Egg Plant)	(i) Pusa Purple long	September–November	January-March
	(ii) Pusa Purple round		
Cauliflower	(i) Early Pusa, Katki	June–July	September-October
	(ii) Late Dania, Snowball FC 12013	September–October	January–February
Capsicum (Chilli)	N.P. 46-A	February–March	April–June

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Name of the Vegetable	Variety	Sowing Time	Transplanting Time
Cauliflower	(ii) Pusa Purple round (i) Early Pusa, Katki (ii) Late Panjab Snowball FC 12014	June–July September–October	September–October January–February
Capsicum (Chilli)	N.P. 46-A	February–March September–October	April–June January–February
Radish	(i) S-8 Deshi (ii) Japanese White	August–October	September–December
	(iii) White Icicle (iv) Red&White tipped table types	October–December	November–February
Tomato	(i) Pusa Ruby	July	October-December
	(ii) Pusa Early dwarf (iii) Sioux	November–December	April–May
Carrot	(i) Early Deshi Type-Pusa Kesar	August–September	December–January
	(ii) Late Nantes	September–October	February–March
Beet	(i) Crimson Globe (ii) Detroit Dark Red	September–November	December–April
Knot-Khol	White Vienna	September–November	November–March
Onion	(i) Pusa Red (ii) Early Grano	August–September	November–February
Palak, Chowkat, Chooka, Methi	LOCAL VARIETIES	September–December	November–February
Chauli		July–August	September–October
Kothmir		October–November	January–February
Math, Ambadi	Red and White	July–August	September–October

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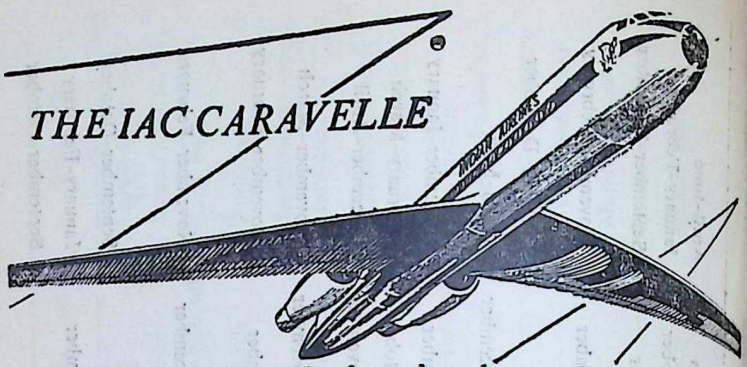

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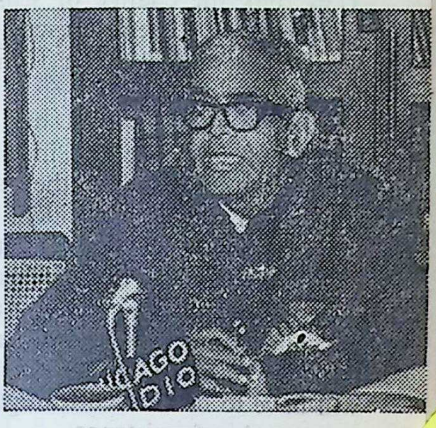
...ungsters should be taught to distinguish between ...d counterfeit art forms.....



Fine Arts & National Unity*

Prof. V. K. Gokak
Vice-Chancellor,
Bangalore University.

...RITUAL values are, in a sense, ...-existent. They emerge from ...tive springs of the individual's ...ity when he is able to fathom ...pths of his own inner being. ... person who cherishes these ...nd who has himself experi... them, no other limiting condi... are needed.

... Shelley, the great English poet, ... "the secret of morals is love." ... individual who has mastered this ...nd whose life is permeated by ... does not need to follow any pres... code of conduct. His mora... is spontaneous or 'romantic.' It ...posed to a classical or prescribed ... of conduct. The light of the ... has been awakened within him ... that itself will be the law of his ... He needs no other law.

... the large majority of people are strangers to the realms of Spirit. They find themselves in different stages of psychological evolution. For their guidance they need the light of knowledge which is our human heritage and the law of conduct that are based on this knowledge, on 'Dharma.'

Spiritual values exist for the evolved few. The evolving may need a 'shastra' or an ethical code of conduct to guide them in their homes and in all spheres of public life.

Our ancient codes of conduct refer us to a way of living which is neither widely current nor possible now. The elaborate rituals that an individual has to observe in life according to these codes will render him unfit to live in the modern world.

These codes presented a beautiful synthesis of different aspects of life. They laid down what was to be done

* Paper read at the All-India Colloquium on Ethical and Spiritual Values as the ...sis of National Integration.

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in the morning and evening every day and during different hours of the day. They took the change of seasons into account and even prescribed food which was health-giving from season to season.

But the whole world has changed around us. Science and industry have revolutionised life in the towns as well as in the countryside. It is no longer possible to adhere to these ancient codes unless one does not mind being lost to the modern world.

India is now moving towards a national way of living and fresh codes will have to be devised to regulate this new mode of existence.

The South Indian is getting used to wheat and *chapathies* and the North and East are getting increasingly familiar with *idli* and *dosa*. There is also a revolution in trade and commerce.

It used to be easy to tell a man's community from his trade and his caste mark. This is no longer possible with a person who is in western clothes or in a 'Nehru' shirt and pyjamas.

In the old days, there were very few centres of secular life apart from those connected with the princes and their courts. We now have railway stations, restaurants, cinema theatres, educational institutions and offices, public and private, in which individuals are seen as Indians or at the most as persons speaking a particular language.

Though communalism and linguism work as subtle forces in the public life of India, we are definitely moving towards a uniform external pattern of living. It is these hidden enemies that have to be faced now.

What is needed at the mom intensify this movement towa national way of living is the liter of social criticism.

It was Addison and Steele tha ed the way for the establishme metropolitan culture and mann London through their essays i *Tatler* and the *Spectator*. They centrated on the follies and foib men and their eccentricities in ners and diffused the light of u standing by which an individual m judge his own deviation from was implicitly upheld as the no social conduct.

It is such a literature of lau satirical indignation and pathos w can effectively shape the patter modern Indian culture.

This literature has also to emph the importance of public virtu distinguished from private mor These have been neglected for a time and the absence of these v is at the root of the disunity and s sion that we find in our society to Light social essays need to be pu ed in our dailies and weeklies i der to make our people aware of social obligations and refined m of behaviour.

One of the problems that f modern Indian society is the co between traditional and western of living. To what extent is it d able to be westernised in our appro to life? Commercialisation, the lief that nothing succeeds like s cess, free thinking, free love, mam worship and cynicism—these other evils have been accelerated our society by the impact of sup cial western culture. Traditiona

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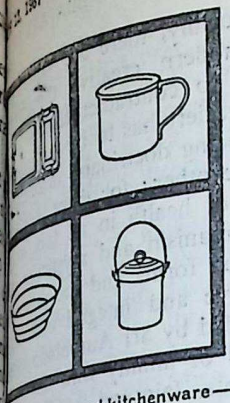

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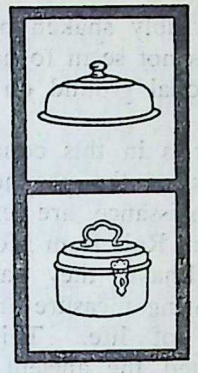

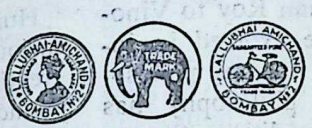

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is visibly shaken by this impact and does not seem to have discovered any rational ground on which to oppose it.

It is in this context that the writings of the prophets of the Indian Renaissance are extremely valuable. From Raja Ram Mohan Roy to Vinoba Bhave, they have evolved in increasing measure an integral philosophy of life. This philosophy has shifted the ancient tradition, thrown away the chaff and concentrated on the grain. It has accepted western values like Reason, Social Justice, Democracy and Science. One finds the most comprehensive integration on these lines in the writings of Sri Aurobindo. It is in the light of such a philosophy that Indian society has to regenerate itself.

What is the synthesis that we need today in Indian society? In the first place it is the assertion of equality before the law, an equality of opportunity in the light of social justice for one and all. Communalism should not be permitted to operate either backwards or forwards.

Again we have to get rid of superstition and obscurantism in the clear light of reason. Faith and love begin where reason ends but not earlier.

Thirdly, we must give their due place to science and industry, and not shun them through a desperate adherence to traditional values. But we have to guard against being over-enthusiastic in welcoming them, permitting them to turn man into a machine for making more machines. A mere craze for productivity should not swallow up our culture and strangle our spirituality.

Fourthly, there are various sch of modern creative thought w seem to contradict each other. this variety has to be reaffirmed w out being doctrinaire in one direc or the other; for there is a comm core of health in all this variety.

Humanism and mysticism in t various forms and the philosophy creative and integral evolution p pounded by Sri Aurobindo have t points of affinity with the traditio Vedanta, Jain and Buddhistic schoo Islam and Christianity teach the t gospel of love and universal brot hood. It is this core of unity that to be awakened and made active the literacy artist.

The Indian heritage has to be t cherished possession of the Buddh the Muslim and the Christian, as the Hindu. Love, tolerance and sense of fraternity have to be strengthened on all hands so that they cut across disruptive communal forces and make the country one.

Our people have to be taught ascending scale of values that reach out from the individual to the uni verse through the family, the com munity, the region, the country and the world.

It would be wrong to carry domes tic or regional considerations into co national setting and national cons derations into an international con text. It is this plasticity of outlook that has to be promoted in the Indian of today if we have to build ourselves into a regenerate nation.

So far about the literature of so cial criticism and philosophy. Hi tory is another area of knowledge and imagination in which the Indian m

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subjected to a great deal of History has been manipu- the past to suit the ruler's It is only recently that begun to see the facts of history in their proper pers-

record of facts is nothing more a mirror held up to the people the authors of those facts. is a history of loyalty, just as is a history of treachery; of de- of victory; of debasement, glory; of disunity and divi- of unity and strength. We assimilate the facts that help us a united people and scru- with scientific detachment the that led to treachery and dis- Some of our recent historians complishing this task for renas- India.

creative writing, one can say is the only power that remakes individual who is responsible for tional and social progress.

tory may illumine and philoso- persuade. But creative writing man who is a clod into a soul. the soul in a pool of ever- radiance. It melts, kindles and It heightens, deepens and the human consciousness. It man in the whirlpool of pas- and makes sure that, purified and he rises to the twin peaks of and delight.

if the writer has been to the modern world, it achieves miracle in terms of contemporary illustrating with reference to a of contemporary individuals, or imaginary, all that happened Rama or Krishna or Siddhartha or Arjuna in the past. We have to cherish not only our creative artists but also their interpreters and exponents. Borrowed creative urges are lifeless. "Pity the nation" says Kahlil Gibran, "whose statesman is a fox, whose philosopher is a juggler, and whose art is the art of patching and mimicking."

Scripts and languages are, in one way, barriers in the way of national integration. A variety which is not aware of its own unity leads to unending perplexity. How shall we make our people see the unity of impulse that animates the literature in all our languages?

An agency like the National Book Trust can help us a great deal in this regard. History, Philosophy, Belles-lettres, Travel, Biography, Autobiography, Fiction, Essay, Poetry, Drama —our people need to realise the *Indianness* of the contributions to all these literary forms in our languages. This can be achieved by publishing a hundred books in each of these fields, selecting them on a basis of parity from each modern Indian language and translating them into English and in Hindi.

If a national agency publishes a series of this kind, they will be centrally available both to national and international buyers. The efforts of the Sahitya Akademi need to be supplemented in this regard.

As for scripts, the Akademi *Bharatiya Kavita* has been an eye-opener to many. When I read Gujarati, Bengali, Assamese, Oriya, Tamil and other poetry for the first time in Devanagari script, I was surprised to see how easily I could respond to the move-

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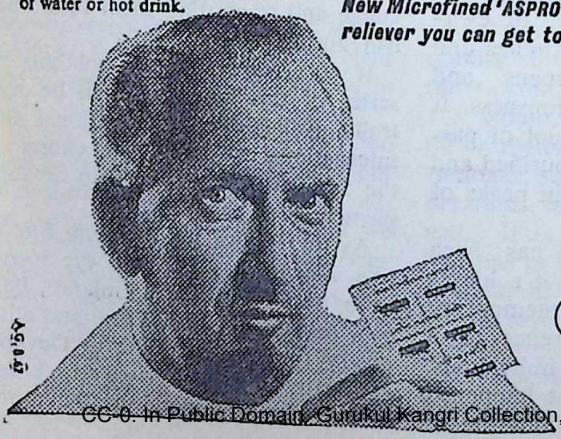

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...and magic of the lines.

...the sense here and there was ...for there were several Sanskrit ...in each poem. The unity and ...of Indian literature can be ex-...ed in a great measure if we ...it from the regional scripts ...all them.

...ew masterpieces at least from ...language should be published in ...nagari script.

...ional dictionaries and grammar ...should be made available to ...ic in inexpensive editions.

...schools and colleges have to ...the young generation in the ...of modern Indian culture. Our ...have a very vague idea of ...modern Indian culture is. A ...d course has to be evolved for ...pose. Students can study the ...of modern Indian prophets and ...with some idea of their cultural ...ution at the high school stage. ...the pre-university stage they can ...ade familiar with the contents of ...e of their masterpieces. At the ...e stage they can be introduced ...e contents of some of the master-...s of medieval and ancient India. ...e can also be a post-graduate ...e in Indian culture which will ...n teachers of these courses by ...ing them familiar with the details ...e classical and medieval heritage. ...hibition is an important phase of ...process of art. It starts with reci-...n and interpretation. In drama, ...develops into a form of composite ...benefiting by the aid obtained from ...itecture, painting, histrionics and ...n magic.

...It goes much further when it is al-...d to mass media like radio, televi-sion and cinematography. It is mainly when allied to these mass media that literature acquires a national or universal appeal in the modern world.

Even drama is amateurs' property as drama. But the films that we produce in India, but for a few eminent exceptions, allow the individual to wallow in mud instead of raising him from mire. They strengthen his primitive urges instead of refining them and sublimating them. Doped by illiteracy, our masses are further drugged and intoxicated by the films that they see. This is certainly not the way to build a regenerate nation.

I can speak of architecture, sculpture, painting, music and dance, only from the angle of an amateur and an enthusiast. While interpreting our heritage to the people in all these areas, it is necessary to enable millions of them to go round the country with ease and without much expense and see with their own eyes the temporal and spatial panorama that is India. This will promote national integration on a national scale.

Modern Indian architecture is still at the parting of the ways. It is Indo-saracenic as in the Osmania University building, Hindu and eclectic as in the Birla temple in Delhi and altogether outlandish as in Chandigarh. It has yet to produce its Sri Ramakrishna and Sri Aurobindo.

Sculpture is probably still less evolved.

Painting has come of age and needs many more connoisseurs and interpreters.

Music has come into its own though the radio has blunted its edge for

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Dance still makes much of betraying its court origins and turned to other deities as it should. But it certainly with a new life.

youngsters have to be brought contact with these many forms presentation and trained to genuine from counterfeit

have vast forest and mineral which we have not yet explor- our purposes. Many of our unharnessed, as yet, to the Arabian Sea.

have great man-power which has become a source of weakness rather than of strength, because of our poverty, indolence and ignorance.

Similarly, our glorious tradition of unity and integration has itself been allowed to proliferate in a manner which is detrimental to our existence. It is high time that we pruned and tended our garden which is overgrown with strangling weeds.

The World Mother, whom Shelley called the Lady of the Garden, will surely help us in this task. The artist who is the sensitive plant in this very garden has already made us aware of it.

When art is understood by everybody, it will cease to be art.

—*Houssaye*

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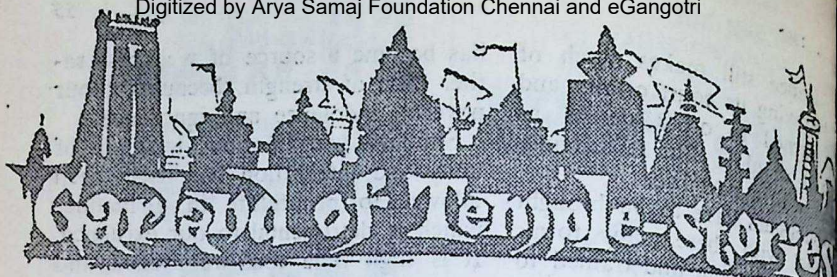

The God that did not fail

Retold by V. Sivaramakrishnan

THE aged king, the Raja of Tekkumkoor, weak of heart and weary of limb, lay on his bed thoroughly exhausted. He had come to Trichur from Tirunakkara, about 100 miles away, by road, with none of the modern facilities for travel. He undertook the journey, despite infirmity, because of his indomitable will to observe his vow—to visit the Siva temple at Trichur once a month. He came every month-end and stayed on till the beginning of the next month; he could thus reduce his visits to six times a year instead of twelve.

"Oh God, how long am I to suffer like this?" the king began murmuring to himself.

"Why don't you take me to your bosom? I don't know—I am indeed afraid—if I will be able to undertake another journey like this."

The tired eyelids of the king soon closed on his tired eyes.

"My son," someone seemed to call him while asleep.

"My son," the voice said, "why do you feel disheartened? If you cannot go through the ordeal of a journey again, I will do it for you. I will go to your place instead. I will soon be at Tirunakkara with My bull."

The king woke up with a start. Where was the one who spoke to him? Was he dreaming? No. The still small voice within told him that God Himself had spoken to him.

Days passed and another month was drawing to a close. Preparations were started at the palace for the king's usual month-end visit to Trichur. The king, perceptibly grown weak, felt uneasy at the prospect of an arduous journey. It was then the news that gave him the joy of his life reached him. A *linga* had been found in the garden at the back of an Ashram at Tirunakkara and the king should see it for himself. Praying for His infinite mercy, the Raja rushed to the place and was told how the phenomenon occurred. The inmates of the Ashram were digging the garden for some tubers. While digging, blood oozed out from a stone. Unearthed, it was found to be a 'Swayambhu' *linga*. And near the *linga* was a stone in the form of a bull.

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...king was overjoyed at the ...that his Lord had kept His ... He immediately ordered the ...ction of a temple for the God ...his bull.

...are the tales told of the Lord ...nakkara proclaiming His ...and glory. More significant, ...is the fact that His bull too ...me legendary. Not long after ...allation of the *linga* at the ...kara temple, complaints ...the king that the standing ...were being destroyed by a bull. ...al, it was said, was seen only ...distance and disappeared when ...went near. The king imme-...ordered an all-night vigil to ...the predatory bull.

...on a moon-lit night, the ...ood, tall and graceful, grazing ...field. Whizz flew a stone and ...the animal. The bull bellowed ...and the king, who was asleep, ...to hear: "You are a king, ...you? Protector of the people? ...not what people say? You ...nivedya' to my Lord but leave ...ning. When I seek food by ...I am beaten. Protector in-...

...cry of the bull went straight ...king's heart. He realised his ...in ignoring the bull. He caus-...field where the bull was wound-...be transferred to the temple as ...its property. The field thence-forth came to be called 'Kala Khandam' or the "bull's field."

स्तवर्ब्रह्मादीनां जयजयवचोभिर्नियमिनां
गणानां केलीभिर्मदकलमहोक्षस्य ककुदि ।
स्थितं नीलग्रीवं त्रिनयनमुमाश्लिष्टवपुं
कथा त्वां पश्येयं करधृतमृगं खण्डपरशुम् ॥

When shall I behold Thee, that hast a blue throat, three eyes and a body embraced by Uma, that holdest in Thy hands a deer and a cutting axe, that is seated on the hump of a big bull that is lusty and handsome, as Brahma and other Gods sing, Thy praise, as the ascetics cry out "Hail! Hail!" and as the divine attendants dance around?

—*Sivanandalahari*

I do not regard the existence of a temple as a sin or superstition. Some form of common worship, and a common place of worship appears to be a human necessity.

—Mahatma Gandhi

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EALTH FORUM

Dr. Edwin Flatto

: person get too much protein?

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is a famous health spa that "implantations" of cultured into the colon via rectum. It is that the colon needs this de- bacteria periodically for opti- health. Do you feel I will bene- this treatment?

the good Lord had intended for partake of our nourishment *via* tum, I feel sure he would have it with teeth!

speak out against the use of milk as a food for humans. Yet diet section of your book seve- your recipes list milk as an in- gredient. How do you explain this discrepancy?

Answer:

I do not feel that animal milk is an indispensable ingredient in the human diet; moreover its omission will be beneficial. However, being cognizant of human nature, asking people to give up milk products in addition to meat might for some be too great a sacrifice. Rather than have them throw up their hands in despair, I have chosen what I consider the lesser evil: I feel it is less of a wrong to steal the cows' milk than be a party to her murder.

Question:

I am often embarrassed by passing gas which I have no control over even in public and in social gatherings. Is there any way I can correct this problem?

Answer:

There is a saying in Mexico: *Cuando un hombre rico pasa viento todo mundo dice: "Pobrecito." Pero cuando le pasa al pobre exclaman "cochino!"* (When a rich man passes gas the whole world says: "Poor man. What a shame he suffers so!" But when the poor man passes wind everyone says: "What a pig!") Therefore, as I see it you have two alternatives: Either adopt beneficial and rational habits of eating, or become extremely wealthy!

You should deliberately eat slowly, chew your food well (blend your raw vegetables if necessary), avoid overeating or wrong combinations of food, and cultivate poise.

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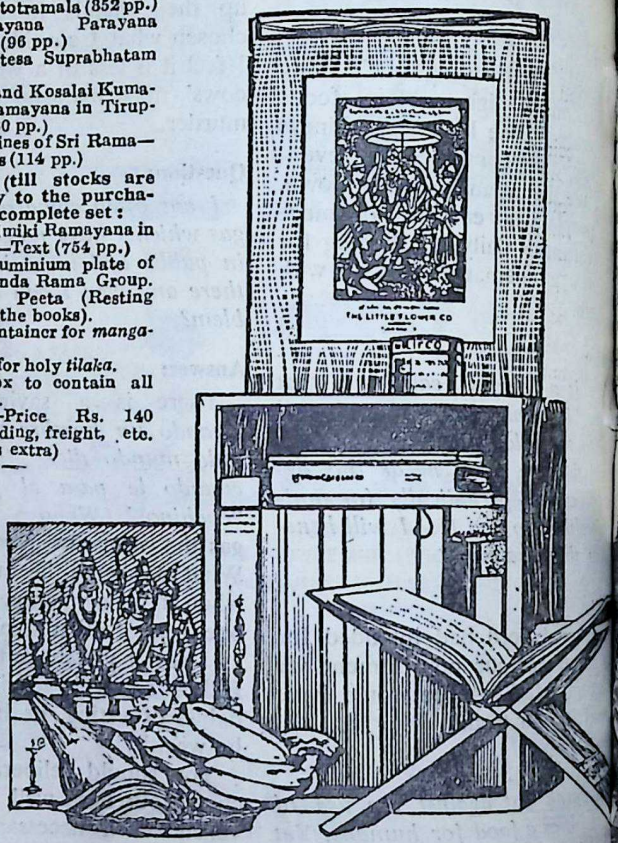

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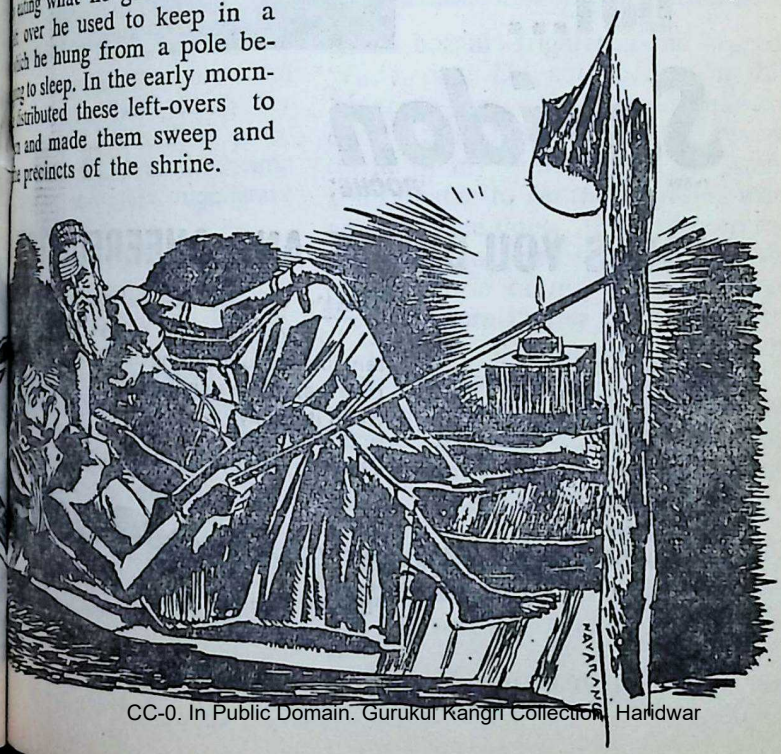
Mice and the Mendicant

HILAROPYAM is the name a village in the South. There used temple dedicated to

a precincts of that temple liv- endicant named Tamrachuda. ed food in the streets of this d conducted his life's pilgrim- ating what he got. Whatever over he used to keep in a ch he hung from a pole be- g to sleep. In the early morn- stributed these left-overs to and made them sweep and precincts of the shrine.

In the same temple lived a mouse by name Hiranyaka with his rather large following. One day the followers of Hiranyaka said to him: "Master! Why should we unnecessarily wander in search of food? Here we have tasty food readily prepared. The mendicant has kept them hung in his bowl fearing us. With your kind per-



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we shall make a repast of day and every day and save brother!"

ka agreed and the pack of ted the bowl and returned hing.

endicant after noticing the sed to his reserves, shifted to another quarter, but to se. Everyday he shifted to ce and everyday he found

at this time that one day a endicant arrived there in the of his pilgrimage.

huda proffered the new- all the respect due to his age

t the two of them lay down same grass-mat and convers- topics of common interest, *dharma.*

as they did, Tamrachuda was a cane against the pole from his begging bowl hung for g away the mice from plun- its content and at the same swering the other mendicant indedly.

ed by the indifferent atten- given to him, the newcomer "You are hurting me by attention. It has been said who enters the house of a per- who, seeing the guest, looks in directions or down, is but a s bull. I would therefore much go away from here and seek r place of rest! You are arro- because you think you own this . Understand that, by ill-treat- friend like me, you are paving way to hell!"

hearing this indictment, Tamra-chuda became frightened and begged: "Holy one! Do not speak like this. Listen to me. Mice plunder the store of my food however high I preserve them, in my bowl. With the result I am unable to get the cleansing work of the shrine done. If I had been rattling the cane against the pole, it was only because of my wish to protect the left-overs in the bowl from the depredations of mice and not for any other reason, much less to offend a venerable person like you. From the height it is hung you will yourself be surprised at the dexterity of the mouse which shames the cat and even the monkey."

"Now I understand," replied the newcomer smiling broadly. "Now, tell me, do you know where the rat-hole is?"

Tamrachuda: "I don't think I do."

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Newcomer: "It should not be difficult to find it out; for, it must keep the store in its hide-out which, in turn, can be detected from the smell or a tell-tale trail. Don't you see?"

Tamrachuda: "I agree; it is not a lone mouse; there is an army of them!"

Newcomer: "Doesn't matter. Have you a spade?"

Tamrachuda: "Here it is, Holy Sir; it is made of hefty iron!"

Newcomer: "All right; both of us shall in the morning look o trace of footsteps of these ra following them locate their hid

Hiranyaka who overheard conversation became frightene as he tried to escape by another followed by his retinue, he wa costed by Brihatkaya the cat.

What do you think the cat d just jumped in the midst of the and started mauling them.

While Hiranyaka escaped w many of his followers were badl ten by the cat.

So they dragged themselves t hide-out, giving up their idea o lowing Hiranyaka.

Soon the newcomer and Ta chuda came on the scene and r the bloody trail left by the retre mice.

They followed it closely and l ed the hide-out which they dem ed.

Seeing the store of edibles acc lated by them underneath the gr the two mendicants breathed a of relief.

Hiranyaka reflected: "When fa hostile, all efforts falter" and d ed to migrate to some other place

MORAL

विघुरे विघौ किंवा पौरुषम्

"What can man do when fat adverse."

History is full of men who triumphed over handicaps. The poet Pope was a hopeless invalid. Cervantes stuttered. Chopin and Theodore Roosevelt were sickly, puny children. Stephen A. Douglas was hunchbacked. Edison was deaf. Milton was blind and Franklin D. Roosevelt was a cripple—but all of them were victors over handicaps.

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Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

34. A MOMENT OF ECSTASY

was Thursday and full-moon in the month of Paush. For six days, life for Chaula was continuous and joyous dance. a moment did she stop thinking. Bheemdev, the very incarnation Lord Somanath in His Raudra To think of him, to serve him, on him, this had become the of her life. Lord Shankar ready to fight the demon and she, Uma, the Consort Shankar, was there to serve look to his comforts. She as never before and as she hoped to be.

the first floor of the inner fort, were three wings surrounded by On one of these, Bheemdev had been billeted; in the there was Gurudev, and in the Gangaa, Chaula and two other girls.

men except Veera spent most their time outside their quarters. This left the field open for Chaula to run from Gurudev's wing into Bheemdev's, skipping and singing. She would talk to Gangaa joyously one moment, and in the other, make Veera tell her stories of Bheemdev's childhood. At the end of each day, she listened with pride to what Bheemdev had done during the day. Sometimes she would climb up the top of the temple spire and watch the preparations for war—the new battlements, the moat being deepened and broadened, the serried ranks of archers, the soldiers in arms—and dance with joy and pride. Twice or thrice she had seen from her perch Bheemdev Maharaj himself when he went to inspect the town or the fort accompanied by his warriors. As she saw the tall and powerfully-built hero, giving commands, which men listened to with respect, her heart was filled with joy.

Every day, at least once, she danced before Lord Somanath. Nowadays

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there were no devotees in the temple; rarely did anyone come there to offer worship except those in charge of worship. Usually there would only be herself and her Lord, God. She sang to Him, fondly addressing words of endearment.

There was one small dark cloud in her blue sky of happiness. On many occasions, when she went out of the three wings, she came across Shivarashi or Hardatt or some other sadhu, respectfully bowing to her with folded hands from a distance, but each such encounter drove her back to her residence.

Each day Bheemdev became more and more occupied with the preparations. It was often midnight before he was able to get back to rest, bathe and eat. Sometimes she would serve his meal and converse with him for a while. Often, after the meal, Ra, Parmar or Chalukya King of Bhrigukutcha (modern Broach) would come and discuss some strategy with him on the rear terrace. On such occasions, she would stand under the projection of the roof and watch. Only after Bheemdev had retired to his room would she go back to her mother and sleep.

On Wednesday, the 14th day of the moonlit fortnight, Bheemdev returned very late, and after dinner, went on the terrace for a stroll by himself. As usual, Chaula was standing a little away, watching him.

Bheemdev paced on the terrace with long strides, his head bowed in deep thought. Chaula felt like engaging him in conversation, but did not have the courage. Just as Bheemdev about to return to his room, made a slight movement, try hide herself in the shadow of a The noise alerted Bheemdev, once put his hand on his sword called out: "Who is there?"

"It is only I," said Chaula, came out of her hiding place, ling.

"Chaula, why are you here time of the night?" Bheemdev's shone like stars in the moonlight

Chaula's heart beat fast. She plied in a voice which was barely dible: "Maharaj, do retire to bed will have to be up again early morning."

"Chaula, it is all the same whether I am awake or asleep." voice was heavy with fatigue and ness.

Chaula looked all around and came nearer. "Maharaj, your slave. Is there anything do to lighten your burden?"

Bheemdev was moved. Ch with her bud-like lips and hop eyes, appeared particularly attra in the moonlight. The memory of one occasion when he had lifted fairylike creature in his arms, rushing back to his mind. That memory reawakened him and made blood race in his veins.

"Chaula," said Bheemdev in a v pulsating with emotion, "whenever see you, my fatigue disappears. you prove to be right and I succe you will have to come with me share my burden."

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...ing the words, their implica-
...rwhelmed Chaula. "Maharaj,
...battle is over, you may well

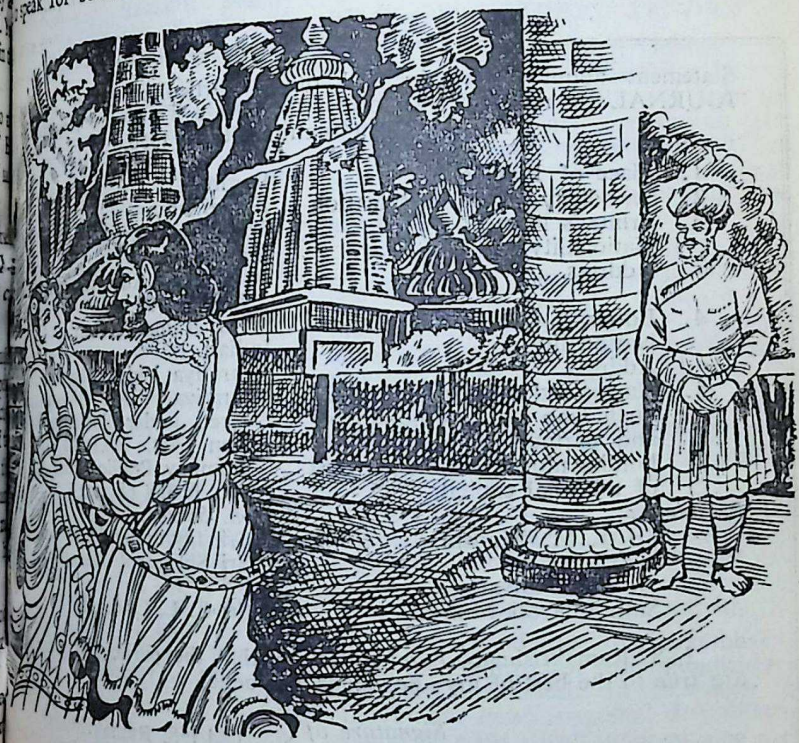
...you!" exclaimed Bheem-
...he put his strong hand on
...shoulder, and with that
...ssion overwhelmed both.
...rl" and he pulled her to him-
...kissed her. Neither remem-
...how long the embrace and the
...ted. When they separated, all
...ld think of was that they had
...rough an experience of sup-
...ecstasy. Emotion had so over-
...them both that neither was
...speak for several moments.

At last Chaula said: "Maharaj, has some new difficulty arisen? Why were you so grave?"

"Chaula, we have received news today that Hammir is approaching fast, leaving in his wake a trail of devastation in Gujarat. He is plundering villages, killing cows and harassing women and Brahmans. While he is laying waste my country, I have to remain here, unable to protect those who have a claim on me."

"When, do you think, will he be here?"

"Perhaps tomorrow or the day after."



He put his strong hand on Chaula's shoulder.. ....

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"Oh, well," said Chaula. "The sooner the trouble is faced and over, the better."

"Chaula, Lord Somanath is there to see that all will be well." But as he said this, Bheemdev's voice was again sad.

"Maharaj, you should go to bed. It is already very late. You must conserve your energy."

"Quite true," said Bheemdev, turned to go. He looked back and was tempted to return to Ch but he forbore.

Chaula had disappeared as sud ly as she had appeared.

Veera Chavda, who had be silent spectator, without either them being aware of him, smiled pily to himself.

[*To be cont*

The love that lasts longest is the love that is never fulfilled.

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NOTES & NEWS

...ATA CLASSES IN THE ...AN.

...rtiya Vidya Bhavan has de... ...mpart regular courses of in... ...in *Srimad Bhagawata* and con... ...examinations in it.

...urse will be of two years' dura... ...the degrees awarded will be ...*Parichaya, Visharad* and *Nish...*

...wami Vrijratanlalji Maharaj of ...augurated the courses on the ...last month at the Bhavan when ...Munshiji presided.

...J. H. Dave, Hon. Director, ...Subramania Shastri, Principal, ...Mumbadevi Sanskrit Maha... ...Sri Lakshmiram Sastri and ...ankar Purohit spoke on the ...

...which commenced on the 27th ...onth are conducted daily by Sri ...am Sastri between 6-30 and ...m. at the Bhavan. All can join ...ses, not necessarily for taking ...inations. The fees for the cour... ...Rs. 15, Rs. 20 and Rs. 25 per ...h for the respective courses. Merit ...ships are also awarded.

...Sunderbai Hansraj Pragji and ...Ramidas Devidas Madhavji have ...ed donations of Rs. 200/- and ...- per month respectively for a ...d of three years towards running ...classes.

...TURE ON S.Y. AGNON

...ER the auspices of the Bhavan In...nal, Prof. Hayim Rabin, Pro... ...of Hebrew in the Hebrew Uni... ...of Jerusalem, delivered a lecture ...S.Y. Agnon: Nobel Laureate" on ...rd of last month at the Bhavan. ...ji K.M. Munshi presided.

...e learned Professor gave an account ...e development of the modern Heb... ...language, how from essentially reli... ...purposes it is now put to secular use in a comparatively short span of time and how Agnon is a typical product of this transformation. Mr. Agnon is steeped in the mystic stories of a particular school of Hebrew thought. Style and presentation make his work unique. His works for that reason are extremely difficult to translate in their proper spirit. For the same reason world recognition came to him rather late. He dominates the Jewish literary scene so much that young writers take him for copy.

Kulapati Munshi in his concluding remarks said that Agnon's works deserve to be translated into English and Indian languages so that we can derive inspiration from them.

BHAVAN'S MADRAS KENDRA

A THREE-DAY Gujarati Drama Festival was celebrated at the Madras Kendra of the Bharatiya Vidya Bhavan under the auspices of its Kala Kendra on 31st January, 1st and 2nd February 1967 at Annamalai Hall in which the Gujarati community of Madras attended in large numbers.

On the first day, the drama *Vevishal*, an adaptation from the novel of Zaverchand Meghani was put on board. On the second day, *Jer Pidha Jhani Jhani*, an adaptation from a novel by Darshak was performed. On the third day, the drama was *Retina Ratan*.

Padma Bhushan K. Balasubramania Aiyar, Vice-President of the Madras Kendra, inaugurated the festival.

The Chief Guest of the first day, Sri Chandulal Kamdar, in his speech appreciated the Bhavan's activities and paid tribute to the glorious work done by Kulapati Munshiji through the Bhavan.

On the second day, Sri Achyutbhai C. Patel, an Industrialist from Pondicherry, was the Chief Guest. In his speech Sri Achyutbhai Patel suggested that Bhavan should take up a lead in organising conferences of the different regional-languages-speaking-people.

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APPEAL

The drought-stricken districts of Bihar cry out for urgent help. They need at least one full meal a day. Children, expectant mothers, convalescing mothers, old and handicapped persons will be the chief beneficiaries. Contribute generously and save these fellow-men from starvation. Money, sarees and used clothes are urgently needed.

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Bombay Address:

Bihar Relief Committee

C/o. Bombay Sarvodaya Mandal, Manibhuvan, 19, Laburnum Road, BOMBAY-7.

On the third day, Sri H. C. Kothari of Messrs. Kothari & Sons, Madras, was the Chief Guest. He praised Kulapati Munshiji for his work for Indian culture. He expressed his hope that the Madras Kendra will also have a theatre of its own, as in Bombay, where Inter-State programmes could be held.

Sri Upendra Trivedi, the leader of the group introduced the artistes to the audience, and Smt. Rasikaben Kothari distributed mementos to the artistes.

Sri Rajanikant M. Mehta, proposing the vote of thanks, thanked all the workers and all those who helped make the festival a grand success.

BHAVAN INTERNATIONAL

UNDER the auspices of the Bharatiya Vidya Bhavan International, Sri C. V. Narasimhan, Chief-de-Mission and Under-Secretary of the United Nations, spoke on "The Present International Situation" on the 16th February at the Bhavan. Kulapati Munshiji presided.

Sri Narasimhan said that the main sources of tension in the world were: ideological conflict, racial conflict, conflict between haves and have-nots and the power vacuum that follows the end of colonial systems.

The problem of racial conflict centred in Africa, especially south of equator; Rhodesia also posed a big problem with its minority "illegal" regime. The most difficult problem, however, was the policy of apartheid. So far as Africa was concerned, the U.N. had been able to do anything more than passing resolutions. "It is a measure of the ineffectiveness of the U.N.," he said. If the racial discrimination continued, it would affect the rest of the world. I have no doubt that some action will have to be taken to stop apartheid."

The division of the world into haves and have-nots also posed a problem. The rich countries were getting richer and the poor were certainly not getting richer. Such a division of the world was more explosive than the ideological conflict. "Today there is enough in the world to go around. What is lacking is the will to share," he affirmed.

Many conflicts in the world were a legacy of colonialism. About Viet Nam he said that the issue was uppermost in the minds of all member-states of the U.N. Everyone felt it was an unfortunate war. Yet the U.N. was not able to do anything about it. He explained the factors that came in the way of the U.N. and recalled U Thant's proposal.

Speaking of China, he said, what was really happening there is a serious debate on the future economic and social pattern of the country.

DIAMOND JUBILEE OF H.H. KANCHI'S ASCENSION

THE citizens of Delhi celebrated on the 13th February 1967 in the Vinayaka temple, Sarojininagar, New Delhi, the Diamond Jubilee of the ascension to the Kanchi Kamakoti. Ganapati Homa, Avahanti Homa, Ayushya Homa and Abhisheka and Archana were performed in the morning to invoke the blessings of God for His Holiness's longevity. In the evening there was a procession of His Holiness's devotees with His Holiness's portrait to the accompaniment of Veda Parayana and Bhajan. Later there was a meeting presided over by the Hon'ble Sri Justice Ramaswami, Judge, Supreme Court of India, at which Prof. P. Sankaranarayana

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...on the history of the Kanchi ...Pitha.

...'S JAMMU & KASHMIR ...: ANNUAL FUNCTION

...'S Jammu & Kashmir Kendra ...its First Annual Day on the ...mony. Dr. Karan Singh, Chair- ...the Kendra, presided. In her re- ...Secretary of the Kendra out- ...work done during the year. ...ed the lecture series, Saral ...examinations, debates, sympo- ...of books and the library faci- ...ed to the public.

...Karan Singh awarded the diplo- ...the candidates who passed in the ...krit Examination in 1966. A ...phy which has been instituted ...ed to G. Kanya Patashala ...the largest number of stu- ...ared for the examination.

...Karan Singh in his presidential ...d that the Kendra has com- ...first successful year of service ...community. Congratulating the ...office-bearers and welcoming ...members, he said "The culture ...can be preserved and enriched ...gh revivalism, but through ...e. Let us retain what is good ...is old and let us accept what is ...what we call new and combine

...Karan Singh added that the most ...t event of the day was the dis- ...of certificates to candidates ...ed in the Saral Sanskrit exa- ...As Chairman of the Sanskrit ...the Centre, he stressed the need ...ouraging study of Sanskrit, as it ...much of the abiding values of ...Bharatiya Vidya Bhavan deserves ...tions in its efforts to popu- ...Sanskrit.

...ory of Dogra Desh, a new book ...ented to Dr. Karan Singh on ...ion by Sri N.D. Nargis, its au- ...which the former commended. ...cultural programme and Na- ...Anthem, the function came to a

INAUGURATION OF VIJAYA BANK LTD. AT MADRAS

THE Vijaya Bank Ltd., opened its branch in Madras on the 4th of last month. Dr. Rajah Sir Muthaiah Chettiar inaugurated the Branch. It is the 65th branch of the Bank and its first in Madras. Sri M. Sunder Ram Shetty, Chairman of the Bank, welcoming the gathering said that the Bank would serve the city as regional bank and offer service in all branches of the business. The function was attended by many distinguished guests.

ANNUAL FLOWER, FRUIT AND VEGETABLE SHOW

THE Bombay Agri-Horticultural Society jointly with the Bharatiya Vidya Bhavan is organising the annual Flower, Fruit and Vegetable Exhibitions on the 10th, 11th and 12th March at the Gita Mandir of the Bhavan and on 24th, 25th and 26th March at the Bhavan's College Campus at Andheri.

A variety of flowers, fruits and vegetables from different parts of India and also from different parts of the world specially flown to Bombay by Air India will be displayed at these exhibitions.

H.E. the Governor of Maharashtra Dr. P. V. Cherian has kindly agreed to inaugurate the exhibition at Bombay on the 10th March, 1967, at 5 P.M. at the Bhavan and Mr. O. Rist, Consul-General for Switzerland, has kindly agreed to inaugurate the exhibition at Andheri at 5 P.M. on 24th March, 1967.

These annual events have become very popular and attract thousands of flower lovers. The flower arrangement competition, the kitchen-garden competition and the competition amongst the mid and major size industrial and private-owned gardens have created great interest in flower, and vegetable growing and also in the various types of flower arrangements. The Kitchen Gardens, besides beautifying the premises, have become a source of self-sufficiency in vegetables to the owners. The exhibitions will remain open from 9 A.M. to 12 noon and 3 P.M. to 8 P.M. daily.

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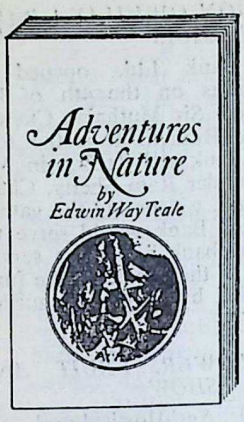

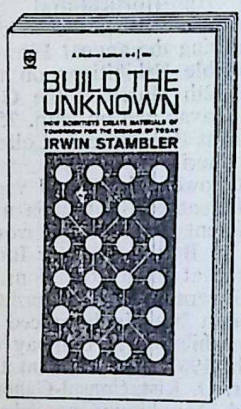

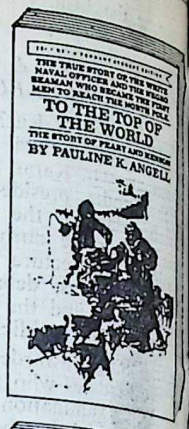

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Sri C. V. Narasimhan, U. N. Under-Secretary, spoke on the international situation at the Bhavan.

Smt. Rasikaben Kothari distributed mementos to the artistes who participated in the Gujarati Drama Festival at the Bhavan's Madras Kendra.

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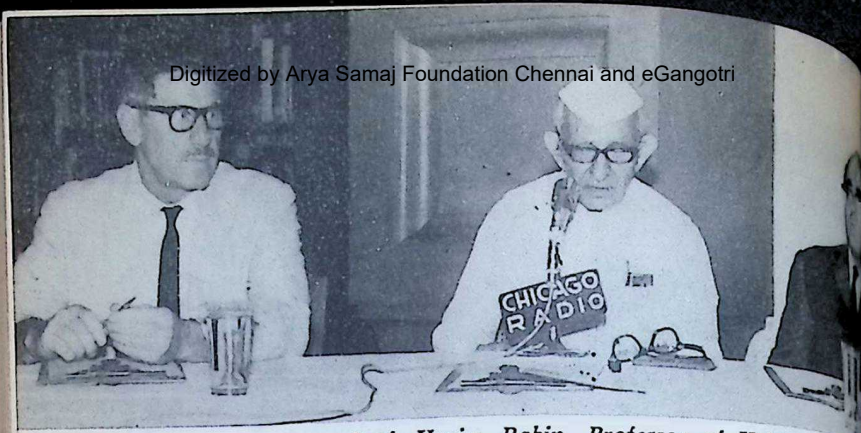

Prof. Hayim Rabin, Professor of Hebrew (extrem delivered an address on "S. Y. Agnon: Nobel Laure the Bhavan.

Dr. Karan Singh, Chairman of Bhavan's Kashmir presided over the First Annual Day Celebration of the and distributed the prizes.

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OUR BOOKSHELF

BLUNDERS OF INDIAN HISTORICAL RESEARCH. By P.N. Oak. Published by the author, N-128, Kailas-1, New Delhi-14. Price: Rs. 15.

This is an extraordinary book attempting to challenge certain commonly held views of Indian History. The main thesis that the mediaeval buildings ascribed to Muslim sovereigns actually Rajput structures and that is more than the change of names the super-imposition of certain spurious inscriptions by Muslims can be seen in them. He holds that the great Taj Mahal was not constructed by Shah Jahan but that it was a palace of Jai Singh. In support of this view, the author advances as many as 39 "arguments" which, however, are essentially trivial in character. For instance, he says that the records of Shah Jahan do not contain the royal orders regarding the construction or the purchase of the land. Shah Jahan's miserliness belies the possibility of his having constructed such a rich edifice, that by birth Mumtaz was a commoner undeserving of a palatial monument and so on. All these are misleading.

The author discounts the reliability of the official chronicle of Mulla Abdul Hamid on the negative ground that it contains 'serious discrepancies' like the omission of the designer's name and an unduly low estimate of the expenses of constructing the Taj. He dismisses Tavernier's testimony on the ground that Tavernier who speaks of the completion of its construction arrived in India 11 years after Mumtaz's death. On the other hand, the scaffolding and the edifice, the typical Muslim architectural style of the building and the Koranic etching on the tomb give the lie direct to the contention of Sri Oak.

He revels in sweeping generalisations. The burden of his song is that all the buildings ascribed to the Muslim rulers were Rajput constructions and that there was nothing like 'Indo-Saracenic' architecture, that even the dome and the arch were not introduced by the Muslims. He contends that the Muslim rulers were "in the habit of feathering accounts of their own unpopular and cruel regimes by borrowing the plumes of earlier Rajput glory." His view is that the Red Fort was constructed by Prithvi Raj and not by Shah Jahan, that the Humayun Tomb and the Roshnara tomb were all earlier Rajput palaces, and that the Kutub Minar was not constructed by Kutubuddin but by the Hindus before the time of Vikramaditya and so on. Some of his contentions may well be true; in particular, there is a probability that the Kutub Minar was constructed prior to the time of Kutubuddin. But Sri Oak proceeds in discussing this in the same strain as he tackles other questions. Throughout the author of the book assumes the role of an advocate and, an unsuccessful one at that, rather than that of a judge. Truth, and not sensationalism should be the objective.

Several questions like the date of the *Rig Veda,* of the Buddha and Sankaracharya are discussed by him. His arguments in support of a very early date for them all fail to convince the rational reader. Alexander's victory over Porus, Prophet Muhammad's earlier religion and Akbar's religious policy are yet other questions on which he has advanced startling conclusions. Much more substantial evidence will have to be adduced for the acceptance of his views.

—*Dr. K. K. Pillay*

LIGHT ON YOGA. By B.K.S. Iyengar. Published by George Allen & Unwin Ltd., London. Price: 75 s.

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OF all the books we have come across, this is about the most comprehensive work on the technique of *yoga*. Divided into three parts, it explains in unequivocal language what *yoga* is, the *asanas*, *bandhas* and *kriyas*,—numbering 200; *pranayama* or breathing exercises, numbering 14—their technique and effects; and of great importance to us all—over 600 excellent photographs illustrating the *asanas*. Perhaps not the least important part of the book is the prescription of curative *asanas* for various diseases. The appendices are thoughtfully prepared. For instance, if one wants to find out the remedial exercises for a particular disease, he must turn to appendix II and look up for the disease, where not only the required *asanas* are given but the relative illustrations too are indicated by numbers. The author follows Patanjali system and its nomenclature for the most part; but he makes reference to *Hatayoga Pradipika* and *Sivasamhita* too.

When all is said and done, one should remember that *yoga* is not an end in itself but a means, the end being attainment of godhood or liberation. Unless one bears this important fact in mind, *yoga* can degenerate into the fad of a physical culturist. Mr. Yehudi Menuhin, one of the author's pupils in *yoga*, contributes the Foreword. The book is beautifully produced.

—*Krishnananda*

ASPECTS OF OUR RELIGION. By Chandrasekharendra Saraswati. Published by Bharatiya Vidya Bhavan, Bombay-7. 74 pages. Price: Re. 1.

THE volume under review is a wise collection of articles compiled out of the published English translation of the discourses delivered in Tamil by His Holiness the Sankaracharya Sri Chandrasekharendra Saraswati of the Kanchi Kamakoti Peetha in Madras during the years 1932, and 1957 to 1962. His Holiness is a great spiritual force effecting an unobtrusive regeneration in the minds and the lives of thousands by his teachings and his *tapasya*. His concern for erring humanity, his deep moral earnest-

ness, his spiritual insight and his
crete outlook to help men live
vision of God as fellow-men is a
vel to all. The discourses describe
different aspects of our religion
basis is the Vedas. The religion
Vedas is *catholic*, *comprehensive*
concrete. It helps us to live an
grated life. The integrating princi
dharma which flowers the indivi
life into *moksha*. The teaching is
ple, direct and evokes the right resp
The need of the hour is not the p
of power but purposeful living, and
the mere accumulation of the mea
livelihood but learning to see the m
ing of life and living in its life.
Swamiji's clarion call is to acquin
ritual and secular knowledge which
us power. Power and knowledge
not enough, they must be ground
faith and love. It should engender
great compassion which is the res
the realization of the fundamental
ness of all existence. The volume
best introduction to the study of H
Dharma.

—*Dr. P. Nagaraja*

SOME ANSWERS FROM THE M THER. Published by the Auro Ashram, Pondicherry-2. 228 p Price: Rs. 5.

THESE are selections from the co pondence which the Mother had with of her disciples in the course of years 1933 and 1949. As the re are self-explanatory, the questions not given. The Mother's approach d not strictly conform to any given sc of philosophy or *yoga*. You may it pragmatic, but none-the-less prac No doubt the work will be found u by all spiritual aspirants. The book magnificently produced.

—*S.T.*

ALVARS OF SOUTH INDIA. By K Varadachari. Published by Bhara Vidya Bhavan, Bombay-7. Pp. Price: Rs. 2.50.

IT is the *Alvars* who flourished betw the 2nd and the 8th century A.D. gave a solid foundation to the V

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...bhakti Movement and contributed ...basic truths of experience and ...to the School of Vedanta that ...formulated itself as the Visishtad-... There are a number of books giv-...the legends of these Alvar saints ...popular presentations of the mys-...experience and spiritual thought ...thought expression in their hymnal ...songs. Dr. Varadachariar who is ...and authentic exponent of this ...applies his brilliant mind to this ...of the subject and expounds in ...pages the precise contribution of ...to the development of Indian ...He traces a continuity of ...from the Vedic seers getting ...at the devotional springs of the ...Soul and proceeding to exert its ...able influence on the growth of ...movements of Bhakti and ...all over the country.

...blend of philosophy and mys-...

—*M. P. Pandit*

...THE PERPLEXED. By M.K. Gan-... Published by Bharatiya Vidya ...Bombay-7. 229 pages. Price: ...

...notable addition to the growing ...we have a vigorous discus-...by Gandhiji on the problems posed ...modern society in matters of sex, ...prostitution, the rightful role ...etc. Throughout these writ-...over a period of ten to fif-...there is one consistent note ...is: man is not a physical being ...is also a mental being and ...fundamentally a spiritual one. ...is not just a physical dis-...it includes a mental denial of ...movements of lower nature. ...is not mere abstention ...physical violence but a positive ...being in which there is no vib-...violence either in the mind or ...emotions. The Shastras and codi-...relate only to external obser-...certain social etiquettes. The ...Truth, however, calls for a more ...behaviour on the part of man. ...writings pinpoint this need in ...context of varied situations arising under the stress of modern conditions.

—*M. P. Pandit*

A GUIDE TO ASTROLOGY OR JYOTHISHA RAHASYAM. By B.K. Lakshminarasimhaiah. Published by B.K.Lakshminarasimhaiah, 327, U 4|3, 5th Cross, Dayanandanagar, Bangalore-21. Price: Rs. 7.50.

THIS is yet another book serving as a daily reference book for prosperity and happiness. The author's rich and varied experience of 58 years and odd has served him well in establishing conclusions in his own way which had so far remained inconclusive. The informations contained in the book appertain for the most part to Muhurta and transits of the planets. Tables to find out Dasas and Antardasas, time for adoption, determination of sex of the unborn child, *yogas* spoiling marriage, stars of dextral and sinistral groups, heliacal rising of Mars, Mercury and Venus, Sarvanka and Ghabada Muhurta are some of the many features distinguishing the book. Sections giving details of the solar system, eclipses and their effects and comets offer material that can be profitably used in attempting predictions.

We recommend the book to those who are interested.

—*Dr. A. S. Gopani*

BIRD SHOOTING: THE HARD WAY. By A. David. Published by Atma Ram & Sons, Kashmere Gate, Delhi-6. 100 pages. Price: Rs. 6.50.

THIS book is quite an interesting and instructive one. It provides the common reader with some practical knowledge of hunting birds. The author takes the reader right into the heart of the bird-world. The reader comes to know of the name, colour, habitation, the mode of life of the various birds that live in this world. The author's account that delicious dishes could be prepared from the flesh of the various birds adds spice to the literary flavour of the book. The chapters 'Some Shikari Ancedotes' and 'The Spotted Terror of Hatundi' are an interesting climax to the whole book. The style is simple. Anyone with some

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knowledge of the language can read and enjoy the book.

—*Prof. D. S. Pillay*

SANSKRIT-ENGLISH

THE PANCADASI. English translation by Swami Swahananda. Published by Sri Ramakrishna Math, Mylapore. Madras-4. Pp. 618. Price: Board Bound Rs. 9.50; Calico Bound Rs. 12.

ENGLISH-KNOWING students of Advaita Vedanta will be grateful to the Ramakrishna Math for bringing out a fresh English translation of this most popular work. The author has consulted, as the publishers announce, the Tika of Ramakrishna and the few available translations, and has added brief explanatory notes, so that one must expect that it is quite up-to-date.

It is to be wished, however, that the notes were a bit more amplified, or still better, an Appendix were added so as to clarify all obscure points with regard to the author of the work, its relation to the Upanishads and the classical works of Sankara and Gaudapada, as well as the self-consistency of the teaching contained in the work. The learned Introduction by Dr. T.M.P. Mahadevan no doubt supplies this want in a large measure, but the beginner in Vedanta would seem to require some more help in this direction.

In illustration of what we mean, a few observations may be made on each of the above-mentioned heads. In the first place, are we to believe that the whole work is from the pen of a single author, Vidyaranya? Probably not, for Ramakrishna, the author of the Tika who invariably makes an obeisance to both Bharati Tirtha and Vidyaranya at the commencement of each chapter, assigns the authorship of the *Trptidipa* to "Sri Bharati Tirtha Guru" expressly refers to the first chapter as the work of Vidyaranya (*Srimad Vidyaranya Gurubhir nirupitam*). We have yet to de whose Guru was Sankarananda m tioned in the first chapter. And in second place it is curious that while *Sukarahasyopanishad* contains all *slokas* of the fifth chapter, and the A *dhutopanishad* has a number of the *kas* in the Trptidipa (253 to 270, 291 to 297) in the very same order, author is quite reticent on the point here and in the chapter on Vidyana where he actually claims that the are his own. The account given Anandamaya in the sixth chapter seem to be at variance with the description the *Taittiriya* and its Bhashya no less than that in the Mandukya Bhash The distinction of Iswara from Brah as given in that chapter as well as position assigned to *Prajna* (1-17) would appear to be in conflict with the Man dukya Bhashya as well as with the Brah ma Sutra Bhashya. And lastly as re gards apparent want of self-consistency it will suffice to cite two instances. applying the method of *Anvaya* and *Vyatireka* (constancy and variability) the states of consciousness, the auth says that Sushupti or Avidya does not persist in Samadhi while Atman alone does (1-41) and yet according to the persistence of Vrittis (modifications of the mind) even there, may be inferred on the authority of the waking memory The Upadhis (conditioning adjuncts) of Isvara and Jiva are *maya* and *avidya* according to one account (1-48), while they are *Sakti* and *Kosa* according to another (3-42), and according to still a third description *Vijnana* is Jiva and *Anandamaya* is Isvara (6-212)!

The Index to *slokas* and the Glossary of Sanskrit Terms given at the end of the work are very useful. But we do feel that an Appendix containing a discussion of the intricate questions like the ones we have cited would have greatly enhanced the value of the publication.

—*Swami Satchidanandendra Saraswati*

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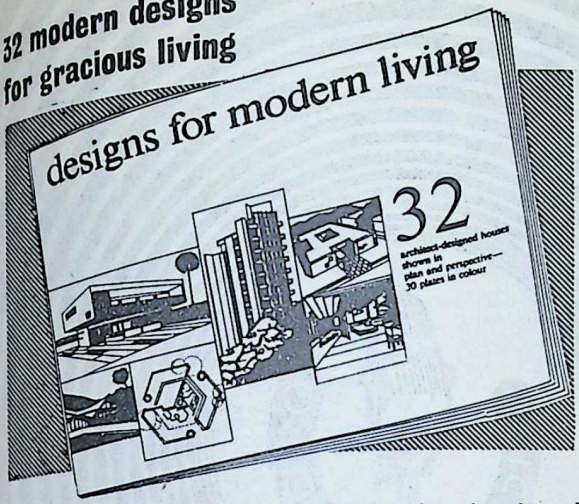

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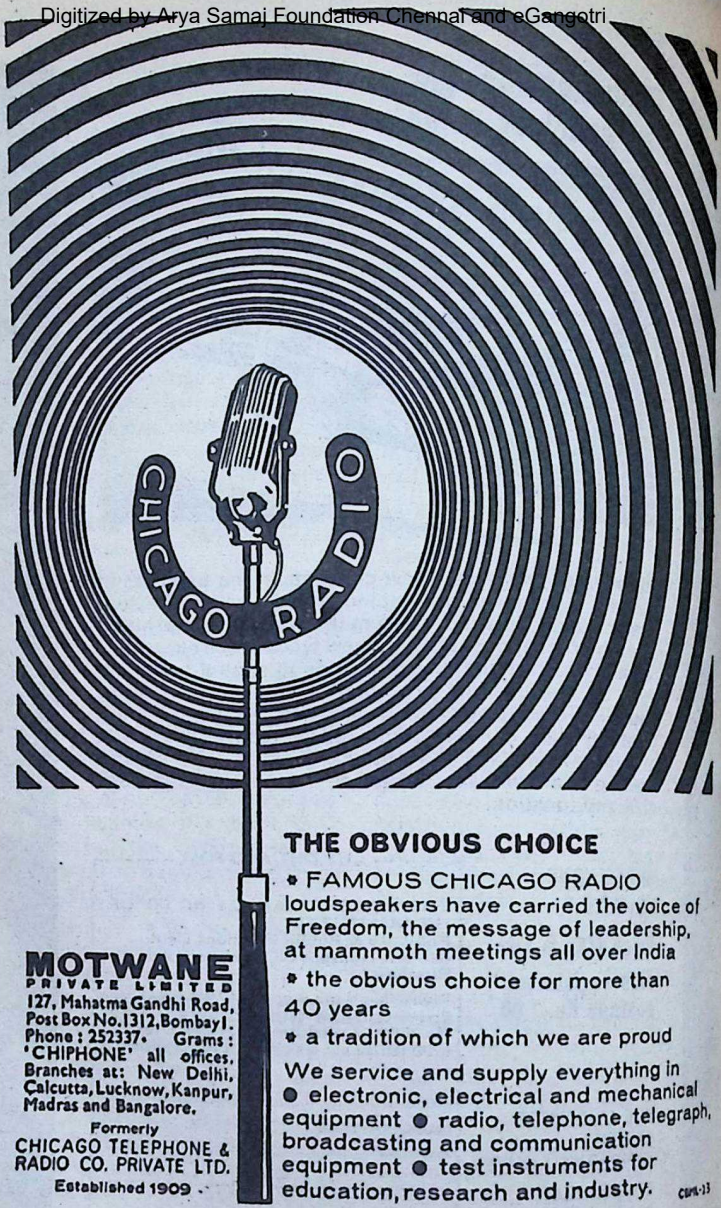

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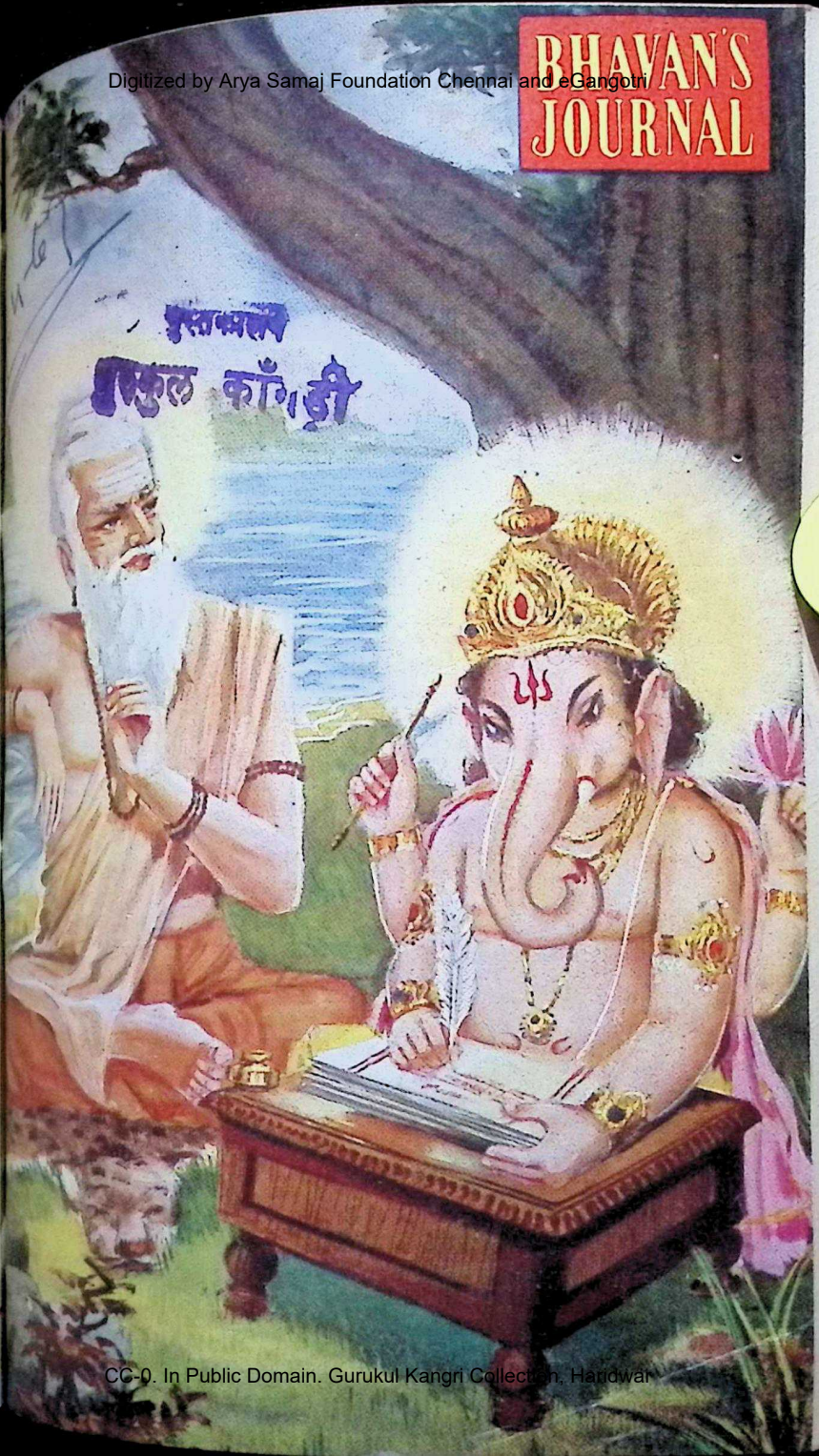

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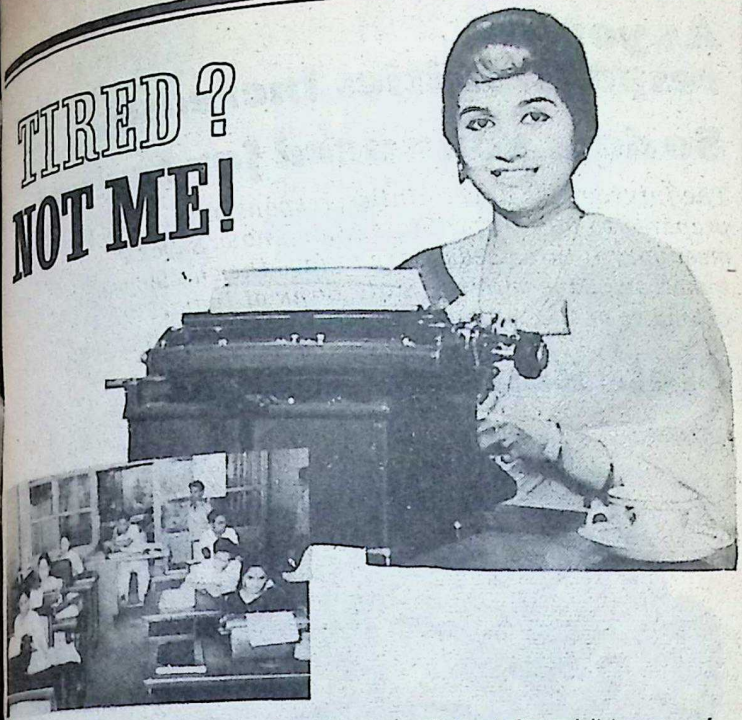

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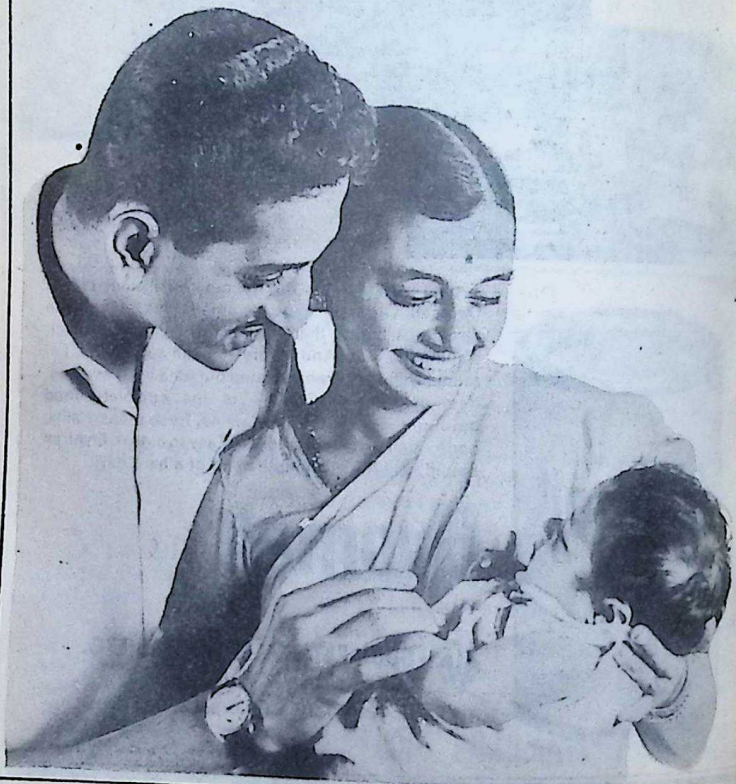

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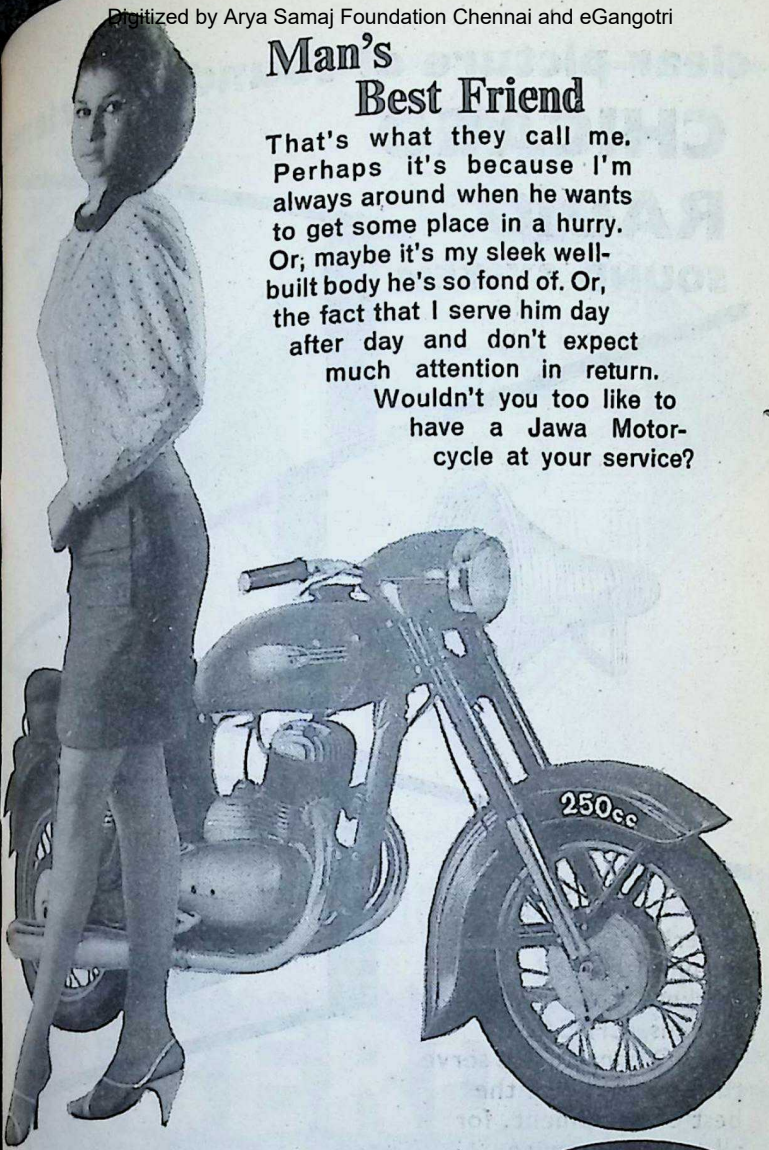

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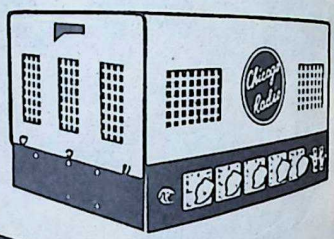

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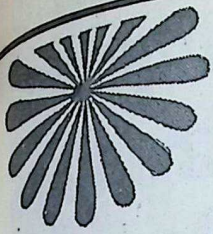

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Welcome to Andhra Pradesh

Nandi at Thousand Pillar Temple

This early important Temple of the Kakatiya dynasty of Warangal is like all earlier Chalukyan temples, star-shaped and triple of shrined—Siva, Vishnu and Surya. The shrines are now devoid of images except for a linga in one of them; but the perforated and ornamented stone screens on the respective doors of the shrines contain beautiful sculptures which enable this identification. The arrangements of the pillars which are about 300 in number and the variety of their spacing are in pleasing subordination to the general plan. The pillars of the Mandapa are plain, while those of the temple are richly carved, but without being overdone; and it is only in pairs that they are of the same design. A large black basalt slab, fixed near the eastern entrance contains a Sanskrit inscription written in Telugu characters. This records the date of the construction of the temple as 1163 A.D. It also gives the genealogy of the builder of the temple, the Kakatiya king Rudra Deva, and details. A large black basalt Nandi, placed on an open platform in between the temple and the Nandi Pavilion, is a remarkable specimen of its type.

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For further particulars please write to:

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Director of Information & Public Relations,
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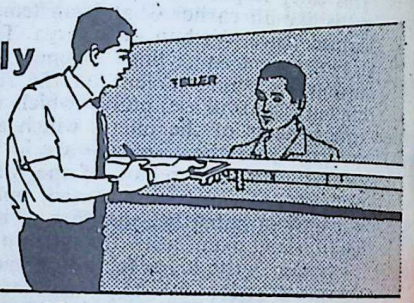

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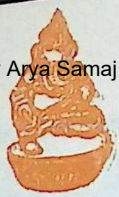

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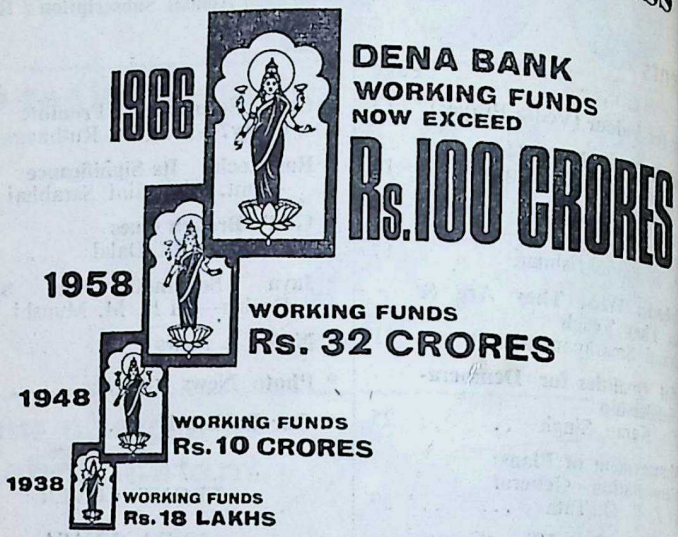

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HANS
RNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

AYER FOR VALOUR

र नो दात मरुतो वाजिनं रथ
आयानं ब्रह्म चितयद् दिवे दिवे ।
इमं स्तोतृभ्यो वृजनेषु कारवे
र्मन मेधाम् अरिष्टं दुष्टरं सहः ॥

O Maruts, a good steed in the car,
prayer that keeps up remembrance
by day.
bed to Your worshippers, and, to your
ts in battle, give winning intelligence,
d valour that is unimpaired and difficult
surpass.

—*Rigveda* II, 34-7.

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No.

KULAPATI'S LETTER

GO BACK TO THE CONSTITUTION

BHARATIYA VIDYA B
BOMBAY.
MARCH 26, 1

MY YOUNG FRIEND,

INDIA has achieved a peaceful and democratic revolution.

Its full significance will be evident as the revolution unfolds itself. Whatever the outcome, the political map of India will be so changed that the future historians will find it difficult to realise that such a revolutionary change could be brought about peacefully.

It will be in the fitness of things that we should assess the strength and weakness of the change.

The Congress stands self-confessed as a political party in the country. Its claim to be a national organization was disputed years ago; it is now rejected unequivocally.

The General Election did not revolve round the conflict of ideologies or of party programmes.

It was a triumph of the common man who, by experience, has learnt the truth that after seventeen years of uncontested Congress rule, India is bankrupt—politically, economically and morally.

It has proved beyond doubt that democracy in India is wide awake.

The people have peacefully r
many leading Congressmen o
seats of power. In a non-dem
country, similar elimination
have been possible only throug
spread violence.

The Congress President lost hi
so did a number of stalwarts o
Congress High Command, and
about 100 Congress Ministers, C
and State.

The Congress secured und
majority only in eight States—A
Pradesh, Assam, Gujarat, Jam
Kashmir, Haryana, Madhya Pr
Maharashtra and Mysore.

In two States—Rajasthan and
Pradesh, it claims a precarious
rity brought about with the h
Independents.

Anti-Congress United Fronts
secured power in four States—
Kerala, Punjab and West Beng

In Orissa, there is a Swatantra
Congress government. In Ma
there is a D.M.K. government.

Haryana, though Congress so
is likely to be ruled by the U
Front. In Rajasthan, the U

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ld have secured a govern-
not the Government of
to the rescue of the Cong-

result, the political texture
ntry has been changed com-
The Congress High Command
ger rule the country through
stitutional panels of power
during the last nineteen

eculiar feature of the Elections
the Congress slogans sounded
the mouths of its leaders.
ut forward the slogan of
been there was none such in
ry.
lked of socialism when no-
nd anything but high prices
scarcity.
lked of unity when many of
rchs and party-men were re-
luvinists.
lked of secularism which
osition Party disputed.
t was evident during the Elec-
s a dislike of the common
r the Congress.
victory of the Congress in
Pradesh, Assam, Gujarat,
& Kashmir, Haryana, Madhya
Maharashtra and Mysore
ly due to lack of a well-knit
ion with sufficient monetary
es.
ngress leader who commands
influence in Bombay was de-
of his Gandhi cap and thrown
ground after a public meeting.
norant woman in Rajasthan
ed six pairs of shoes from a
ing Congress candidate to pre-
garland for him.
the Swatantra candidate for

the Bombay North-East parliamentary constituency withdrew at the behest of Rajaji, his leading workers were anxious to know for whom they should vote. They would not vote for Shri Krishna Menon; he had brought about the disaster in NEFA, they said. In no event would they vote for Shri Barve because he was a Congressman.

The Congress appears to have understood the writing on the wall. The pact between Smt. Indira Gandhi and Shri Morarji Desai was the only act of constructive statesmanship on the part of the Congress High Command. The credit for it must go to Shri Kamaraj.

The pact carries within it the germ of a firm policy against the threatened chaos.

But there is an ugly feature. It took days of ceaseless manoeuvres to bring it about; some Congress hierarchs would rather risk disruption than reconcile themselves to consolidating the Congress leadership.

The new team of Ministers appointed by Smt. Indira Gandhi is a team of promise.

Smt. Indira Gandhi's broadcast to the nation has a new and refreshing emphasis on co-operation with the Opposition Parties.

During the last ten years, the Congress operation was confined to destroying any other Party gaining substantial support in the country and acquiring a hold over the people. Now its first concern would be to prevent its own collapse. That would largely depend on Smt. Indira Gandhi developing humility and Shri Morarji Desai developing flexibility.

Judged dispassionately, the peaceful

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revolution was made possible through the leadership of one person—Rajaji. Seven years ago, with his uncanny perception of realities, he saw what was coming and founded the Swatantra Party.

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The then Congress High Command concentrated its fury on the new Party. Those who were the colleagues of yesterday were branded as today's "cheats", "anti-democrats", "instruments of capitalism", "stooges of U.S.A.", talking "fantastic nonsense"!

The Congress claimed that it was carrying the country to plenty. Rajaji exploded every one of such myths with incisive logic.

There were millions who wanted a change of the government. Rajaji, single-handed, canalised the desire into effective political action.

The Congress leaders attacked the Swatantra Party of having no programme. They were blind to the fact that it had a most eloquent programme—to fight the Statism of the Congress.

Before the Swatantra Party came into existence, there was polarization between the Congress and the Communists. Rajaji saw to it that a polarization was created between the Congress and the non-Communist Parties in the Opposition.

It has doubled its strength in the Parliament. Its spokesmen in Parliament led by Shri M.R. Masani, are persons of proved merit and unimpeachable incorruptibility.

The Swatantra Party is a party of constitutional stability.

The PSP and the SSP have failed, and will fail, to work together, unless the "go-it-alone" attitude adopted by both the wings of Socialists is modified.

The two wings of the C.P. would not pull together. Things are worse. Their respective fatherlands, Russia and China, come together. Only there is no prospect for the present.

Rajaji won over D.M.K. secessionism. The D.M.K. has to stay in Madras, but so far as regional party, one has to awa outlook on national problems.

The one party which gained pected strength during the Ele is the Jan Sangh. The Congres labelled it as a "communal p Repeated from hundred platform accusation stuck.

The Elections proved the fac the Jan Sangh is not a comm party; that it swears by democ and the Rule of Law, as enshrine our Constitution.

Its success is all the more sur ing, for it had no funds worth name and no all-India leaders to it. It gathered support from common people and threw up Balraj Madhok, Shri Atal Vajpayee, Shri Deen Dayal Upad aya and others as front-rank pol cians. It is a party which could strength to the country.

If the Swatantra Party and the Sangh are merged, it can give I both strength and stability, and all, guarantee the sanctity of the C stitution.

All the Parties believing in de cracy can succeed in gathe strength out of the revolution only they go back to the Constitution.

Yours sincerely,

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NATIONAL GOVERNMENT OR "AMBULANCE GOVERNMENT"?

S. Ramakrishnan

In her first address to the nation, after re-election as Prime Minister, Smt. Indira Gandhi spoke of her wish to "enlarge the areas of participation, consultation and discussion", to seek "partnership in progress" as she put it and "to keep open, and enlarge, outlets for the creative talents of our people" which provide "aesthetic and inspirational force to uplift and sustain the Indian revolution". These are noble ideas, nobly expressed.

When she was first chosen Prime Minister in February 1966, then she gave expression to similar sentiments. Did she not then give the clarion call of "Nation first and Party next"? This is eloquent testimony of her lofty ideals and patriotic motivation.

But what of performance? Unfortunately, it has been a sad story of disappointment. In her one year's stewardship, the nation was plunged in a slough of despondency and despair and was verily brought to the brink of disaster. What is more, the Party that she led sunk to the bottom. The one-time high and mighty Congress was left in the run. Nay, it missed the bus.

Sweet are the uses of adversity, it is said. But is the Congress leadership of the day made of that rare species which can buoyantly bounce back disaster? Can it make the grade? Has it got the statesmanship to snatch opportunity out of adversity?

The post-election spectacle does not promise any such development. The petty preoccupations of the Congress leadership betray a scholar disarray of spirit, thought and purpose. At this crucial hour, when its very existence is in jeopardy, the fierce controversy raging inside the organisation is about the trees, not the wood!

Though mauled and battered throughout the length and breadth of the country, though stripped of power in many States, though its strength has been reduced to a paltry 37.87%, though its majority in the Lok Sabha has shrunk from 114 seats to a mere 21—verily "wafer thin"—it has not given up its gyrations of intra-mural politics, manipulations and machinations, and the employing of political sleight of hand to establish itself in power.

Look Back

When calamity overtakes a Party, the path of wisdom is ruthlessly to stamp out chronic in-fighting, to give short-shrift to the politics of personalities and power, to gracefully accept the inevitable and manfully set about concerted action to retrieve the position.

Let the leadership look back and draw lessons from the past. The first five years of our independence were studded with solid achievements. It was the "golden age" of India, as it were. For

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the first time in our long and chequered history, emerged an Ind pragmatic and purposeful, strong and united as never before—n even in the days of Asoka, Vikramaditya, Akbar or Aurangzeb. Wh was the alchemy which overnight heralded the wonderous transf mation?

When freedom dawned in 1947, the Father of the Nation w there to lead us on to unselfish action, to inspire us to adhere ethical and spiritual values. He unequivocally declared that the fru of freedom were not the monopoly of the Congress. He insisted th the Congress should share power with those who stood aloof from t freedom movement, nay, even opposed it. After all, decreed t Mahatma, freedom was a common inheritance, won by the collecti suffering and sacrifice of several generations of Indians of differin political persuasions, social philosophy and economic theories, for th common good of *all*. Which was why non-Congress stalwarts l Dr. Shyama Prasad Mookerjee, Dr. B. R. Ambedkar, Sir N. Gopa swami Aiyangar, Dr. John Matthai, Sir R. K. Shanmukham Chett Dr. C. D. Deshmukh and others happened to be inducted into th first two Central Cabinets. History will record the achievements o that period in letters of gold.

No doubt, slogans like "Nation first and Party next," "Partner ship in progress" are inspired by noble impulses. But it is no u merely giving expression to pious platitudes. A people cannot b roused to constructive action by empty rhetoric. Deeds and dee alone shall bear testimony to the earnestness of intent and purpose.

Look Around

Let us look around. Let us take a lesson from post-electio events in the Federal Republic of Germany. Since the founding o the Federal Republic in 1949, like India, in West Germany too, there was no Opposition worth the name till then.

In the wake of the General Election in the autumn of 1965 Professor Ludwig Erhard formed his second Cabinet—represent ing a "small coalition" of CDU/CSU and FDP. (CDU 196, CSU 49 FDP 49=294 in a House of 496). The coalescing Parties had som things in common. But in less than a year, there was disagreemen over budgetary and taxation policies, which resulted in the break-up of the Government.

In the interest of the nation, therefore, the leading parties there put ideological issues into cold storage and resolved upon a "grand coalition" of CDU/CSU/SDP (CDU/CSU 245, SDP 202=447—in a House of 496). West Germany is none the worse for this act of wis dom and farsighted statesmanship and willing sharing of power amon

Note: CDU=Christian Democratic Union, CSU=Christian Soci Union, FDP=Free Democrats, SDP=Social Democrats.

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major parties with differing political ideologies, in consonance the will of the people as expressed in the General Election.

National Government

Prolonged One-Party oligarchic rule of unshared power has reduced our country to shambles. Will our Union Government at least save itself from the enchantment for power-monopoly and display duty, sense and statesmanship by seeking the co-operation of democratic parties and talented individuals to lead the nation forward to progress and prosperity? In the ultimate analysis, the worth of a government is the worth of the individuals composing it.

After all, many of the stalwarts who are in Opposition today have spent the best part of their life in the service of the nation through the Congress. It was only when the Congress drifted away from Indian moorings, when it underwent a metamorphosis and reduced *national* only in name, these sterling patriots, impelled by a sense of compelling patriotic duty, abandoned it. Many among them are leaders of the highest integrity and ability.

"Ambulance Government"

The present Union Government, with its slender majority, is no better than an "ambulance government". For every important vote in the Lok Sabha, the Government would have to transport—in ambulances, if necessary—each and every indisposed member of its Party from sick-bed to the portals of Parliament House. How long can this last?

That the mandate of the people is clearly for a national policy, in the best and most progressive sense of the word, is an indubitable fact. That the immediacy and magnitude of the tasks on hand call for a concerted, co-operative crusade for at least ten years, is realised by most thinking and patriotic Indians. That this can be accomplished only by providing inspirational leadership of the type the Prime Minister referred to is too obvious. That an "ambulance government", holding the reins of power on account of the caprice of an electoral system and not by majority suffrage, cannot provide such an inspirational leadership is a self-evident reality.

Anatomy of Revolutions

It is one thing to have a *de jure* majority; it is a different thing to have firm control over the commanding heights of power. But the crux of the matter is that no Government, unless it is backed up and sustained with unwearied and unflinching constancy, by a comfortable majority—agile, enlightened, well-informed and dedicated—can successfully put through any effective programme of national reconstruction. This is particularly so in India, with its vastness and diversity, more especially in the India of today, hamstrung by un-

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imaginable difficulties, conflicting pulls and confusion and in the throes of cataclysmic political polarisation.

To decide major issues of national importance on the strength of a *technical* majority is an open invitation to violence and disorder. The anatomy of all bloody revolutions reveals that the *casus b* is the imposition of *de facto* minority decisions on the majority.

Back to Gandhiji

Gandhi, the Master, led us to liberty. He it was who chis ed into shape the Congress as the chosen instrument to win freedom. Soon after the advent of independence, Gandhiji in the manner of Vyasa, the Master, in the *Dwaparayuga*, in disdain and despair, cri out:

> "But yesterday the Congress was unwittingly the servant of the nation, it was Khudai Khidmatgar—God's servant. Let it now proclaim to itself and the world that it is only God's servant, nothing more, nothing less. If it engages in the ungainly skirmish for power, it will find one fine morning that it is no more."

This warning was given at the very beginning of the Era of Moral Erosion. Now that it has come full circle, one hopes that the Congress will go back to Gandhiji. That alone is the magic wand which would resuscitate the Congress from the dumps into which it has fallen.

This done, as Congress happens to be catapulted at the helm of affairs at the Centre, people can reasonably look forward to some change for the better. Otherwise, they will have to suffer a further though certainly briefer, spell of trials and tribulations. In such event, the galloping discontentment and mounting despair of the people will sweep away the Congress—bell, book and candle—on to the dung heaps of history. If monopolistic tendencies are given up, if a policy of give and take is pursued, if a climate of humility and sanity prevails, the Congress can save itself from such an ignoble fate and also spare India's teeming millions avoidable privations. As things are, it is still in its hands to make or mar itself and the nation.

A pooling and harnessing of all the best available talents and wisdom of the nation is the need of the hour. This will result in tremendous accretion of strength to the Government. More. This will make the people in all walks of life, everywhere in India, feel the glow of freedom and generate in them an urge spontaneously to *participate* in national reconstruction. This will release the mystic power to touch chords in men's heart that transcends politics. This will set millions of hearts all over the land to beat in unison. The gathering national crisis is of such dimension that nothing less will do.

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ANISHADS
t they are & what they teach

SMARANANANDA

e Vedas are broadly classified
Mantras and Brahmanas.
latter contain the Aranyakas.
Aranyakas shade off imper-
into the Upanishads.
they come at the end of the
the philosophy based on the
ds is termed the 'Vedanta'
nta).

er reason for this term is that
m the essence of the Vedas
the goal of the Vedas.
Vedic seers' search for the ulti-
Reality resulted in the realiza-
mbodied in the Upanishads.
n says that they saw in visions
y words in which the Upani-
re clothed, and communicated
y word of mouth to their dis-

on this account that the Vedas
e Upanishads are considered
-that which has been divinely
and, therefore, timeless and

for the same reason, they are
st authoritative of the three
al *pramanas* or means of
knowledge: ***pratyaksha*, direct** perception, *anumana*, inference, and *sabda* or *aptavakya*, the revelation of the seers.

The Upanishads fall under the third class and they reveal those truths which are beyond the reach of the first two—*pratyaksha* and *anumana*.

What does the word '*upanishad*' mean?

The great Sankaracharya's definition seems to be the most acceptable. He says that the *upasargas* '*upa*' and '*ni*' mean 'near' and 'perfectly,' and the root *sad* can be translated in various ways as 'to loosen,' 'to destroy' or 'to shatter.' One who approaches this knowledge with *nishtha* or devotion is freed from ignorance and his bonds are shattered.

So the books which give you the knowledge that destroys completely the ignorance, which is the cause of transmigration, are called Upanishads.

The Upanishads refer to those esoteric teachings of the Vedic seers, which they prohibited from being taught to one who does not qualify himself with the preliminary disciplines of self-control.

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The Upanishads are said to be 108 in number according to tradition. Others put the number at nearly 200. But the genuine Upanishads that are part of the Vedas and which have been commented upon or referred to by the great *acharyas* like Sankara or Ramanuja cannot exceed twenty.

In later times, new Upanishads began to spring up. They were sectarian in character, and were devoted to one particular deity or the other. During Emperor Akbar's time, even an *Allopanishad* came into existence!

It is fruitless exercise trying to ascertain the time of the Upanishads. The consensus of opinion among western scholars is that they are nearly 3,000 years old. There are others in India who consider them 10,000 years old.

One who wanted to get the knowledge taught in the Upanishads had to approach the *guru* with humility. 'Give me that secret knowledge of the Upanishads' *(upanishadam bho bruhi)* —with these words the disciple approaches the teacher. The *Mundaka Upanishad* (1.2.12) says:

> *Parikshya lokan karma-citan brahmano nirvedamayat nastyakrtah krtena;*
> *Tadvijnanartham sa gurumevaabhigacchet samitpanih srotriyam brahma-nishtham—*

'After examining the worlds gained by actions, a man of spiritual inclination should develop dispassion and, knowing that there is nothing here which is not a product of work, he should approach, with faggots in hand, a teacher learned in the scriptures and absorbed in Brahman.'

The faggots are indicative of humility.

And this verse also indicates the higher spirituality of the Up shads could be understood only person developing a certain am of dispassion for worldly enjoym and interest in things spiritual.

The subject-matter of the Up shads is the unity of the absolute B man and the Atman, or the ind dual soul.

The same Reality in its cosmic pect is called Brahman, and its ind dualized aspect is the Atman.

This Reality is beyond the grasp the senses of the mind, say the Up nishads: *Naiva vaca na manasa p tum sakyo na cakshusa*—'This Atm cannot be attained by speech or mind or the eye or the other sen (*Katha*, III. 3:12) ; *Yato vaco ni tante aprapya manasa saha*—'Wh the mind, along with speech tu back' .*Taittiriya*. II.9.).

It is on this account that the Up nishads describe the ultimate Rea either through negation or throu affirmation, in other words, as tran cendental and immanent.

Now what are the methods taug by the Upanishads for attaining knowledge of our true nature—th we are one with the supreme Bra man, the ultimate Reality?

Most Upanishads stress the path knowledge, that of *jnana-yoga*, thou in some of them there is mention *bhakti* also.

Of course, there are many Up shads of later origin which are e tirely devotional in their approach the Supreme.

There are descriptions of vario kinds of *upasanas* in the Upanisha and instructions about aspiring a

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is pervaded by the Lord, the highest Reality, according to the same Upanishad (*Isavasyamidam sarvam yat kinca jagatyam jagat*), how can anybody covet another's wealth?

It is futile to crave for a religion made easy, where you can have the best of both the worlds—God and mammon at the same time.

In the *Katha Upanishad* we find that Yama does not begin to instruct Nachiketa on the highest knowledge till he is convinced that Nachiketa could get over the temptations of enjoyments and wealth.

One of the methods often advocated in the Upanishads is the meditation on *Om*. The *Mundaka Upanishad* (II.2.3) says graphically:

> *Dhanur grhitva upanisadam mahastram saram hyupasa-nisitam sandhayita;*
>
> *Ayamya tad-bhavagatena cetasa laksyam tadevaksaram somya viddhi—*

'Have for thy bow the mighty weapon furnished by the Upanishads, and fix on it the arrow rendered sharp by constant meditation. And having drawn it with the mind absorbed in His thought penetrate that mark—the imperishable Brahman.'

And then the Upanishad adds that this bow is *pranava*, the mystic syllable *Om*.

Traditionally, the great maxims in the Upanishads—the *mahavakyas* as they are called—are considered most essential for meditation. The *mahavakyas* generally put in cryptic form the characteristic of Brahman and Atman and their unity; for example, *aham brahmasmi*—'I am Brahman,' *Tat-Tvam asi*—'Thou art That.'

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These great truths are first to be heard from one's *Guru*, then to be reflected upon, and then meditated upon. This triple process is called *sravana, manana,* and *nididhyasana.*

Yajnavalkya tells his wife Maitreyi: *atma va are srotavyo mantavyo nididhyasitavyah*—'This Self, my dear, is to be heard of, reflected upon, and meditated upon.'

Constant reflection and meditation alone can lift the veil of ignorance that covers our soul and bring illumination to it.

This mode of spiritual practice is the essence of the path of *jnana-yoga.*

Here, by constant reflection o true nature of our Self, we get a viction that we are the Atma the body, mind, or the senses.

When we realize this truth th meditation, in the deep recesses o heart, that is called *samadhi.*

The highest teaching of the Up shads is one of universal onen universal outlook.

That is the goal and culmina all spiritual endeavour.

[Condensed from the author's Le at the Ramakrishna Institute of C Calcutta.]

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national vision, dynamism and integrity . . . .

Essential qualities for democratic leadership

Dr. Karan Singh

[*Union Minister for Tourism & Civil Aviation. Chairman, Bhavan's Jammu & Kashmir Kendra*]

TWENTY years—an infinitesimal period of time when seen against the vast sweep of our history that stretches thousands of years back into the very dawn of civilisation. And yet these last twenty years have been unique for India, because she has been a practising democracy in Asia where democratic functioning has by and large collapsed.

With all its failings and weaknesses we are proud of our system of Government under which one-seventh of the human race enjoys rights and liberties still unpossessed by a majority of mankind. But twenty years after independence is a good time for us to stand back and take a long second look at our political system so that we can see what needs to be done to remedy its deficiencies.

That these deficiencies exist in substantial measure and that freedom has

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not brought with it the expected millennium, will surely be admitted. It is also true that it would be extremely unwise to assume that democracy will necessarily persist in this country just because it has been enshrined in our Constitution. Unless it is able to meet national requirements in the spheres of social emancipation, economic sufficiency, political dynamism and national unity, it is always possible that the system may collapse, bringing down with it the most promising experiment in peaceful and democratic progress ever undertaken by a vast, developing nation in this century.

ESSENTIAL QUALITIES

Our inquiry must therefore be directed towards discovering reasons why our performance has not been as good as expected, and towards evolving methods to remedy our shortcomings. A crucial aspect of this is the whole question of adequate leadership. This is indeed a prerequisite for the successful functioning of any political system, because it is always a comparatively small number of persons who at any given time are responsible for moulding the contours of national policy.

In the broad sense of the term, leadership is necessary in all spheres of public activity, not only politics but other vital areas such as industry and commerce, education and labour, administration and defence organisation. As politics in contemporary society is in such a predominant position, however, it is in the political sphere that adequate leadership becomes most essential.

I think it is true that in an important sense the responsibilities of dership in a democratic system greater than in an authoritarian because while in the latter respon lity is concentrate in one or a persons upon whose bidding the of society must act, in a democra this is diffused and shared by a spectrum of political functionaries

Also, political responsibility in a mocracy gains an added dimensio virtue of the fact that it is constan accountable to the electorate and ca not therefore function in an arbitr manner.

To my mind there are three ess tial qualities for effective democra leadership—national vision, dynam and integrity. By national visio mean the ability to take not mere regional or party view of issues to look upon them in a national pe spective.

Ours is a vast and varied coun and it is inevitable that elected re presentatives will be committed to cer tain regional problems and demand Indeed this is necessary if they are t be truly representative of their ele torate, and with the linguistic reo ganisation of India now almost com plete regional demands will obvious assume added importance.

While the problems of India are s vast that many of them must neces sarily be tackled on a regional bas it is nevertheless a test of true leade ship to be able to place them in a n tional perspective and have the cou age to subordinate the smaller inter to the larger whenever the necessit for this arises. In fact the whole co cept of national integration tends lose its meaning if regional claims

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in such a manner as to weaken
nal interest and this is a res-
y which our political leader-
evade only at grave peril.
same context there should
the capacity to transcend nar-
y loyalties if they conflict with
der national interest. The
stem provides an essential in-
without which parliamentary
cy would lose much of its
, but once elected a true lea-
t be able to rise above purely
considerations and consider him-
resentative of his entire elec-

is not done there is a real
that the texture of national
will be weakened because in the
alysis the interests of political
s must be subordinated to larger
l requirements.

second essential ingredient of
e leadership is dynamism by
I mean the ability to function
both in the physical and the
tual sense. Placed as we are at
ical juncture of our national his-
the emergence of a younger and
dynamic leadership both at the
and in the States is a prerequi-
r a real breakthrough into pro-

am not arguing that youth and
ism necessarily go together. All
know many young people who
vitality to an extraordinary de-
while some elderly persons—
harlal Nehru was a superb exam-
ntain an essentially youthful
y until the very end.
it will be admitted that youth
least conducive towards dynam-
and we will not be able to meet
the present challenges to democracy unless our political system can yoke younger talent to its chariot. The post-independence generation of Indians must now, twenty years after freedom became increasingly involved in the dynamics of political functioning.

Dynamism also implies the intellectual capacity to think and act in bold terms. The world in which we live is changing at a fantastic pace, much faster than most of us realize. In the last three or four decades science and technology have transformed the face of this planet, and today mankind stands at a crossroad in which one path leads to death and destruction while the other points the way to unprecedented progress and prosperity.

At a time like this our political leadership must possess the intellectual dynamism necessary to grasp the immensity of the challenge and boldly take the decisions that are required.

The impact of change on a traditional society sets up tensions which call for a high degree of political acumen if the two extremes of continued stagnation and violent revolution are to be avoided. Decision-making is an essential component of dynamism, and with its checks and balances it becomes all the more necessary that in a democracy leadership should possess the courage and the capacity to take firm decisions upon important matters without dithering or prevarication.

INTEGRITY

The third ingredient of true leadership is integrity. In the somewhat more superficial, though by no means unimportant, sense this implies honesty

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in financial matters. It should ideally be unnecessary to stress this, but corruption at various levels of society continues to be one of the gravest challenges that democracy faces in this country.

A true leader must, of course, possess integrity in this sense, but integrity is also required in a deeper sense inasmuch as it represents a genuine commitment to democratic ideals and not merely to the outward forms of democracy.

A democratic leader has to justify in every way the confidence of his electorate and must have the capacity to share their pain and sorrow, their hopes and aspirations. This genuine empathy is not possible unless he possesses integrity in this sense of the term.

In a still more personal sense, grity would imply the inner st and equilibrium which enables o meet with equanimity the alarum excursions of contemporary po All who have been in public life of those moments when the pro surrounding them appear insurm table, and their ability to deal them grossly inadequate.

There are times when darkness thers and one despairs of the b ing of the dawn. It is at such t that one has to call upon those i reserves of strength and power which every human being is ultim ly equipped. Would it not be tru say that the ability to do so is on the essential qualities of true lea ship?

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The Management of Plans Implementation: General

D. TATA

ROUGHOUT the world plan- has become "The Holy of the twentieth century and or developing countries is al- as much a symbol of indepen- as the National Flag. Yet, in cade of the sixties, christened United Nations as the Decade elopment, few developing coun- have achieved high economic rates and the planning ship has en foundered on the rock of entation realities.

own plans have aroused an in- ly bitter controversy in various s in regard to their contents ll as their implementation, or f it, and a great deal of heated ent has already taken place on erable aspects of the Plans. This to the good, for in a democracy can never be enough public and discussion of the major s of the day.

fortunately, in India public in- and passions have upto now aroused more by political, reli- linguistic and philosophical

From the Speech delivered by Shri R.D. Tata at the Ahmedabad Mana- Association and the Ahmedabad Economic Association on 27th January

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...we are suffering today more from the consequences of wrong and o ambitious planning than from wrong management of our Plans. A good P can fail through bad implementation, but a bad or unrealistic Plan can n be made effective through good implementation.

issues than by economic ones although the welfare of the people depends so much more on them. Basic economic policies as ultimately crystallised in our Plans have thus been left, on the one hand, to politicians largely ignorant of, or disinterested in, economic questions, and on the other hand, to theoretical economists.

Clemenceau once said, "War is too dangerous to be left to the Generals." From our experience of the last fifteen years, it would be equally apt to say that "Politics are too dangerous to be left to the Politicians and Economics to the Economists". In the case of the latter, not only because, as the saying goes, six economists are likely to express seven different opinions, but because in India the economists concerned with the formulation of our Plans have been selected mostly for their leftist leanings and have been, at times, more concerned with introducing Socialism than implementing plans of economic development.

It has been made clear to the participants in this series of lectures that their purpose is to discuss the implementation and management aspects of our Plans rather than their concept, contents or priorities. This reflects the belief widely held that our economic difficulties and troubles are due mainly to deficient Plan management and implementation.

Before we discuss whether this is correct or not, let us first have a quick look at our achievements and failu We have in the course of the th Plans increased real national inco by nearly 70 per cent. In certain s tors, there has been substantial p gress, as for example in indu where, in the fifteen years of plann we have increased production by 1 per cent. Nevertheless, as a whole, economy presents a picture of seri shortfalls and imbalances. Our a culture, after spending over Rs. 3,3 crores on it in the Plans, still remai what it was a century ago—"a gam in rains". Food shortages are ac and continuous, necessitating impo during the last decade of o Rs. 1,800 crores, of which happily much as Rs. 1,300 crores were un P.L. 480 loans. The cost of livin has by now soared to 90 per cent ov the 1951 figure. Our per capita in come has risen, thanks to an uncon trolled population rise, by only 28 p cent and not at all during the last tw years. In industry, each Plan has pr sented serious short-falls in produ tion targets—about 20 per cent in th Second Plan but nearly 40 per ce in the Third Plan. Our foreign ex change assets of nearly Rs. 900 crore at the dawn of planning have virtual disappeared, and been replaced by a foreign debt of over Rs. 4,000 crore (at post-devaluation rates). In short despite an investment of over Rs. 23,000 crores, the hopes an dreams with which we started out o

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...adventure have not been rea-

...chological Consequences

...psychological consequences of ...ure and disillusionment are ... Cynicism has become the or... the day. People cannot be in... under such a mood to make ...estment of faith" in planning ...Asoka Mehta has been im... them to make. In fact, the pre... mood of frustration and des... reflected in the cry for the abo... of the Planning Commission ...has begun to be raised.

...t Implementation or ...e Planning?

...d we blame deficient imple...tion or defective planning for ...ilures? The answer is obvious... but I for one believe that we ...ering today more from the con...ses of wrong and over-ambi... planning than from wrong mana... of our Plans. A good Plan ...it is true, fail through bad im...tation, but a bad or unrealistic ...an never be made effective ...h good implementation.

...advocates of need-based plans, ...tive of financial and mana... resources, have in their com...ble zeal for improving the lot ...common man failed to realise ...an unduly large plan is self-de...ing which, I believe, is exactly ...has happened to our last two ... and is likely to happen to an ...greater extent to our Fourth Plan ...is not drastically pruned.

...the dangers of over-ambitious ...ning I can do no better than re-call the warning uttered by Professor W. Arthur Lewis, a recognised authority on the theory and practice of planning, when he said:

> "It is very important that the target of national income growth be estimated without illusions as to what is possible.....If the targets are fanciful, the whole plan will be fanciful.....*Planners who promise more than they can perform throw everything out of gear, so that the economy might just as well not be planned at all.*"

We in India have come to know only too well the bitter truth of this statement.

An over-large Plan, and particularly one specially weighted in favour of capital intensive developments with long gestation periods, inevitably generates inflation and imbalances in the economy which upset both the time schedules and the costs of the various projects it contains. Inflation and imbalances generated by an unrealistically large Plan call for a whole chain of physical controls which themselves require and waste scarce administrative resources.

A very large Plan containing projects creates equally huge managerial problems. While a highly developed and industrialised country can find, ready made, the necessary managerial resources, in underdeveloped or developing countries they have to be created from scratch. All those here with practical experience of industry know how many years it takes to develop management skills. The difficulties inherent in establishing gigantic projects of this nature, which would tax the ingenuity, experience and skill

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of managerial cadres even in advanced countries, are greatly magnified in countries such as ours. As a result, great schemes of industrial development established at immense cost to the country under our Plans have failed literally "to deliver the goods" upto now and may never give an adequate return. For instance, the following five large development projects:

The National Coal Development Corporation,
The Fertiliser Corporation,
Heavy Electricals,
Neiveli Lignite, and
The Heavy Engineering Corporation,

on which, by the end of March 1965, Rs. 630 crores had been spent, produced in that year only Rs. 56 crores of output, an output to investment ratio of only .09:1 or 9 per cent.

For this, amongst other reasons, I suggest therefore that a good deal, if not most, of our present troubles have been due not so much to poor implementation but to unsound planning, and specifically, to wrong priorities and inaccessible targets which have led inevitably to target missing. This brings to mind Laxman's delightful cartoon in which a Sergeant Instructor at a Rifle Range, infuriated by the poor shooting of an inept Jawan, asks him: "What do you think this is—The Planning Commission?"

Failure Due to Bad Implementation

While I believe, therefore, that wrong planning has been responsible for much of our economic ills, there undoubtedly are however areas in which our Plan failures have in been due to inadequate or defi implementation machinery and cedures. The most flagrant of have been in family planning, in culture, and, to a lesser extent, in dustry. Our failures in the first have, in fact, been more than other cause responsible for our sent economic plight.

Taking only family planning, we been through an earlier and m effective programme of birth con to restrict the growth of our pop tion during the last ten years to, one per cent as achieved in Japan, stead of the 2.1 per cent which actually occurred, our population day would be of the order of 415 m lion instead of 500 million and *per capita* income would be nearer Rs. 500 than the Rs. 400 it is to Significantly, till very recently e the very low allocations made for mily planning were not even utili for want of the implementation m chinery.

Similarly, if though more effecti programmes for helping farmers raise the pitifully low yields obtain in India, the demand for foodgrai and agricultural produce had be fully met every year, not only wou millions of our people be saved t agonies to which they are subject year after year in some part of t country or another, but inflation wou have been avoided, or greatly reduce devaluation would probably have be avoided and the economy would today be in a very much better shape.

[*To be continued*

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KRISHNAVATARA

The Righteous War

THE BOOK OF VYAASA, THE MASTER

CHAPTER 1

'COME, FATHER, COME'

It was evening and the fast-flowing waters of the river Yamuna like a torrent of molten gold. the edge of a small islet, separated from the mainland by a narrow a six-year-old boy was standing steadfastly gazing at the western where the waters of the river to touch the sky, waving his as if in invitation.*

The boy was dark in colour and of frame. His forehead was his eyes dark and luminous, his homely.

The boy lived with his mother, her Jaruth and uncles, together with bers of their family, on the island. They were part of the fishing community living in the village beyond the creek. Their main occupation was to ferry travellers across the river in small boats and to catch fish and bring it to the market in Kalpi, a settlement on the bank of the river on the other side of the creek. To this fisher community, river Yamuna was a mother, a living goddess, who provided them with food and gainful occupation.

The boy spent his days in catching and cleaning fish and helping his grandfather to stitch nets. He was an obedient child, who never shirked work. Whenever his mother or one of his grandparents went to the settlement to sell fish, he accompanied them with a small basket of fish which he had caught himself. He never mixed with the boys of his age in the village

* I had the privilege of visiting the traditionally believed to have been place of Veda Vyaasa, and of the foundation for a monument. know whether the monument has constructed.

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and was never interested in their games. Whenever he was in their company, he would retreat into silence. He lived in a world of his own and other boys of his age in the village thought that he was a little mad.

Whenever he was free, he came to stand on the edge of the islet, facing west, as if waiting for his father; sometimes he invited him as if his voice would reach his father wherever he might be. That he was doing now.

Soon the small boat, plied by his mother, which had gone to the other bank for ferrying passengers, returned to the islet. He took no notice of her; he continued to wave his hand, muttering: 'Father, come soon. When are you coming?'

His mother, Matsyagandhaa, jumped out of the boat, tied it to a wooden pillar, and with impatient steps, went to the hut in which she lived with her parents and son.

Matsy*aa* was about twenty, slender and shapely in every limb, glowing with radiant health from living in the open the whole day, braving the sun and the cold, the storm and the flood. Her gait was graceful and her eyes fascinating. She had a piece of cloth tied around her loins, held in position by a girdle, and a heavy necklace covering the upper part of her body, made of silver and shells.

She ran with sprightly steps towards the hut, calling out to her son: 'Krishna, Krishna.' Chandodari, her mother, who was cooking food, shouted back: 'That mad boy of yours is doing the usual thing: calling on his father to come.' Then she added by way of commentary: 'Who will never come.'

Matsyagandhaa ran to the boy, ed him up in her arms, gave h loving hug, and nestling her he his shoulders, remarked: 'Kri why do you waste your time? father, wherever he is, cannot you.'

The boy looked innocently a mother as if this was the first that he had heard such a thing, th she had been telling the same t to him every day.

'You are wrong,' said the boy w an assurance much beyond his ye 'He will come, Mother. He com me always when I am asleep— tells me that he would come if I c him.'

'Oh, Krishna!' said Matsyagan with a gesture of despair. 'You such a good and wise boy, but w do you behave like this?'

This tragic faith of her son in impossible hope, made her miser Every day, the mother and the talked the same thing, almost in same words.

'I want to go to Father,' he s with a passionate earnestness u tural in a boy of his age and t hold of her hands, looking at face in a mute appeal.

Matsyagandhaa patted the whom she loved. 'Haven't I told many times? How can I take you your father? I don't know the pl where he lives.'

The boy, in his innocent way, w ready with the answer: 'If he d not come, we will go in search of h in our boat. Mother Yamuna is a ways kind; she will show us the wa he added.

With tears in her eyes, Mats

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Haven't I told you every day
will not and....,' her voice
cannot take us with him?'
why?' asked Krishna, opening
innocent eyes in surprise. 'I am
will.'
cannot tell you why,' she said,
sing a sob. 'Some day, when
grown up, I will tell you why.'
not tell me now? Every boy
village lives with his father,'
pathetically, pointing to the
ta's village across the creek.
yagandhaa appreciated the in-
passion with which Krishna
his father. She had seen that
most miserable at having no
to depend upon when every boy
age had a father living with

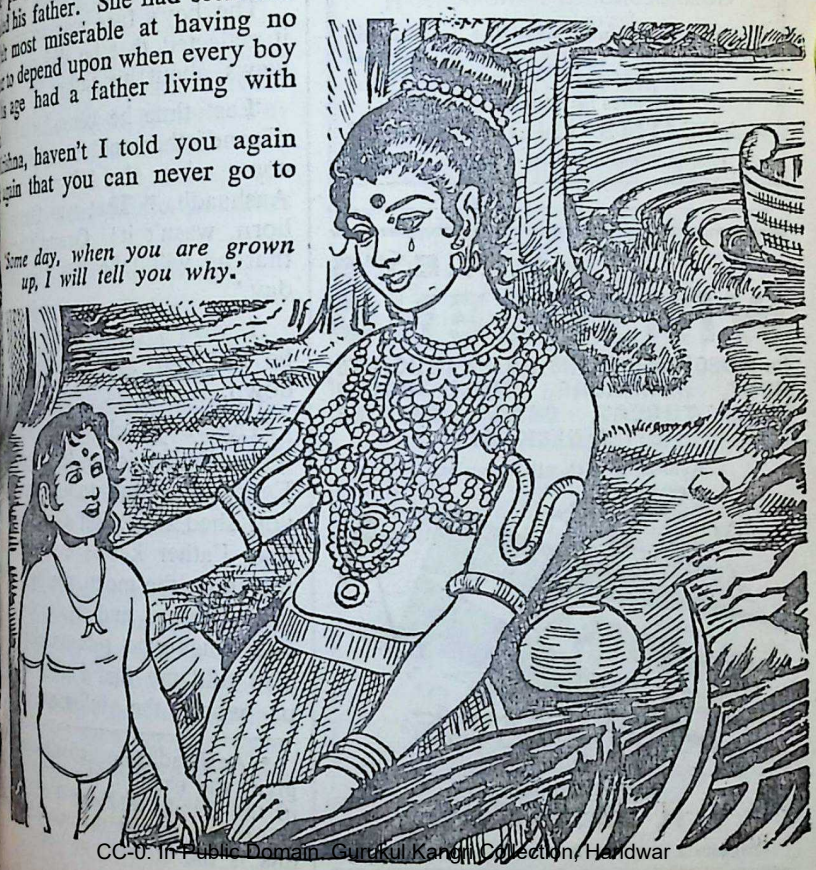
hna, haven't I told you again
gain that you can never go to

Some day, when you are grown up, I will tell you why.'

your father's?' she said in irritation and her voice broke down. She did not know what to do. How could she explain to the sensitive boy, who was living on an impossible dream, that he could not live with his father?

The boy fixed his eyes, wide open, on his mother's sad face. 'I am sure, Mother, he will be glad if we go to him.'

Matsyagandhaa wiped the tears that again welled up in her eyes and said: 'How can I explain it to you? He cannot take you with him—either you or me. He is a very, very great man.



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People worship him. But he live
far away, and we are humble fo

The boy affectionately clung t
mother. "Don't cry, Mother.
soon as he comes, I will beg of
to take both of us with him, and
sure, he will never say "no".'

Matsy*aa* hugged him again
turned her head away so that he
not see the tears that were cou
down her cheeks. Then, in a c
ing voice, she said: 'You should
think of your father. Some da
will not be able to come here.'

The boy's face was an open bo
it reflected that he did not share
views about his father.

'Last time he came,' said the b
'Grandfather told me that he wo
come when the full-moon comes
Aashaadha.* That was the day I
born, wasn't it? Grandfather is s
that he will take me with him so
day.'

'I wish Grandfather's hopes wou
be fulfilled,' said Matsy*aa* and bro
down.

The boy clung to his mothe
'Grandfather is not like you, Mothe
Every time I talk to you about Fath
you shed tears. But Grandfather sa
that Father knows everything—abou
the stars, the moon, the fish, the tre
the alligators, and also far-away plac
and kings who ride on elephants. H
also told me that Father would vi
us when the full-moon comes

* Aashaadha—a constellation wh
gives the name to the month Aashaad
in the Hindu calendar. Traditionally
full-moon day of the month of Aash
dha is the birthday of Veda Vyaasa.

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...Don't cry, Mother,' the ...reaching out to wipe her

...not cry, I promise you, Kri... Let us wait till he comes,' said ...with a sigh. 'Only three ...days to wait.'

...reassured the boy. 'Grand... told me that if I call him with ...heart, he was sure to come. ...do you think that Grand... has been telling me lies?'

...no' she replied. 'Your father ...everything,' she admitted, to ...end to this painful conversa...

...she was leaving him, Krishna ...his mother with an air of a ...own man: 'Well, Mother, why ...we to wait for him here? Let ...to him.' He had a suspicion ...his mother knew where his father

...where to?' she asked.

...here else but to father.'

...yaa smothered a sob. She did ...know where he lived; he led a ...s life. She was not sure whe... ...would come at all. She had ...long ago that a time would ...when he would stop coming to ... Then the boy's heart would

...whole situation was tragic be... ...words. Her father was trying ...to get her married to a suit... ...young man of their community. ...also held repeated consulta... ...with other elders of the fisher ...community about securing one. How... ...he had found it difficult to get ...husband for her, prepared to

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RAMA NAVAMI NUMBER

The Next issue of the Journal dated April 9, 1967 will be the Rama Navami Number. It will carry special articles on the subject.

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adopt her illegitimate son, Krishna, who, though very affectionate, was inflexible in his devotion to his father, whom he met only three or four days in a year; he would never reconcile himself to a make-shift father.

She knew that her father realised the whole predicament and purposely encouraged the boy, when his father came, to insist that he should be taken away. That was also why he always talked to the boy about his father's greatness.

She appreciated that it was for her sake her father wanted to get rid of the boy. Her father, mothers and uncles were getting old. When they died, she would be left homeless, and so long as the boy was with her, no eligible young man would agree to marry her.

She also realized how impossible it was for Krishna's father to take him away with him. Though he was once one of the most respected sages of the Aryas, his enemies—she had no idea why they were after him—were implacable; they would kill him if he was found, and that forced him to move from place to place. His life would be in greater danger if he about trailing behind him, an timate son born of a fisher-girl was a secret which she alone At the same time, she knew would be a tragedy for the boy if father stopped coming.

Once Krishna started talking his father, there was no stopping He had a very charming way of ing; he was wise beyond his whenever he accompanied one of members of the family in the boat, the passengers were attracted him. They loved the way he how great his father was; how could talk to the gods; how, he himself was grown up a bit, father would take him away him. His father knew everything said to the passengers—about the and the sky, the drops in the Ya na; about the fish and the alli in the river. That was why he going with his father, who would him everything. The passengers that he was the fruit of a momen lapse on the part of his mother; stranger, whoever he was, they sure, would never take the boy with him.

However, the boy talked so sw ly and with such earnestness that passengers listened to his hopes interest, even with affectionate tude. But when they parted with they shook their heads sadly. Such bright and winsome boy, but so

When the full-moon moved the constellation Aashaadha, Krish became very impatient, bubbling joy at the prospect of meeting father. His mother and her par

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...ed at the prospect, almost the ...y, that his father would not ... And then what would happen ... boy?

...ever, Krishna was busy with ...ought of his father; he caught ...est fish in the river, cleaned it ...ed his Grandmother to cook ...rly, for his father was coming. ...er must be given the fish which ...self had fished and cleaned, and ...er, for was he not his son?—...ment which, according to him, ...unanswerable.

...old his Grandmother again and ...that his father had come to him ...dreams and promised to take ...away; that he would also take his ...r with him. The Grandmother ...shook her head.

...h tears in her eyes, Matsy*aa* pre-...him for the tragic end. 'Krishna, ...e he does not come?'

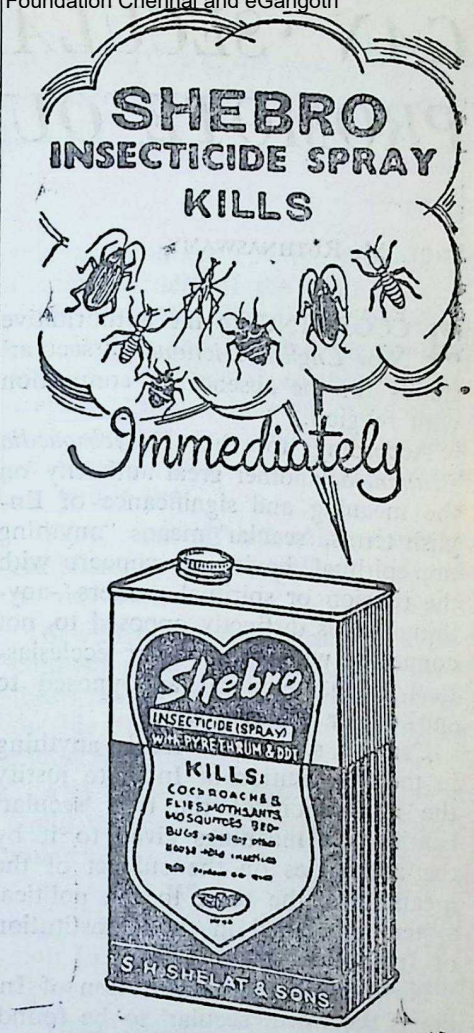
...h, as I told you, Mother, we ...to him in our boat.'

...I have told you again and ...Krishna, that we don't know ...e lives,' she said impatiently. ...had no effect on the boy.

...ave been talking to Mother Ya-...a. She is so very kind and would ...us the way. Mother, get ready ...don't cry. If you cry before ...er, he would think that I am mak-...you unhappy.' He clung to his ...er, who bent down and patted ...

...er heart was heavy with the fear ...the shock that the boy would re-...when his father would not come.

[*To be continued*]



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CAN 'SECULARISM' PROMOTE OUR UNITY?

PROF. M. RUTHNASWAMY

ACCORDING to the authoritative *New English Dictionary*, 'secular' stands for the absence of connection with religion.

According to the *Encyclopaedia Britannica*, another great authority on the meaning and significance of English terms, 'secular' means "anything non-spiritual, having no concern with the religion or spiritual matters—anything that is distinctly opposed to, not connected with, religious or ecclesiastical thing, temporal as opposed to spiritual or ecclesiastical."

Can we say that there is anything in the Constitution of India to justify the application of the title 'secular' bearing the meanings given to it by the authorities on the subject of the meaning of the term to the political system embodied in the Constitution of India?

Nowhere in the Constitution of India is the word 'secular' to be found. The kind of State and Government that the Constitution provides for is stated in the grand preamble to the Constitution which says "the people of India have resolved to constitute India into a sovereign democratic republic".

And the Constitution makers for good and sufficient reasons avoid the use of the word 'secular'. For in first place in the nomenclature states there is no room for the sec State.

And in the second place the Co stitution embodies certain princi which go right against the mea given to the word 'secular' by the thorities I have quoted.

In the great chapter on the Fu mental Rights which I consider most important from the stand-po of political liberty there is a wh set of clauses which make provi for religion and its establishment. tion 25 of the Constitution provi for the right to freedom of religion.

It proclaims that "subject to pub order morality and the other pro sions of this part all persons a equally entitled to freedom of co science and the right freely to profe practise and propagate religion."

And again Section 26 lays do that "subject to public order mora and health every religious denomi tion shall have the right to estab and maintain institutions for relig and charitable purposes, to man its own affairs in matters of relig to own and acquire movable and im movable property and to admini

From Paper read at the All-India Colloquium on Ethical and Spiritual Values as the Basis of National Integration.

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Religion holds people together while secularism is divisive, religion is creative while secularism erodes, religion inspires while secularism criticises, religion builds while secularism dissolves....

property in accordance with the

even minorities professing religions have the right to and administer educational tions of their own which may aids and grants from the State.

great sections give religion a in the political life of the coun- such as no other modern consti- except perhaps Irish gives it I add that the provision made constitution for religious free- and toleration is in keeping with Indian tradition and history as in one of the great rock of Asoka, "The only glory that desires for himself is to prac- obedience to the law of reli- and perform all the duties that imposes".

from all of which it follows that is not a secular State. It is a state, according to the Constitu- It is freedom not secularism that embodied in the constitution. I for would prefer India to be free ra- than secular.

Although India is not a secular secularism has crept with the ical and social thought of modern

With the coming of British rule and influence in India has also come the rule and influence of the fashionable political writers of the 19th Century. They were the two Mills, Bentham and Morley and Herbert Spencer and Huxley. All these if not hostile were sceptical towards religion and thought that religion was purely a private affair and should have no influence on public life.

They were all rationalists bent on establishing morals, politics and economics on reason.

Bewildered and disgusted with the confusion of contradictory religion these philosophers turned to morality outside religion as the teacher of the modern State.

And in France they are trying to build the civic education upon a secular moral code.

But as F.W. Forster the great German educator says it is a heavy illusion to build a code of political duty upon an enlightened social morality.

The modern individual with his normal egoism and self-centred will can never be curbed except by a power that is above and outside him.

The modern State with its powerful organisation and will to wealth and power can never be moralised and civilised except by a power that can dictate to it from outside.

Morality without the support of re-

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...would be a paper constitution. ...ld be bereft of that high incen- ...d nervous courage which is ...ry if morality is to be fertile in ...which only religion can give. ...in religion that morality is rea- ...d becomes perfect. Religion is ...st perfect sanction of morality. ...a recent writer on ancient ...n history says of its last phase ...ible to all ages of the decline ...ion. "Deprived of their fami- ...ods and unable to comprehend ...e God who was offered to them ...substitute and whom they hated ...e cause of all their disasters, the ...lost all sense of the sanctions of ...order." All the wise laws of ...ib against bribery and corrup- ...d the flash of Rameses II reign ...not save the ancient Egyptian ...from dissolution.

...here in India already the ab- ...of religious influence in political ...life has begun to be felt in cer- ...recent deplorable developments. ...e prevalent indiscipline of stu- ...s at school and college can be ...d to the waning of the influence ...gion in home and school life.

...e godless education imposed on ...dian educational system by fear- ...British rule has continued in the ...of free and independent India. ...ral instruction such as is im- ...d in our schools and colleges de- ...e of the religious motive and ...ction has proved to be a broken

...the life of the majority of In- ...says the report of the Education ...ission published this year, "Re- ...has a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values." But, in the practical recommendations the Commission do not visualise the teaching of religion in schools and colleges.

The practical difficulties in the way of religious teaching in educational institutions among a multi-religious people are not insurmountable. They have been overcome in countries like Scotland and Holland and there is no reason to suppose that they cannot be overcome in India provided the will to victory were forthcoming.

In public policy also we find the influence of secularism. As a means of controlling the growth of population policies and programmes which run counter to the religious traditions of the people of India, Hindus, Muslims and Christians are pursued with an enthusiasm and perseverance worthy of better causes.

The economic motive raised to the point of materialism has been the inspiration of governmental plans and programmes of progress.

It is this growth of the influence of materialism, an offshoot of secularism, that accounts for the corruption in administration and commercial life to which the Santhanam Committee on corruption has borne saddening testimony.

The loss and wastage not merely of money with its deepening deterioration in morality of public life are loss and wastage that a poor country like India can ill afford. Everything must go wrong with the people the spring of whose public life which always has been religion is gone dry.

The only way out is a call back to

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religion and the influence of religion not only in individual but in public life.

The saints and sages of India have ever and anon called their people to religion.

Let us listen to the latest of these—Mahatma Gandhi who both in his speeches and writings from *Hind Swaraj* and the *Young India* onwards preached that politics to be useful or popular or true must be founded on religion. To spiritualise politics, he declared, was his mission.

He had found politics in the rut of Western materialism and opportunism and he would save it from the low estate into which it has fallen.

Religion was the breath of his life and the earliest and the latest of complaints about his people was India was becoming irreligious. 'B to religion' was his exhortation. India must listen to his call if it save not only its soul but its that is its physical well-being.

Especially as a means and ins ment of national integration reli will prove more dependable than cularism.

Religion holds people together w secularism is divisive, religion is c structive while secularism erodes, ligion inspires while secularism c cises, religion builds while secular dissolves, religion unites the peo while secularism makes people to l at one another with doubt if not picion.

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Mrinalini Sarabhai

RAS LEELA

Its Significance

Indian philosophy, all human
s are the devotees in search of
the Beloved.

the tradition of the Vaishnavas,
who worship Vishnu in His in-
tion as Krishna, the Eternal
the Ras Leela is a symbolical
of Krishna and the Gopis (de-
) portraying the universality of
Lord who sports in miraculous
giving to each the feeling of com-
identification with the One.

the ancient treatise, the *Nrita*
ulli by Jayasenapati of Warran-
this dance is called 'Hallisaka,'
is described as being a dance by
man surrounded by many women
circular formation, depicting the
olling Universe around the person
the Lord.

Andhra, the great saint-musician
ayana Tirtha, in his dance-drama
the life of Krishna, describes the
Leela as 'the circling of souls
und the Pole star.'

the Ras Leela, God manifests as the partner of each and every *gopi* showing His separateness and His universality.

The entire dance is therefore a movement indicating the reality of God within ourselves and without.

In India, mysticism has always been the handmaid of art portraying the subtle and meaningful expressions of religious thought.

The setting for the dance of Ras Leela is highly significant. Krishna sports with the Gopis on the banks of the Yamuna river. Rivers in India have always been identified with culture or Bharati. In the *Mahabharata*, a verse says:

> 'From the north to the ocean
> From the South to the Himalayas
> The country is called Bharata where
> Samskruti Bharati
> (Indian culture) is established.'

This culture, forging its way like a flowing, gushing river, changing and re-shaping the land is a vivid image indeed.

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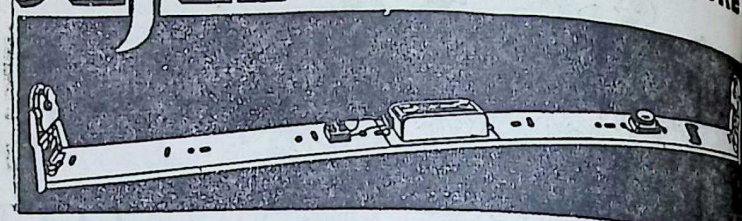

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...ti says of the great hero ...the depth of the ocean, the ...of the mountain is perceived ...'. It is in the caves of the ...as and on the banks and con- ...of the rivers that seers found ...

...na danced the Ras in the au- ...moonlight. Man dwells in ...ing darkness, but the coming ...into his life, illuminates his ...ce and brings him spiritual ...dge.

...e same way, does the full moon ...ht to the dark night.

...Vishnu has manifested in the ...in many incarnations. In the ...d Gita, He tells Arjuna, "For ...ever righteousness declines, O ...and wrong uprises, then I ...myself. To guard the good and ...roy the wicked and to confirm ...ty, I come into being in this ...d that." But it is as Krishna, ...preme Embodiment of all that ...ect, that He is most deeply wor- ...d.

...e gopis of Vraja, the simple milk- ...are the true devotees. Krishna ...s them as the finest examples ...man beings, for, they willingly ...der their all to the Lord one ...—their pride, their egotism, ...ignorance, their possessiveness,— ...they lay them at His feet. Radha, ...most beautiful of Gopis, proud of ...beauty and power over men, is ...t to surrender to the utter bliss ...the Lord.

...ydeva, the composer of the *Gita* ...vinda, tells her story in lyrical ...the story of the eternal struggle ...human being, to stress that the world is but transient and God alone real.

The Ras Leela, therefore, becomes a dance of spiritual ecstasy with God pervading the world as His own Self and as the selves of the dancing *gopis*, who have become the brides of God.

Man is both God and mortal. While dancing the Ras Leela, the mortals forget themselves and unite with the Supreme Consciousness. At that moment, they enjoy complete abandon, freedom and release. But again and again, the veil of ignorance comes between them and their God-selves. This is portrayed in dance by the disappearance of Krishna. Immediately, all is chaos and disillusion. Like mad women, the Gopis run into the dark forests, seeking Him, crying like lost children. They sing His praises, calling to Him; they ask the trees, the flowers, even the earth and the animals whether they have seen Him. One Gopi says to another, 'Oh friend, ask the creeper which has entwined in embrace the big tree, its lover. Surely, Krishna's hands have touched it while He plucked the flowers, for, see how it bears the tremor of delight in its blossoms.' They even enact incidents from His life, hoping that will bring Him back. They recall again and again His childhood. They forget their homes and their duties and go into a frenzy of passionate appeal. This is the 'dark night of the soul.' Till the human being desires God and naught else, there can be no realisation.

Vasudeva, another name for Krishna, means the One in whom all creatures dwell. The name Gopi means the five senses and the five elements.

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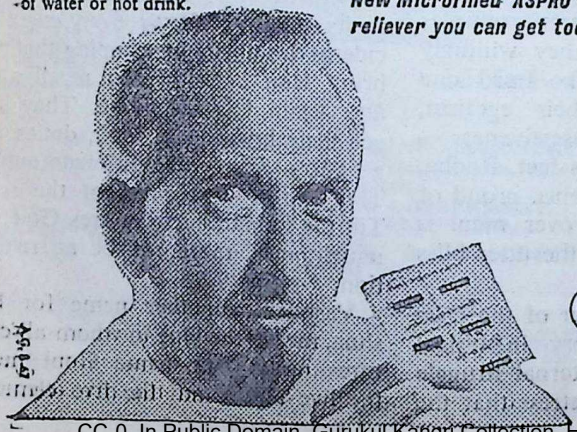

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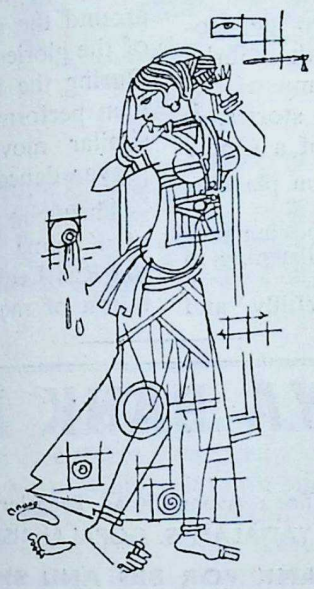
Bhagavata, the Ras Leela is with great beauty. In the chapter, it is said, 'while the hands in a circle, the Lord many, and each Gopi felt that was hers.' In this way, did Leela begin. In this circular bracelets, anklets and belts Gopis sounded together in perfect harmony. The Lord Krishna amongst the Gopis as blue sapphire in a garland of coloured gems. beautiful brides stepping in moved their gracefully, and sang and danced were as the in a cluster blue clouds. Gopis enthralled Lord, enchanted His divine touch, many songs and music resounded about the world. did every Gopi with God, dance sing the praise of And what Krishna?



as a small boy plays with his reflection, so did He play with girls."

Ras Leela, writes Radhakamal Mukherjee, is transcendental and ever present. The human soul after a wearied career of pride, frustration and anguish may, through utter surrender and intense yearning for God, experience many joyous translucent moonlit nights of union with Him. Then all nuances of the heart's delight, described by the seers, prophets and poets, can be enjoyed in their infinite depth and intensity. Religion, art and literature here combine their resources to make human experience at its highest, at once romantic, eternal and universal.

The Ras is danced in many parts of India, but has been developed in Manipuri where it has become an entire dance-drama and is done in six varieties —the Maha ras, the Vasanta ras, the Kunja ras, the Nitya ras, the Gopa ras and the Ulukhal ras.

In the Kathak dance of North India, Ras Leelas also became musical dramas and the entire community of artistes were known as Rasudharis. Sri Krishna was known as Natavara, the Divine dancer. Influenced by the story-tellers and the dance technique of Kathak, the group-dances of Mathura and Brindavan were similar in style, and though the Ras Leela is a folk form, it is beautifully executed with varied rhythmic patterns and musical modes.

In Kerala, Krishnattam Kali tells in classical pattern the story of Krishna. Beginning with the Divine birth, the play is enacted every night for nine nights. On the third night, the Rasa Kreeda is danced. It is a particularly beautiful dance and is called the Jasmine Flower dance, and is ex-

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pressed through inward, outward and circular movements.

In the State of Gujarat, in Limbdi, the women participate in a Ras Leela, celebrating the birth of Krishna. The men also have an interesting dance composition on a similar theme. They perform the dance sitting down in a circle swaying back and forth, and often imitating the movements of a boat with the bodies while their arms imitate the action of rowing. In Gujarat, Sri Krishna Himself is said to have taught the Ras Leela to the people of that region. Today, the Garba is a popular dance, and many of the songs are from the Krishna stories. A lovely song is this lament of a Gopi:

"O dear One, why do you play the flute now,
I have just placed the cooking pots upon the fire and in listening to you, the food is burnt.
I placed the butter carefully, and now the cat has eaten all of
While I slept, you played the f
and I trembled with desire.
I went to draw water and there
sound of the flute made me lo
everything.
Why do you play the flute and m
me forget myself, O Beloved

There is no dance-style in In
where the Ras Leela does not fe
though it is called by many name

In the South, the Kummi is a po
lar form, when young girls d
around the image of Krishna sing
of the glories and exploits of the Lo
During the festival of Krishnasht
men perform in front of the shrine
similar movements the Bhajana
prayer dance.

Throughout the country, the st
of Krishna are the most loved a
the Ras Leela, the symbolic repres
tation of man's surrender to God.

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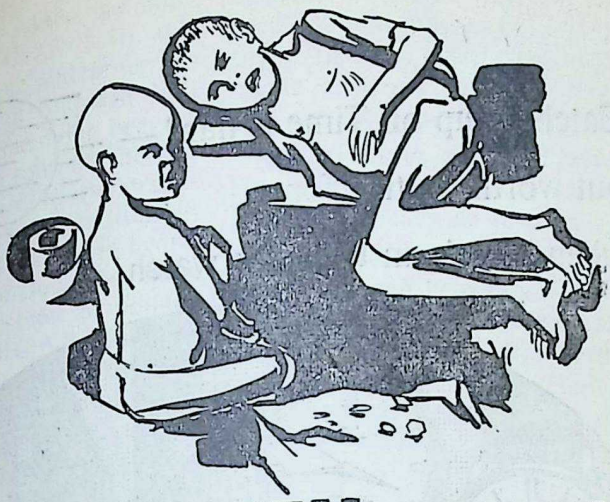

OD'S BROKEN ONES

R. K. Dalal

AN loses a job. He is thrown for no fault of his except that too honest to shirk work, while companions laze and loiter about; so sincere that he keeps late while others leave, to finish the duty and he is too poor and cious not to part with some earnings to a foreman as illegal ation for keeping his job going. day he is told, not to come, services are dispensed with on plaint from a foreman. He is llowed to see the Seth or the ger. He has no influence—no one ard his case. He is thrown to the et.

The slender savings soon exhaust. tramping all over the city in search of another job without any success. He has been without food for days on end. A cup of tea and a piece of bread are his only companions. Even these desert him as soon as his pocket dwindles to zero.

He goes about on water—and water is no sustenance.

'Shall I beg? But who will let me, an unknown beggar, beg on the streets —where a fraternity of beggars have already established their monopoly?'

Sitting on temple steps or standing at market places brings not a copper. His mind gives way. Hunger craving for food, eating away his vitals, maddens him.

'Shall I steal? Shall I rob? Shall I

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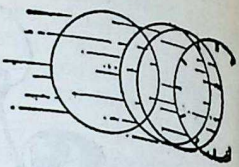

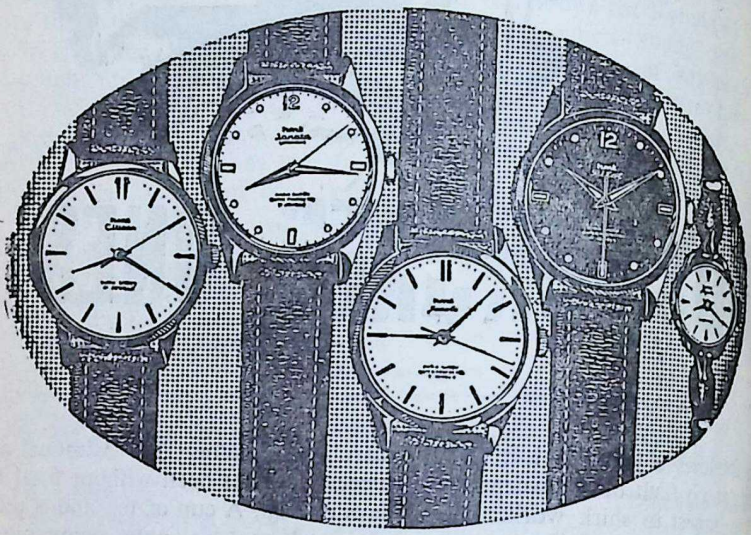

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...w else shall I keep my body ...l together? O God! In this ...ing with milk and honey, is ...t a single soul who will feed ...ry and pity the dying beggar? ...r I go I am spurned, hooted ...ted. I see hard-heartedness— ...ess—sheer cruelty written in ...man soul. From their hearts ...d the image of God. They have ...r souls for a mess of pottage ...rtful boon—the filthy lucre— ...get all humanity. They are ...Broken Ones—The Hungry.'

...ry is so deep amongst many ...n of society—that they have ...known the decency of clothing ...e children of the street—the ...n. Rags have clothed their ...ss in all seasons, in all climates ...er all conditions. The children ...e naked, have remained naked ...r life; for if there is not enough ...f food, wherefrom shall they get ...s?

...e necessity of life has become a ...; often sleeping in all seasons ...n open, on a public bench, under ...e or under projections of public ...gs, they have contracted ...ses—infectious and contagious ...ses and lack of medical attention ...t what the nature gives unto ...e unfortunate ones—the healing ...l of nature hurries them to their ...ature death.

...e world is full of such hungry ...naked ones, the rich as he goes ...g in his limousine, hardly has a ...e to shed for these God's Broken ...es—The Naked.

...ou enter a hut—a lowly tumble-...n hovel—in which even during the daytime the inmates do not see much of God's sunshine—what to say of the night. In these utter insanitary, unhygienic cesspool, families live, breed and eke out a miserable existence.

Sometimes in a small space five or six people huddle together without decency, privacy or reserve.

And when one of them falls sick, God alone can help him. He lives, for he cannot die. He lies on his sick-bed, without any treatment, except what his poor savings can purchase. There is not enough money for a doctor—and these days the doctors don't come for the love of humanity. They want such love translated in hard cash. A visiting fee in advance or else they say: 'I am too busy.'

If the doctor is scarce, medicine is scarcer.

He lies in his sick-bed—awaiting Nature's healing hand to help him or take him. Either choice is welcome to him, for he has come to welcome death as a true companion of his life. Someone who will relieve him of the burden of sick, ailing, festering body. Sooner it is over, sooner to sleep and goodbye to the harbour bar of this miserable life and its moaning: Among God's Broken Ones—The Sick.

A life spent in service, honestly, sincerely, and faithfully of the rich brought no recompense or reward in old age. A hard-hearted master ruled the house of the zamindar. The father who had been kind and considerate to his servant died and his prodigal, profligate son ruled the house with an iron hand. Servants were only chattels, slaves to his wishes and whims.

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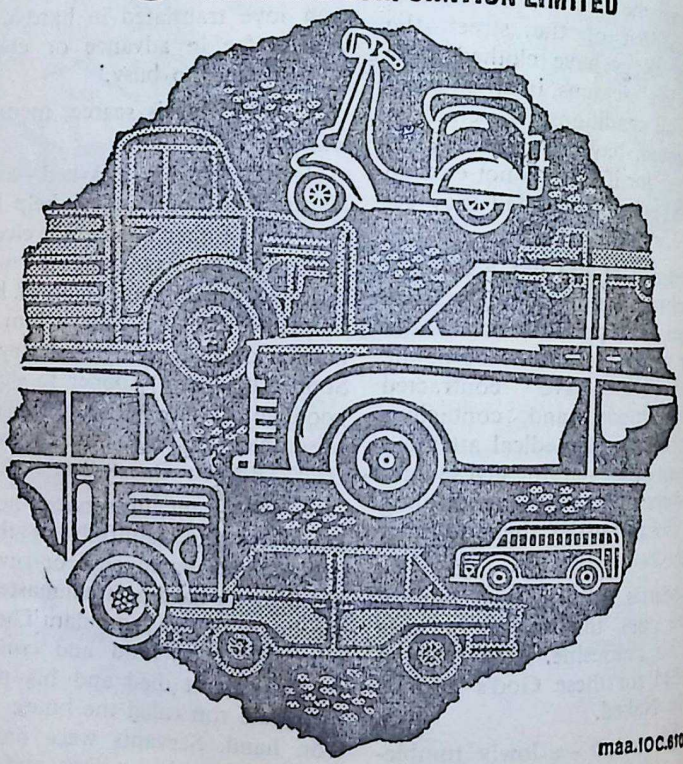

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...indebtedness to the estate had ...born their slaves. They had ...their body and soul to the estate. ...could not leave, could not re... ...salts, kicks, lashes—they bore ...their resignation—believing that ...had provided no better reward ...their past actions in this life. ...a day passed when these crush... ...under the heels of the zamin... ...not experience the galling load ...poverty. But what escape had ...provided for them? None. They ...born with shackles—they lived ...shackles—one day they will also ...shackles. Then released from ...fetters, they will enjoy real free... ...this freedom of death. These ...God's Broken Ones—The Oppres...

...their sufferings must end at last ...weary souls, it is by seeking the ...of peace at the lotus feet of ...Master, with utter resignation to ...all that they will be relieved from ...sufferings they had borne so long. ...only in the wistful longing that ...will not forsake His Broken Ones, ...humanity lives on earth bearing ...cross—in the flaming words of His ...and mercy of His touch.

...When a beautiful grain of corn is ...up in the earth by death, then ...inner heart sprouts forth and bears ...heads of grain.

...was when the poor widow broke ...seal of the little pot of oil and ...it forth that God multiplied it to pay her debts and supply means of support.

Through all history and all biography and all vegetation and all spiritual life—God must have broken things.

Those who are broken in wealth and broken in heart, broken in their ambitions, broken in their beautiful ideals, broken in worldly reputation, broken in their affections, and broken sometimes in health, and those who are despised and seem forlorn, the Holy Ghost is seizing upon, and using them for God's glory.

Let the hungry, the naked, the sick and the oppressed, knock at His door and the call will never go unanswered.

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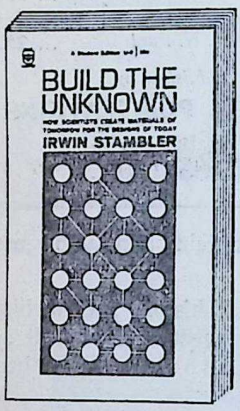

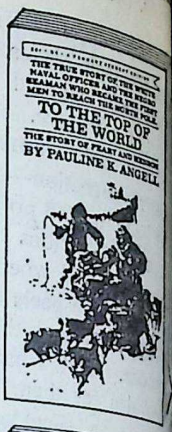

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Sri V. A. Sundaram

With the passing away of Sri V. A. Sundaram on the 11th instant at his Bombay residence, Palm Court, New Queens Rd., Bombay 1, our country has lost an ardent patriot and the Bhavan a loving Associate and friend.

What a glorious death! He was conscious till the very last. During the last fortnight of his earthly sojourn, he called for and talked to some of his intimate relatives and friends in Bombay and outside. On the morning of the day of his passing away, he desired the **Sundara Kanda** to be recited, had the **Deepa** lit and placed near him and, the child of Mother Ganga that he was, he sipped the sacred Ganga **jal** and, in a few moments, breathed his last!

Sri Sundaram plunged into national struggle quite early in life.

As Mahatma Gandhi has written, "Sri V. A. Sundaram has been in touch with me since 1915 and was in the Satyagraha Ashram from its foundation. He has left Banaras Hindu University with Pandit Malaviyaji's blessings to join the struggle. The best use that can be made of him and his wife who is also with him in this decision, heart and soul, is for them to go to Tamil Nad and there to break the salt laws, to assist in organising, especially in his own district of Coimbatore, boycott of foreign cloth through the takli and boycott of intoxicating drinks."

In the '30s, Sri Sundaram took a leading part in the Civil Disobedience movement and was imprisoned. On his release, Gandhiji sent him to Europe as India's unofficial Ambassador. Among those with whom he then established contacts were Sgr. Benito Mussolini and Dr. Albert Einstein. He also attended the second Round Table Conference in London.

For 30 years Sri Sundaram had been the right-hand man of Pt. Malaviyaji both in the creation of the Banaras Hindu University and in that great leader's political activities.

Widely travelled both in India and abroad he has delivered public lectures on India in places like Mandalay, Rangoon, Rome, Vienna, Berlin, Prague, Paris and London. His articles have appeared in important newspapers and journals of India, Burma, Italy, Germany etc. He was a frequent contributor to the **Bhavan's Journal** too.

Sri Sundaram was also associated with several public men of his time, including the Congress President C. Vijayaraghavachariar (1917) and Gurudev Tagore with whom he toured South India. He established contacts with Lokamanya Tilak, C. R. Das, Sir S. Subramania Aiyar and later with Jawaharlal Nehru, Rajendra Prasad, S. Srinivasa Iyengar, Dr. Radhakrishnan, Rajaji and Munshiji. He enjoyed the unbroken friendship of Deenabandhu Andrews from 1915 to 1939.

Other political figures with whom he was in close touch in his younger days were Babu Motilal Ghose,

(continued on page 59)

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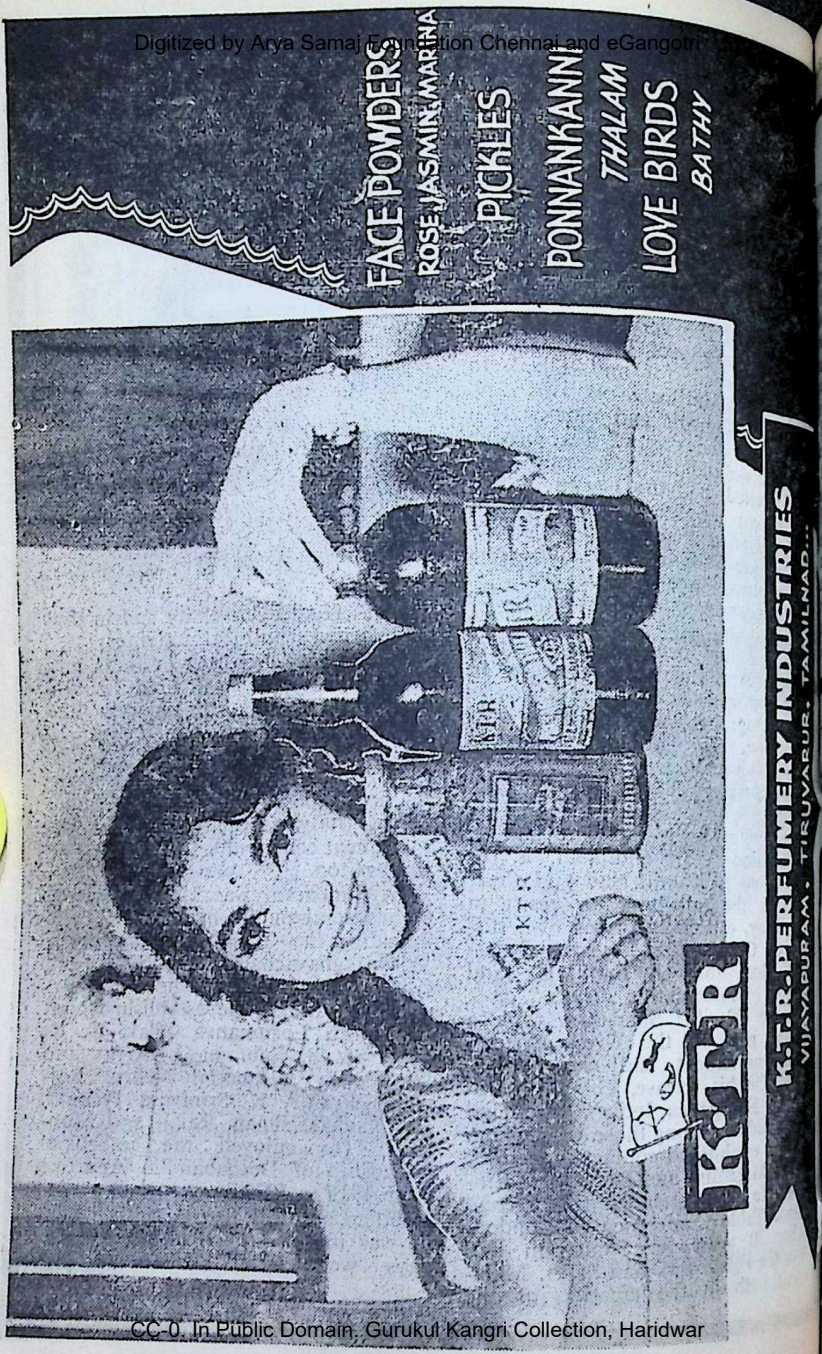

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Sri V. A. Sundaram—*Contd.*

...da Chatterji, Bepin Chandra ...Hirendranath Dutt and Krishna ...Mitra.

...tism is only one phase of Sri ...am's personality.

...was temperamentally a mystic, ...perhaps brought him into in... association with Sadhu Sundar ... He was greatly devoted to the ... Acharyas of Sringeri and Kan... Matts.

...ed as he was in the classics of ...West as well as of India, there was ...ch of the poet in what he ...e and wrote.

...se is Sri Sundaram's testament: "I ...no foes in this world. All are ... dear to me. The lion and the ... the eagle and the serpent, the ... and the crawling worm, are all ... to my heart. I love them, for my ... dwells in each one of them."

Paul Brunton wrote of Sri Sundaram: "The secret of the true Bhakti lies in the hollow of his hand." W. Somerset Maugham said of him: "Sundaram had poetic sensibility; landscape and rivers, flowers, the sky by day and the sky by night were a delight to him." Edgar Snow felt: "Sundaram's spirit thrills and interests me."

It was a joy and an inspiration to listen to him. A mellow product of Gandhism, Sri Sundaram lived to see the fulfilment of his vision in the independence of India. His life of 72 summers is an example for many to follow.

He leaves behind him his wife, two sons and three daughters and a host of friends in India and abroad.

May his soul rest in peace.

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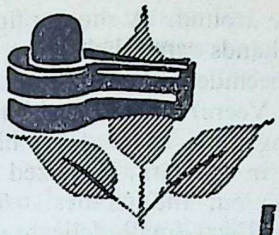

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

35. THE SIEGE BEGINS

HEEMDEV went to bed, but sleep eluded him at first, tired h he was. Eventually he fell in- troubled sleep.

dreamt of the fort walls rising ly to greater heights; of huge ters in the act of slaughtering mans and cows; of fires raging er the sacred town; and of uni- l destruction—while he lay help- unable to move his hands and

A resplendent maiden suddenly ap- ud and admonished him with ht but reproachful eyes.

There was an unending procession horses galloping, and arrows being in such quick succession.

However, he lay in his bed, unable move and the beautiful maiden was there, reproaching. He felt suffo- d and woke up with a start. He nged to gain control over himself, oured the taste of that unforget- e kiss, and turned on his side to ch some sleep.

Once again, dreams troubled him. A new scene unfolded itself.

The young girl was dancing, and he was running. Around them elephants were running hither and thither, their tails up, and Gurudev was playing music. Suddenly, the girl stopped dancing and ran. He followed her, when they met the black-faced Kapali.

Just at that moment, the moon came out in the sky and brightened the dark night and the Kapali jumped into the river. He picked up the girl in his arms, and turned back. He came face to face with Gurudev playing on the drum and dancing....

The sound of the drums which were being played to awaken the troops shook him out of his troubled sleep. He immediately sat up and stretched his limbs. Usually there would be Veera standing at the foot of the bed, ready with his clothes and armour. Today when he reached out for them, there was no one.

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He called out to Veera, but Veera was nowhere around. A shorter figure raised its hands and held out his clothes. Bheemdev was surprised. Where was Veera? Was he himself still dreaming? He lowered his hand and groping in the dark, he seized the hand holding out the clothes. The hand he seized was small, delicate and soft. A sound of gentle, musical laughter filled the room.

Bheemdev Maharaj was overwhelmed with emotion. He seized both the hands and pulled the figure to him. It was Chaula. She let her head rest on his broad chest and she whispered: "My Lord, My Shambhu." In a dark corner of the room, Veera could ill-suppress his laughter....

And then time stood still.

Bheemdev Maharaj emerged from his room to the sound of the drums. He seemed filled with rare joy and enthusiasm. His eyes were shining as they never had before and in his veins the blood surged vigorously. He was a little late for his meeting with Gurudev, Ra, Parmar, Chalukya, Kama Lakhani, his ministers and commanders. In the early dawn, he bounded up the steps of the fort and reached the top. In the distance, the surrounding darkness was pierced by bright red flames of fire and black clouds of smoke rose to the skies. It was a clear sign that Hammir was approaching.

Bheemdev Maharaj was elated at the prospect of the imminent conflict. "There he comes," he bellowed joyfully. "Come along, Ra. Let's prepare our forces to face the enemy."

As the darkness vanished and the sky was lighted up, he could see from the top of the fort small groups like black ants, emerging from the forest and rushing in the direction of Prabhas. First one, then two, then they multiplied into hundreds. As they came closer, he could discern that they were human beings, some on horseback

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...the carts, and the strong morn-
...breeze wafted their cries towards
...fort.

...was the first to speak.

...looks as if these are our people
...have escaped from Delwada."

...Somnath, Thy will be done,"
...muttered Gurudev.

...these refugees include a great
...women and children," remark-
...Minister Vimal.

...look at those poor people fal-
...down!" exclaimed Gurudev.
...Shiva protect them."

...Delwada has fallen," said Bheem-
dev through closed lips. His voice was grave. His eyes roamed from the onrushing people to the horizon and back.

"Vimal," said Maharaj, "open the gates to the sea and take as many boats as we have into the creek. Bring in those who reach the shore alive."

"Chalukyaraj," remarked old Kama Lakhani, "what will you do with all these people inside the fort? We have food to last us barely two months."

"Lakhani, do you think that Hammir will last two months? Vimal, how many ships have we?"

Bheemdev Maharaj emerged from his room to the sound of the drums.

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"Three, Maharaj."

"Send away the women and children first on these ships."

"As you command," replied Vimal.

"Ra," continued Bheemdev, "let us get ready for battle. Station the archers on the fortress wall."

Ra blew his trumpet. This was echoed and the sound was carried further by other trumpets in every direction. By the time the sun had risen, the whole of Prabhas was ready for battle. Seven thousand archers were ready on the fortress wall to let off their arrows. At many points, camels were brought up to the top of the fort, carrying arms and colours for the fighting troops.

There were two hundred officers on horseback, all fully armed. The commanders watched the horizon.

Gang*aa* and Chaula had climbed up to the balcony of a high turret of the temple. Chaula felt exhilarated at the sight of so many soldiers, officers and commanders, who were to be seen in every direction, each group carrying its particular colour. "Mother," she remarked, "look how magnificent our fort looks! Maharaj has certainly worked wonders within the short period of a week!"

On another—and the highest—balcony stood Gurudev with a number of rulers, surveying the scene and congratulating Bheemdev for the way the troops were marshalled. In the light of the sun, the fort of Prabhas stood out resplendent, powerful and impenetrable. Now vibrant with the movement of soldiers, the saffron-coloured flag of the Mighty Lord of Earth, Somanath, fluttered high above the fort and the temple, attracting the devotion of everybody in the wor

Maharaj Bheemdev took a breath. Conscious of his own stre he drew out his sword and l proclaimed 'Victory unto Lord S nath.' Thirty thousand soldiers ponded to the echo: 'Victory Lord Somanath.' But even before last echo had subsided, Bhee Maharaj opened his eyes wide called out, "Ra, see what is harr ing along the seashore."

A large body of horsemen rushing towards the fort. P drew attention to the other "Look, what is happening here." other body of cavalry was rushing wards the fort from the other along the seashore.

"So they wish to block our towards the sea?"

The first group was moving forw like a well-oiled machine. It ha cross the cremation ground, where Kalmukhas—the Kapalis—lived. rudev had persuaded them earnest either to stay within the fort or mi rate to Kambhayat, but so confid were they of their own strength, bo of their strange and fearful rites ways of living, that they ignored th advice. Never before had anyone d ed come near them in any war. B they had reckoned without Hamm soldiers, who were afraid of none fro this world or the next! They c down the Kalmukhas as a garden would cut the grass. Gurudev h no sympathy for this sect. He claimed with a deep sigh: "Bhol nath, Thy will be done."

Bheemdev Maharaj's eyes war strained in the direction of Delwa and what he saw made him stand

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...coming a large force of horse-...bearing bows and arrows. "Ra, ...you protect the road from the ...shall take care of these forces."

...and Parmar left immediately to ...appropriate arrangements. Ham-...army emerging from the forests ...ada was surging forward like ...tearing river in flood. The ...were not in groups of five ...but in numbers, in ...and impenetrable formation. ...wore shining headgear and bat-...of leather and carried huge ...and arrows at the ready. They ...followed by dozens of elephants, ...in step, like a magnificent ...powerful mobile fort. The ele-...were followed by large ma-...such as Bheemdev had never ...imagined.

...raj," whispered Vimal, "Sa-...was right. This is not an army. ...a whole country on the attack!" ...the Lord is with us!"

...emdev, my son," said Guru-...he put his hand affectionately ...shoulder, "Bholanath has given ...an opportunity to show your valour in a battle which even the Gods must envy."

"And Gurudev, you will have an opportunity of seeing a battle, such as neither the Gods nor men would have ever seen."

Meantime, the whole of Hammir's army had moved out of the forest and was rapidly surrounding the entire fortress like a river in flood. Their loud war cry "Allah-O-Akbar" shouted from a hundred thousand throats, cleft the air.

"Gurudev, wait here. I am going," and Bheemdev ran down the steps of the *shikhar* with Lakhani and Vimal, to the battlement on the main gate.

Hammir's cavalry halted on the other side of the moat. They still maintained their compact formation. Three sides of the fort were surrounded by troops standing erect, unmoving like statues. The archers had their arrows at the ready.

Except from the side of the sea, Prabhas was now in a state of siege. To the call of "Allah-O-Akbar," Bheemdev's troops gave a challenging answer: "Jaya Somanath."

[*To be continued*]

...hen bad men combine, good men must unite. —Burke

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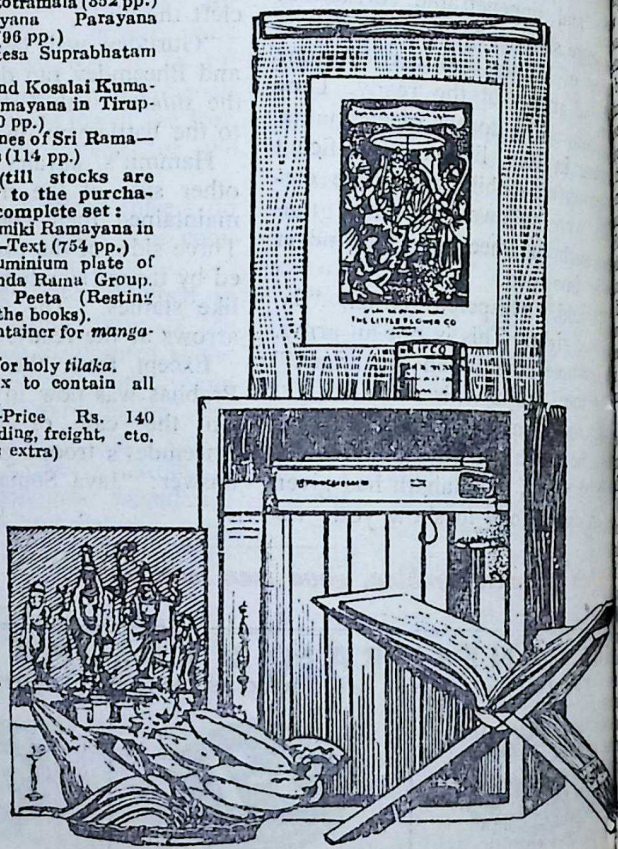

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NOTES & NEWS

ER SHOW AT THE BHAVAN

sprawling, overcrowded city like y, the beauty and splendour of are rare things to be found. That every year with the advent of the Year, the people of this city look d with expectation to the annual ble, fruit and flower shows organi- by the Bhavan's Bombay Agri-Horti- l Society. The first of these flower s was recently held at the Bharatiya Bhavan when Bombayites throng- Bhavan's premises for three days oy the nature's beauty made more ble by expert human hands.

wers from Delhi, Calcutta, Madras, abad, Trivandrum, Kanpur, Ban- Anand and many other places a as well as from Israel, Tokyo, Kong, Bangkok and Singapore specially flown for the show by dia and the Indian Airlines Cor- ion. As in every year, the Consulate Israel brought blooming Israeli s which were so beautiful that, as Lilavati Munshi put it, they d description.

ny institutions like the Singapore ks, Japan Ofuna Botanical Garden, n Council of Agricultural Research Delhi, Institute of Agriculture, Anand, bay Municipal Corporation, Aarey Colony, National Park, Raj Bha- Wellingdon Sports Club, Godrej and Ambassador Hotel participated e Show. The Government of Maha- n exhibited their grapes, vegetables fruits; whereas the students of Cater- College, Bombay, as usual brought unique exhibits.

e students of the Indian Chapter e Ohara School of Ikebana, under supervision of Smt. Nirmala Luk- exhibited some rare flower arran- ts which were highly appreciated. The temple-figures prepared by the ent's Artists Sri Sahadev Shirodkar and Sri Krishnamurthy with the assistance of the artists of the Design Centre proved to be a star-attraction. A lily pond and the Bharatiya Phulwala Mandal's marriage mandap also drew maximum spectators.

The Show was inauguarated by Dr. P.V. Cherian, Governor of Maharashtra, who, in his address, expressed his great pleasure and appreciation of the untiring efforts of the Society and its President Smt. Munshi for bringing joy, beauty and knowledge to the people of Bombay.

In her welcome speech, Smt. Munshi briefly described the activities of the Society and said: "These flower shows which were started by the society long ago, I am proud to say, have roused the interest not only in the gardening and flowers, but vegetables, fruits and even growing trees." Smt. Munshi appealed to the Maharashtra Government to give the society a few acres of land somewhere in Bombay's suburb on a long-term basis so that it could be made "a model self-help colony where people can build their own houses by themselves, dig their own wells and cultivate vegetables." Smt. Munshi affirmed: "This can be achieved with a little effort of every one which can also show the way how people can clear the slums with their own efforts and live a clean and healthy life. We are admiring other people's efforts and their hard work and their prosperity. Can't we do the same for ourselves?" she asked. Smt. Munshi thanked every one who helped the Society in arranging the Show. She also thanked Sri Navin Khandwalla who, she said, "has a flair of getting things done." She also thanked the judges, participants and others.

Kulapati Munshi also spoke on the occasion. Sri Navin Khandwalla proposed a vote of thanks.

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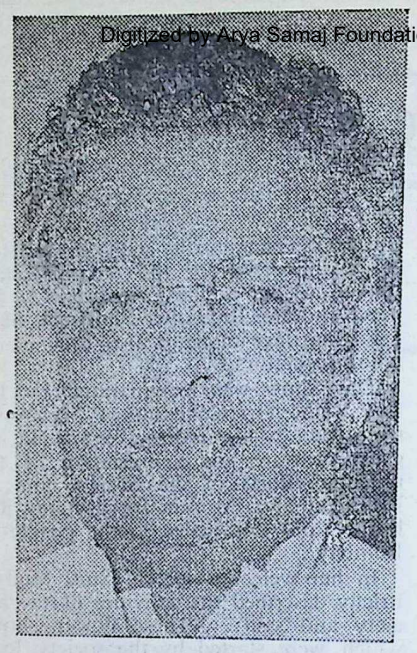

THE LATE SRI S. G. BARVE

IN the untimely demise of Sri Sadasiv Gopal Barve, I.C.S. (Retd.), our country has lost an able administrator. A brilliant product of Fergusson College, Poona, and Cambridge, he joined the Indian Civil Service in 1935. He was Collector of Poona, Municipal Commissioner of Poona, and went in deputation to the Union Government where he was Jt. Secretary of the Ministry of Finance, Secretary of the Official Languages Commission. Returning to the State Government, he was Secretary, P.W.D., etc. He led the deputation which negotiated a loan for the Koyna Project from the World Bank. Resigning from the Civil Service, he became elected to the Maharashtra Assembly where he was Minister of Finance, etc. and later on was appointed member of Planning Commission. In the recent election he contested the Bombay North-East Constituency for the Lok Sabha and won against Sri V.K. Krishna Menon. He was tipped for a senior post in the Central Cabinet; but fate decreed otherwise. May his soul rest in peace.

THE LATE NIZAM

WITH the death of His Exalted Hig[illegible] the 7th and last Nizam of Hyderab[illegible] historical family disappears, for Hyd[illegible] bad has now merged with India. I[illegible] said that when the first Nizam A[illegible] Jah was coronated, a fakir came to t[illegible] for gifts and the Nizam gave him s[illegible] stale pancakes. The beggar is repo[illegible] to have reacted by saying "There w[illegible] be as many Nizams as I have pancak[illegible] The fakir's words seem to have c[illegible] true. Said to have been the richest m[illegible] in the world, his frugal ways bordera[illegible] on the eccentric. The late Nizam w[illegible] a great scholar in Persian and a dev[illegible] one. Many legends have grown ro[illegible] his person. However, several inst[illegible] tions and causes—of which the Bhav[illegible] is one—have been benefited by his Ch[illegible] rity Trust.

GET-TOGETHER AT THE BHAV[illegible]

AT the invitation of the Bhavan, Co[illegible] giate teachers of Sanskrit, Pali and Pr[illegible] krit in Bombay met together at the Bh[illegible] van on the 4th of this month, Pr[illegible] J.H. Dave presided. Dr. A.N. J[illegible] Head of the Department of Sansk[illegible] M.S. University, Baroda, gave a talk o[illegible] 'Trends in Modern Sanskrit Poetry.' H[illegible] demonstrated how modern Sanskr[illegible] poets have attempted to compose song[illegible] in classical as well as popular met[illegible] An interesting discussion followed th[illegible] lecture. The meeting was well attended.

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...ARA CHERIAN FETTED

...ANT function was arranged at ... in the evening of 14th ...ary to felicitate Smt. Tara ...shan by the President India. ...being awarded the title of ... V. Cherian, Governor of Ma... was also present. Kulapati ...'s "distinguished members of ...'s family" and said that they ...s helped the Bhavan to the ...ir ability. The people of Bom... ...aken them to their hearts and ...se popularity that they enjoy... ...e proof of their dedicated work ... the cultural and social life of ...tra, Munshiji said. He asserted ...e changed political set-up in ...y the position of Governors ...ed extra significance and Ma... ...s was fortunate in having Dr. ...s its Governor. Munshiji prais... ...Cherian as one of the most pro... ...social workers of our country. ...Lilavati Munshi congratulated ...herian on behalf of the Food ...and Bharatiya Stree Seva Sangh ...ribed her as "a great organiser ...ent social worker who has sup... ...all good causes". She said that ...ions had made the Raj Bhavan ...ay a centre of culture. Sri Jus... ...Dixit and Dr. D.I. Ahmedi ...gratulated Smt. Cherian.

...ing to the felicitations, Smt. Tara ...said that she had been felicita... ...several places but to her the Bha... ...ction was richest and most plea... ...the and her husband belonged ...Bhavan. They had the greatest ...for the Munshis as what they ...e for art and culture, no one ...done, she said. She described ...Munshi as a 'live-wire' and said ...had hardly seen persons of her ...m, ideals and capacity to work. ...ution was passing through difficult ...she said, but she was confident ...with united efforts it could pull ...all difficulties.

...V. Cherian in his brief address ...the phenomenal work done by ...avan and pledged his continuing ...to it. He described the Munshis ...most wonderful people in our ...

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IN memory of Smt. Jyoti Mehta, a brilliant student of the Sangit Shikshapith who passed away recently, her father Sri Jamnadas H. Mehta has instituted a prize in the Bhavan's Shikshapith to be awarded annually to the best student passing out of the Madhyama Sangit class.

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BHAVAN'S MADRAS KENDR

"SANSKRIT was undoubtedly guage of India's Culture," obs P.V. Rajamannar, former Chief of Madras, presiding over the held on Monday, the 27th Febr the Madras Centre of the Vidya Bhavan, Mylapore, at w tificates and prizes were distrib the successful candidates of th Sanskrit and French language tions held in October 1966.

Expressing his high apprecia the values for which the Bharatiya Bhavan stands and the good work been doing in the task of reint Indian Culture, Dr. Rajamannar s if by culture they meant religion losophy, law and social ethics, li music and fine arts, it was in S works that they discovered th foundations in respect of each subjects. Sanskrit learning was token of the fundamental unity of culture as well as a unifying forc apart, as a language he considered krit to be one of the few langu the world, the study of which b was an intellectual discipline. Dr mannar expressed the hope that or later Sanskrit would find its leg place in the education of this cou That was why he specially appr the endeavours of the Bharatiya Bhavan, under the able guidance K.M. Munshi, to spread the know of Sanskrit language and lea among the youth of the country.

Earlier Sri K. Balasubramania A Vice-Chairman of the Madras Cen the Bharatiya Vidya Bhavan, wel the gathering. He presented a r which showed that 425 candidates peared for the five grades in the S Sanskrit examination in October 1 of whom 380 passed. Five student for the final examination for the ficate course in French, all of w passed.

Dr. Rajamannar gave away the ce ficates and prizes to successful ca dates and the Rolling Shields to the stitutions.

Sri S. Narayanasami, one of the H Secretaries, proposed vote of thanks

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Chairman,
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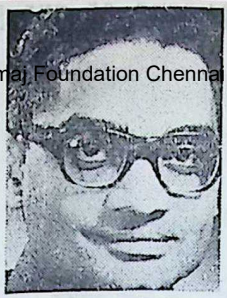

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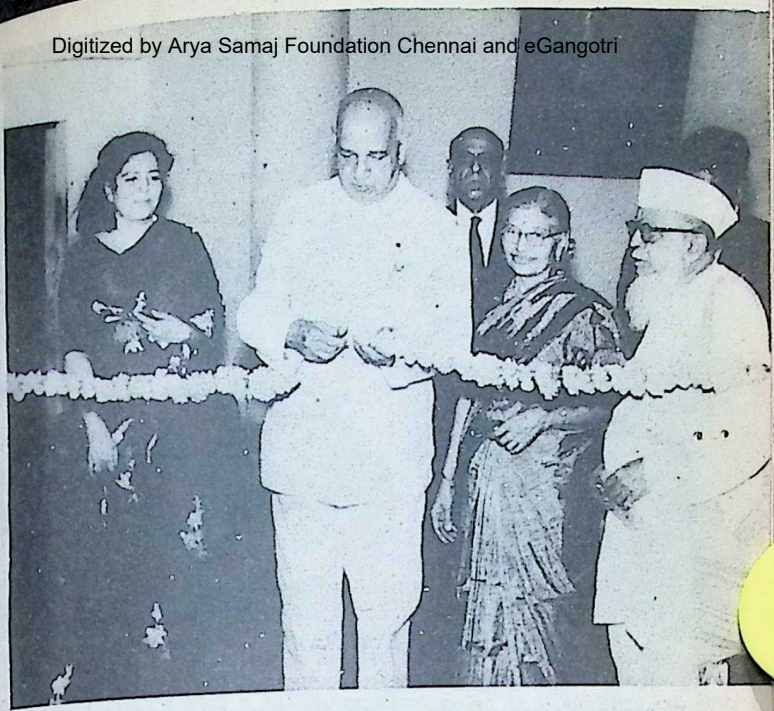
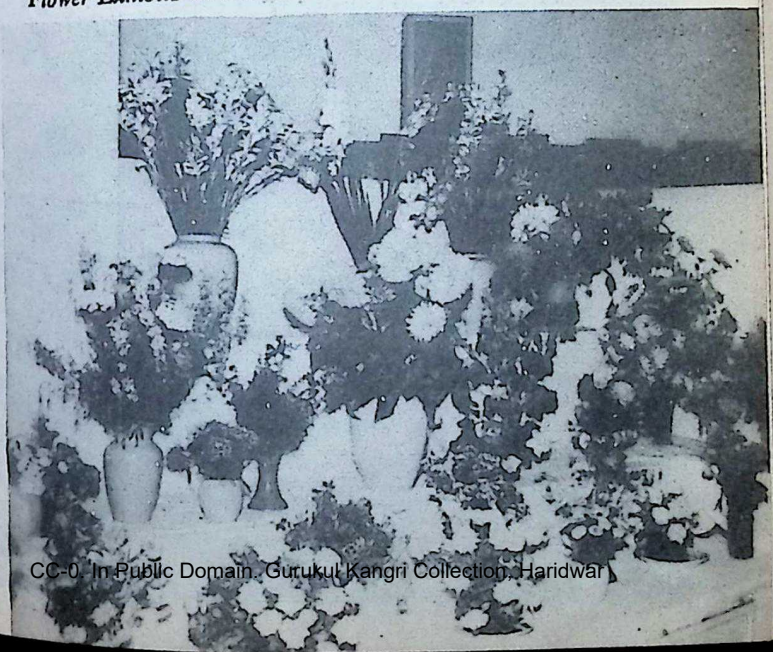


Dr. P. V. Cherian, Governor of Maharashtra, opening the Flower Show at the Bhavan on the 10th.

Flower Exhibits at the Show.



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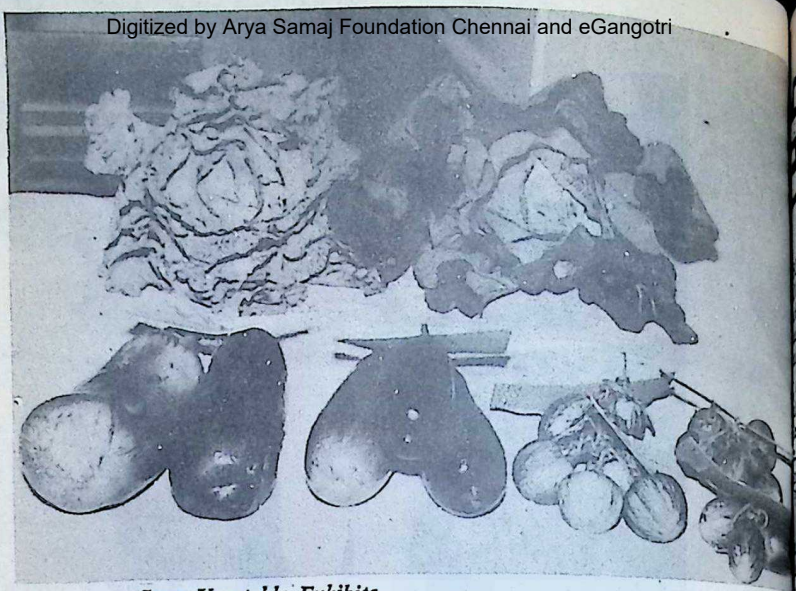

Some Vegetable Exhibits.

Bhavan's Madras Kendra: Dr. P. V. Rajamannar, former Chief Justice of M distributing the awards to students of the Saral Sanskrit Examination.

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OUR BOOKSHELF

TIVE PRINCIPLES IN THE N CONSTITUTION. By K.C. ndan. Published by Allied Pub- Private Ltd., Ballard Estate, bay-1. 447 pages. Price: Rs. 40.

f the great merits of the Indian tion is the attempt made to re- individual liberty with social Part III enumerating the Fun- l rights and Part IV the Direc- ciples of State policy exemplify

has not been easy. While the mental Rights are justiciable, the Principles are not. Moreover, iciary has been a zealous guar- f the Fundamental Rights of the and has frowned upon any at- o whittle down these rights. But is that with the concept of Wel- ate implied as basic to the Indian tion, the Directive Principles asingly command greater atten-

Markandan is right in pointing out, book under review, that this as- as not claimed much attention so the hands of commentators. This rising since a shift in stand is ible even in the attitude of the ary.

inally the judiciary's stand was he Directives should not only be inated to Fundamental Rights, uld not be given effect to if it in conflict, in a particular case, the operation of any other provi- of the Constitution for the mere that the Directives were not 'en- ble in a court of law.' But the me Court judgement over the a Education Bill (AIR 1958: SC constitutes a landmark. While ob- g that the Directive Principles have ordinate to and run subsidiary to the s on Fundamental Rights, it ob- d that:

"nevertheless in determining the scope and ambit of the Fundamental Rights relied on by or on behalf of any person or body, the Court may not entirely ignore these Directive Principles of State Policy laid down in Part IV of the Constitution but should adopt the principle of harmonious construction and should attempt to give effect to both as much as possible."

One particular merit of this book is the considerable pains taken by the author in basing his study largely on original unpublished documents on the subject. Besides discussing the genesis of the Directives which owe their origin to the Irish example, the author discusses their nature and significance in separate chapters as well as their impact on other Constitutions.

The book has also a topicality in view of the current interest in Article 48 relating to preservation and improvement of cattle. He traces the several stages in the evolution of this Article. This makes it more or less clear that there is no intention to suggest a *total* ban on cow slaughter, meaning slaughter of even useless cattle. This is especially so if the second part of the Article that the State "shall take steps for preserving the breeds, and prohibiting the slaughter of cows and calves and other milch and draught cattle" is read with the first half that the State "shall endeavour to organise agriculture and animal husbandry on modern and scientific lines."

Whether the Constitution should be suitably amended to enforce a total ban is another matter. But it is essential to have the perspective clear as far as the present position is concerned, to which Sri Markandan's book makes its own contribution.

—*T. T. Vijayaraghavan*

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LIGHT ON EARLY INDIAN SOCIETY AND ECONOMY. By Ram Sharan Sharma. Published by P.C. Manaktala & Sons Pvt. Ltd., Churchgate, Bombay-1. Price: Rs. 22.50.

THIS book provides a collection of articles pertaining to the social and economic life of early India, contributed by Prof. Ram Sharan Sharma at various times and to different Journals. The author himself is conscious of the fact that since they were written at different times, the articles do not follow a common theme. They range from the review of a book on 'Economic Life in the Gupta Period,' to a fervent plea for a proper study of the social and economic history of early India.

Chapters VII to XI deal with questions of economic history like 'Stages in Ancient Indian Economy,' Irrigation in Northern India during the Post-Maurya Period,' and 'Land Grants and Usury in Early Mediaeval India.' Some of these topics receive a systematic attention for the first time, and they deserve to be pursued further.

More interesting are the Chapters dealing with 'Promiscuity in Ancient Indian Society,' 'Joint Notices of Woman and Property on the one hand and of Woman and Sudra on the other in Early Indian Literature.' It is startling to find how the position of the Woman and the Sudra declined through the ages subsequent to the Rig Vedic epoch. One of the outstanding Chapters is that dealing with 'Caste and Marriage in Ancient India (c. 600 B.C.-A.D. 500).' The views of lawgivers on polygamy, monogamy and widow remarriage are indicated. It is interesting to find how the number of wives a person could have was fixed according to his caste. Generally a *brahmin* could take four wives, a *kshatriya* three and a *sudra* one. There was permission to take wives from the lower castes, but these wives did not enjoy the same position as those married from the caste to which the man belonged. The later Vedic Literature mentions eight mixed castes besides the four regular castes.

Thus the book contains interesting chapters on the social and economic history of early India. But, as the himself states, these are so far fields of study. Fortunately some tion is being paid to them in years. His suggestion that 'the Po duate Departments of History mote the study of these and themes by starting a full-fledged on Indian Economic and Social is well worth consideration. At the courses in Ancient Indian and Culture run by several Univ can include these subjects as well curricula of studies.

—Dr. K.K.

PATH OF SELF-REALIZATION. Acharya Sri Rajaneesh. Publish Motilal Banarsidass, Jawahar Delhi-7. 198 pages. Price: Rs. 2

THE FOUR YOGAS. By Swami mananda. Published by Bha Vidya Bhavan, Bombay-7. 236 p Price: Rs. 10.

THE *Path of Self-Realization* is a cord of the discourses of Acharya Rajaneesh at a Sadhana-Shibir he Rajasthan in 1964. The talks co good number of topics and offer tical hints on practices of media self-analysis, self-transformation, The emphasis is on dispossession of many veils and sediments that cover one's true nature and self. How method of deep and rhythmic breat (from the stomach and not from chest) helps in stilling the mind, to detach oneself both from 'good' bad movements of thought and will one in a position of vantage instead fighting with the bad and sticking to 'good,' how it is useless to run a from the world because the world really in ourselves, are described in engaging manner. The Acharya fore the present decline of religion to be lowed by the rule of Spirituality looks upon Yoga as the key for further development of man.

That Yoga is not one set discipli but a large frame of self-developm permitting adaptations and modificati to suit the equipment and nature of

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is emphasised by Swami At- in his work devoted to an ex- of the Four Principal Yogas as in India. While he gives satis- accounts of the techniques of all r.e., Karma, Bhakti, Raja and Yogas, his personal preference is Yoga as expounded by Shankara. In the course of the he points out how man has grown the stage of ritualistic is passing through the preparatory of Ethics and Philosophy entering into the next inevitable of spiritual enlightenment and

—*M. P. Pandit*

T INDIA, By Romila Thapar. by National Council of Edu- Research and Training, 114, Nagar, New Delhi-11. Price: 1.50.

the first of six model text-books history progressively graded Indian history to our students middle schools. This follows the formulated by Dr. Tarachand expert panel set up by the Na- Council. The treatment is un- interesting and balanced, the being to make the child integrated picture of India. Pro- values are high. One would like the use of this book as widely as

—*S. S. Rao*

NG EDUCATIONAL POLICY. James B. Conant. Published by Ram & Sons, Kashmere Gate, 6. 138 pages. Price: Rs. 2.50.

is a survey of education and the field of the United States. book seeks to bring out the merits drawbacks of the educational of the States. The author pleads integrated national educational without losing sight of the needs welfare of each State individually the nation as a whole. The style book is simple though the contents are technical in character and confined strictly to the subject at hand within the States.

—*Prof. D. S. Pillay*

NAVA-VEDA OR NEW LIGHT, Vol. I. By M.B. Raja Rao, I.A.S. Published by the author at 10-5-1/2, Masab Tank, Behind Sardar Talkies, Hyderabad. pp. 393. Price: Rs. 10.

THE book does not live up to its ambitious title. The author has picked up the fundamental tenets of many philosophical schools and world-religions but has failed to arrange them in a systematic fashion. The idea of universal religion which rises above sectarianism is welcome, no doubt, especially when fanatical tendencies are showing their ugly faces everywhere; but the concept of universal religion is not new. Every student of philosophy of religion does make a destinction between the Religion and religions.

The author makes tall claims for himself when he says that, "I only feel that in view of my knowledge of many subjects like philosophy, astrology, science and arts.....I may be able to tell something better, clearer and more comprehensive...." (p. v. Introduction).

Wrong statements also are not wanting, *e.g.* Astrology is the science of all sciences and philosophy of all philosophies (p. ii. Introduction); or "....neither God Siva nor God Brahma ever had any Avatara...." (p. 27). He overlooks the fact that Parasurama was an Avatar of Siva. One comes across a number of repetitions, wrong use of words and wrong transliteration of Sanskrit words. He gives a catalogue of religions but disposes them of with scanty references. The order of sections in Part IV is neither chronological nor logical. He has also changed the names of the chapters of the *Bhagavad Gita* and has even changed the order of first two chapters as he treats Arjunavisadayoga as the second chapter when it is the first.

On the whole the book presents a picture of superficial performance.

—*Prof. B. R. Kulkarni*

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—*Sadhana*

SANSKRIT-ENGLISH

RITUSAMHARA (Cycle of Seasons) of Kalidasa. Sanskrit Text and English Verse Equivalents. By Dr. S. Mokashi-Punekar. Published by Sigma Publications, Bombay-76 N.B. With a Foreword by Dr. K.M. Munshi. Price: Rs. 5.

IN a learned Introduction of over 20 pages, the author explains his way of approach to the appreciation of the classical heritage of Sanskrit literature. He rightly dismisses the view that poetry is mere dressing up of individualist passion in glamorous stylisation, similes and metaphors. Classicism in poetry and the fine arts, according to him, is rooted in a full-blooded flair and zest for the appreciation and enjoyment of life in all its richness and beauty without any false sense of inhibitions or aesthetic snobbery.

In spite of Dr. Mokashi's heroic attempt at trying to universalise the shared experience of the rhythm of life as conceived by the poets, it is doubtful if even in the classical age the common folk could really have afforded to pa in the "expertly enjoyed plea the senses" (p. 19) or the "refi fligacies" of the classical age to with in descriptions such as "*V ram madhu nayanayor*.....and *mani prathayati silavesmabhir nani* to be found in the *Megha*

—*Dr. B.N.K.*

SANSKRIT-TAMIL

UTTARA GITA. Text and Co tary in Sanskrit with Tamil tr tion by Sri Vazhuthur S. Raja Sastri and English rendering by Acharya Anna (Sri N. Subrah Ayyar). Published by Sri Ram sasthanam, 54, Apparsami Street, Mylapore, Madras-4. Rs. 1.50.

THE *Uttara Gita* is a very va work dealing with Vedanta. This i so elaborate as the *Bhagavad Gita* is very brief with only three ch consisting in all of 119 *slokas*. This contains "supplementary precepts discourses by Sri Krishna to Arjuna asks him for further elucidation the characteristics of Brahman, a the nature of knowledge and of sha" as Sir C.P. Ramaswami A has so finely put it in his Forew The Sanskrit commentary is that of Gaudapadacharya, the great guru of Sankara Bhagavadpada. This comm tary seeks to solve several knotty q tions relating to the nature of Brah the place of rituals in the scheme salvation and the purpose of *dhy* (meditation) for the attainment *jnana*.

His Holiness, the Acharya Swami Sri Kanchi Kamakoti Peetha, has bl ed the book with his benign *srima* Sri S. Rajagopala Sastri of Vazhut has brought to bear his sound scho ship on his Tamil translation. With clarity of thought and brevity of exp sion, Sri Acharya Anna has made English translation really useful to English-knowing people.

—*R. G. R*

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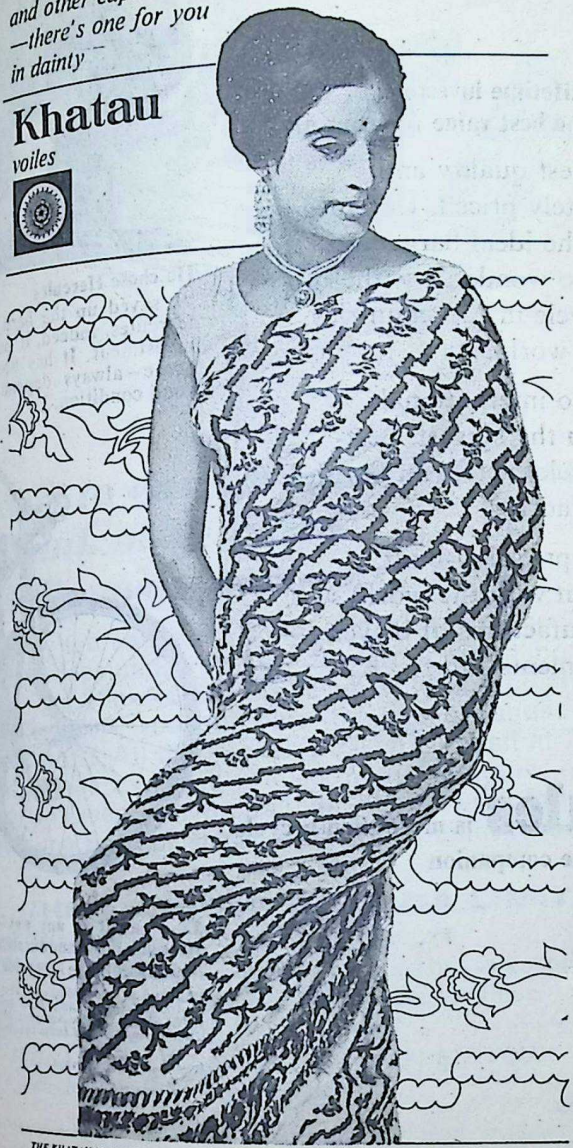

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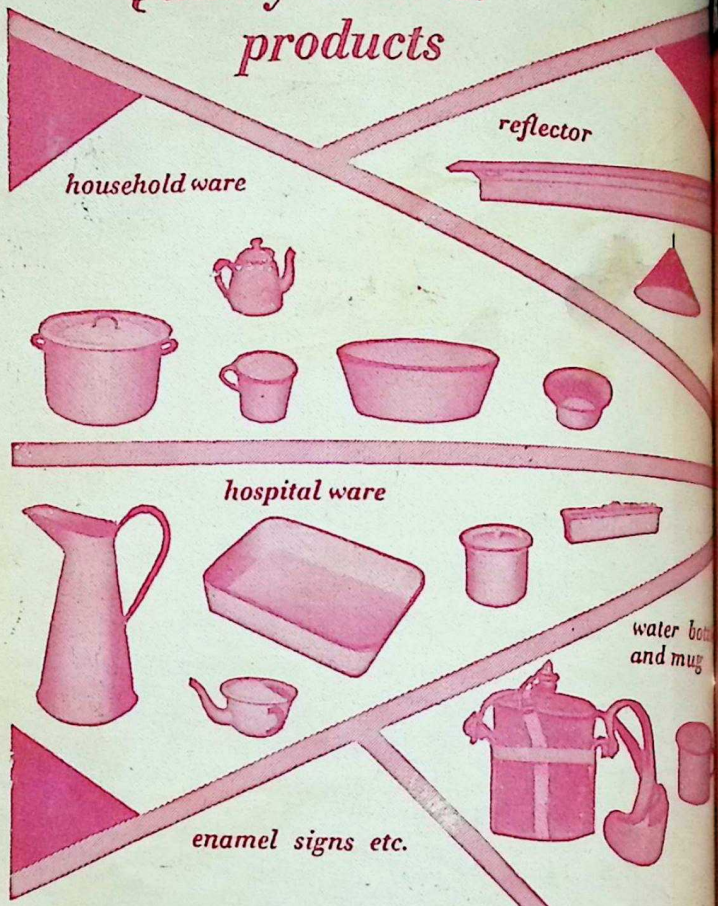

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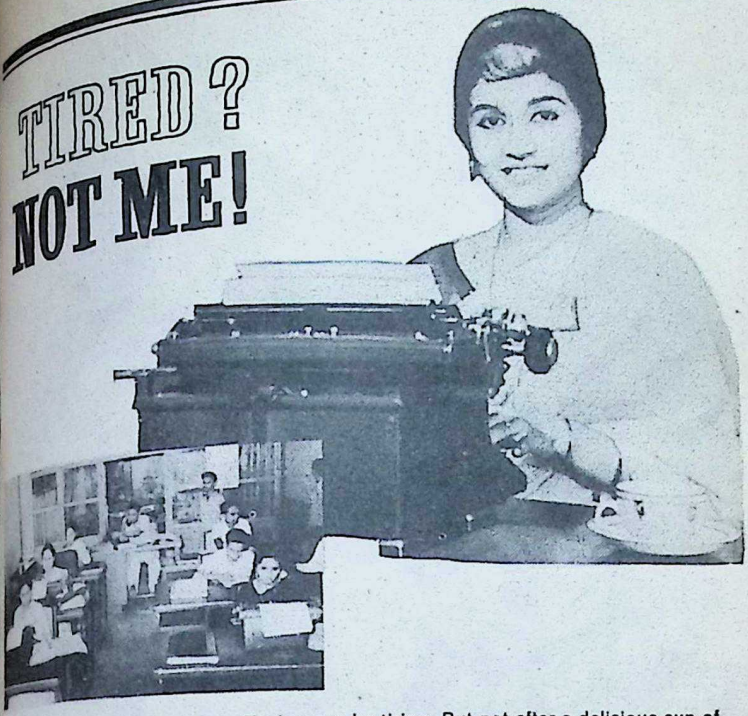

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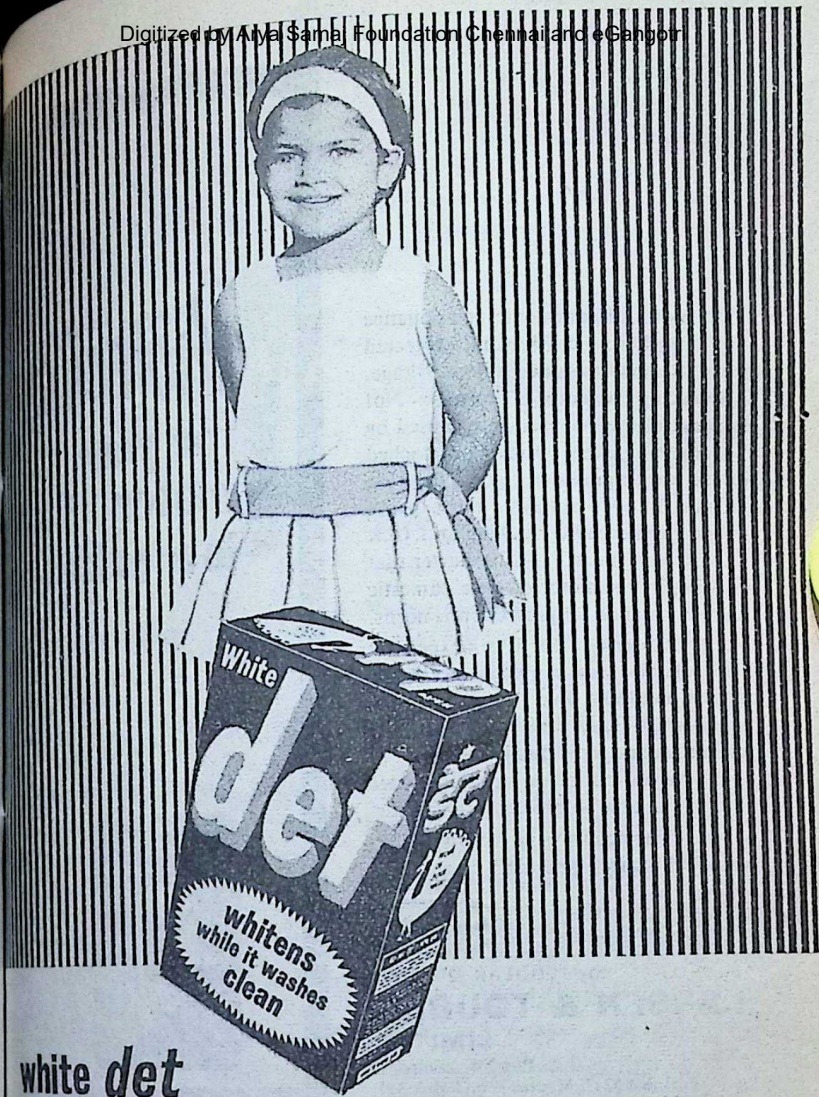

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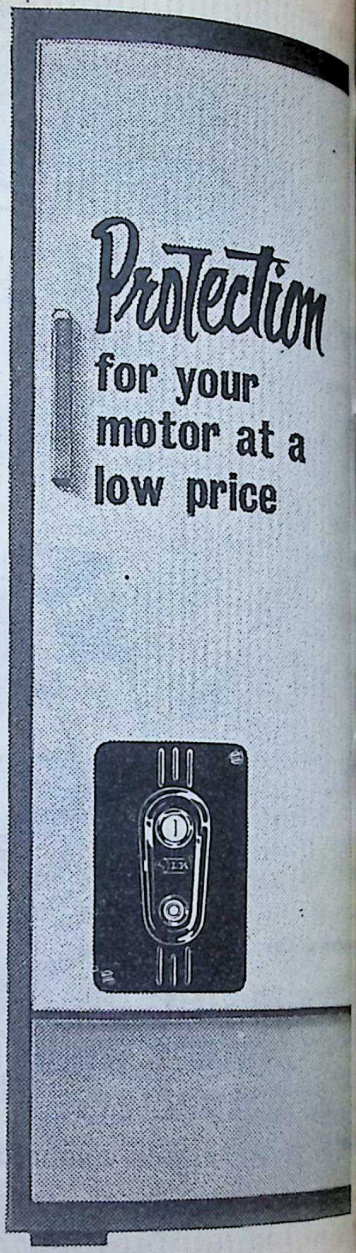

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MOMENT OF TRUTH

S. Ramakrishnan

THE Moment of Truth has arrived.

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No son or daughter of Mother India can afford to ignore the deeper im of the recent political melodrama at the Union and some of the State cap

The mandate of the Congress Government at the Centre can no long clamped down on the entire Indo-Gangetic plain and the Cauvery delta. means, the writ of the Centre, so long as it continues to be a *purely Government*, will not be effective in nine out of the sixteen States o Union, which, in terms of people, embrace 75% of the nation's popula

It is high time the Congress recognised this patent truth. The fence not be any the easier to jump by having a longer look at it. The gre patriotic service it can render, at this difficult period in our history, persuade itself to perform some semblance of sacrifice by gracefully givin its untenable power-monopoly and initiate the inevitable sharing of p already on the anvil, with other democratic parties. In truth, being a "min government, this is its inescapable moral duty. With the ever-present sw of Democles of defection above its head, this cannot also be postponed m longer.

The politics of power-chase and negativism—of destroying other poli parties—should be replaced by the politics of high purpose, undiluted patri dedicated service and constructive statesmanship.

The delusion that words can be substitutes for action should be given

The chimera of rights without corresponding duties should be abando

The hypocrisy of not frankly telling the people that wealth cannot produced without hard and honest work should be forsaken.

The shibboleth of noble declarations and ignoble policies should be g the go-by.

The pursuit of higher *standard of living* should cease to be divorced fr the simultaneous pursuit of higher *standard of life*.

These alone are the sure guarantees of our Motherland's continued free and strength, progress and prosperity, greatness and glory.

If the Congress—and other political parties too—cannot read the writ on the wall, nemesis will overtake them.

We have allowed the dissipation of the surging enthusiasm, amazing

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ed determination of our teeming millions to be voluntary and willing
in national reconstruction, so conspicuously manifest at the dawn of

have wasted the enormous goodwill the whole world spontaneously
ally showered on us when we emerged into freedom.
have been callously careless with the near-evangelic assistance given
e elder democracies of the world. We have burdened the generations
by piling up millions of rupees of national debts "redeemable when

ed, we have squandered the generous indulgence of Time itself.
must at once get over the prevalent singular disarray of spirit, mind
pose.
must urgently redesign and vigorously implement a reintegrated
of political and social objectives, based on ethical and spiritual values.
s alone can we steadily march on to the goal we have set unto
s—a democratic, egalitarian and cooperative society, eschewing
tion and ensuring social justice—the *Rama Rajya* of Gandhiji's dreams.
us all fervently pray to Bhagavan Sri Ramachandra to bless us with
and honesty, foresight and wisdom.

Hind! Jai Sitaram!!

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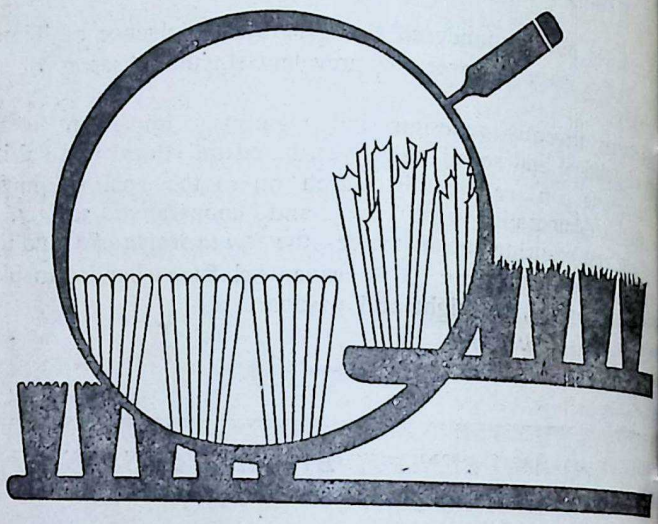

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VAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

ODANDA-RAMA

ीतानं करुणाकरं गुणनिधिं सीतापतिं शाश्वतं
ाधवारगभीरमञ्जनयनं भ्राजद्धनश्यामलम् ।
ैरक्षेद्यमनामयं विजयिनं विश्वप्रकाशात्मकं
ोदण्डं प्रकराधिकप्रहरणं कोदण्डरामं भजे ॥

ations unto Rama with his Bow
ada; who is the ocean of mercy, the
e of good qualities; the Lord of Sita,
ernal; with overflowing, deep lotus-like
of spotless bluish hue; the bravest among
rave; healthy; successful; whose glory
s all over the universe; and who beats
rful enemy with unflagging blows.

—*Rama Karnamrita*

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No.

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

● RAMAYANA—ITS RELEVANCE TO OUR TIMES

BHARATIYA VIDYA B
BOMBAY.
APRIL 9, 196

MY YOUNG FRIEND,

THE message of *Ramayana,* the epic composed by Sage Valmiki, is eternal, as new today in the *Kaliyuga* as it was in the *Tretayuga.*

Many of the passages have significance for modern times, notwithstanding the contempt in which some of our moderns hold India's matchless Epics, the *Rāmayana* and the *Mahabharata.*

A highly westernised friend was travelling in the same compartment with me and an intimate friend of mine, a veteran Congress leader, who lived on the inspiration which the *Ramayana* and the *Mahabharata* gave him.

This was about the time when Edward VIII abdicated his throne of England to marry a divorcee, Mrs. Simpson.

The westernised friend turned to the leader and said: "See here, see the difference between the King of England and your Sri Ramachandra. Rama cruelly abandoned h Sita, because a few foolish peo sidered her unfit to be his wife she had stayed in Ravana's How noble is Edward VIII, dicated his kingdom to wed loved!"

I do not recollect the veteran gave the westernised am, however, very clear in that the action of Sri Rama on high moral principles, princ highest importance to those cupy important public offices.

What was the problem Sri chandra had before him when Sita away as depicted in the *Kanda?*

Sri Rama was a dutiful son brother, a devoted husband eous king, generous and upright his dealings. He did not occu high office as ruler of Ayo satisfy his vanity or his power. He was in duty bound

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based on righteousness, *Rama* if he was to faithfully discharge public duty as the ruler of an ideal State, he had to rise above personal considerations.

A righteous ruler, dedicated to the *Rama Rajya*, he and all of his family had not only been intrinsically righteous themselves but above suspicion, however remote. He could hope to lead people towards righteous living by, in his personal conduct and that of the members of his family in turn, set the right example as embodiment of *dharma*.

Rama's love towards Sita was intense. His disconsolate state when on their return to Panchavati after his chase of the Maaricha, in the form of the magic deer, he found the hut empty, bears ample testimony to this.

Rama himself had no suspicion of her irreproachable purity. The trial, before the reunion, after the end, had proved her absolute purity.

However, after assuming the rulership of Ayodhya, Sri Rama had to choose between two conflicting duties. Those his paramount obligation to, as a righteous ruler, pledged to serve the *dharma* of the world, though it may be doing a wrong to his wife. Otherwise, would not the people feel that, blinded by love, he did not set the right example for them to follow?

Rama who holds high office has to choose between such conflicting duties. If one has to be a real leader of people, he must make the supreme sacrifice of personal attachment.

श्रीरामनामामृतमन्त्रबीजं
संजीवनं चेन्मनसि प्रतिष्ठितम् ।
हलाहलं वा प्रलयानलं वा
मृत्योर्मुखं वा वितथीकरोति ॥

Should that nectarine life-restorer Ram Nam be well established in the heart, it will nullify the effects of the fiercest poison, the mightiest fire or even death.

For a considerable time, now, we have been hearing that the son, wife, brother or relation of a Minister has made quick money or acquired substantial interests in business during his term as Minister.

It is generally assumed that there is a natural law that no sooner someone becomes a Minister, his son, wife, brother and other members of his family suddenly develop business acumen, which rich people alone can discover.

Time and again when there is a public uproar over the conduct of a Minister or his son, wife or relative, it has been urged, in his defence, that because the father or husband happened to be a Minister, his son or wife or brother should not suffer from a disqualification or handicap.

There have been brilliant exceptions ; for instance, Lal Bahadur Shastri, as rumour had it, declined permission to his son to accept a special promotion in his job after he became Prime Minister.

The episode of Sri Rama referred

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Hanuman meeting Sita at Asoka-vana (Deogarh).

to above lays down a strict canon for public men. In the discharge of their public duty they have to sacrifice better prospects not only for themselves but for their sons or members of their family. If he cannot rise up to that canon, he should give up office.

Some "wise" people criticised Gandhiji's action in asking Kasturba to surrender a few rupees which she had retained for herself out of the monies presented to her. Not only he asked her to give it up, but he openly referred to the incident in *Young India*. If he wanted to become the architect of moral order, he had to go to the extent of criticising his wife's lapse in public.

There are several passages in the *Ramayana* which have great relevance to our times.

Sage Valmiki in the Yuddhakanda (6-10) says:[1]

"He who recklessly begins to do an act without any forethought and without taking wise counsel, is the worst among mankind."

India's Planning Commis[illegible] qualifies itself for the descrip[illegible] targets have been unreal; the[illegible] mentation has been faulty. O[illegible] planning is well done on pap[illegible] thought that the country was [illegible] The country now knows [illegible] means.

Also with regard to some [illegible] events of national importance, I [illegible] again refer to sage Valmiki:[2]

"The decision which is una[illegible] arrived at by the Ministers in co[illegible] with the Laws of Dharma, is to b[illegible] sidered the very best." (6-12)

"The decision unanimously a[illegible] by the Ministers but with great d[illegible] and after a heated controversy, is [illegible] medium sort." (6-13)

The third class, the lowest [illegible] decision, is described as follow[illegible]

"The decision where there is [illegible] animity of opinion among the M[illegible] even after a stormy debate and w[illegible] not conducive to the prosperity [illegible] State, is the lowest." (6-14)

On the holy occasion of *Ram[illegible] vami*, let us hope that individu[illegible] institutions concerned with th[illegible] duct of public affairs will draw [illegible] ration from the *Ramayana* and [illegible] guided by its tenets in their [illegible] work.

Yours sincerely

[1] गुणदोषावनिश्चित्य त्यक्त्वा धर्मव्यपाश्रयम्।
करिष्यामीति यः कार्यमुपेक्षेत्स नराधमः ॥

[2] एकमत्यमुपागम्य शास्त्रदृष्टेन चक्षुष[illegible]
मन्त्रिणो यत्र निरतास्तमाहुर्मन्त्रमुत्त[illegible]
वह्वचोपि मतयो भूत्वा मन्त्रिणामपि[illegible]
पुनर्यत्रैकतां प्राप्ताः स मन्त्रो मध्यमः स[illegible]

[3] अन्योन्यं मतिमास्थाय यत्र संप्रति भाष्य[illegible]
न चैकमत्ये श्रेयोऽस्ति मन्त्रः सोऽधम उच्य[illegible]

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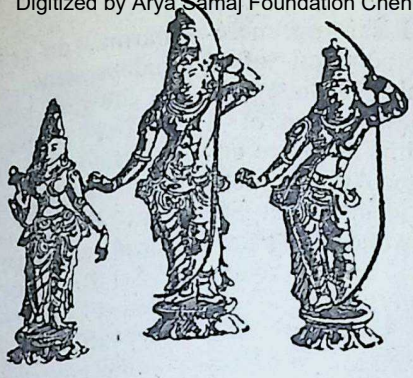

The Inner Meaning of RAMAYANA

Swami Sivananda

Ramayana of Valmiki is a ic heroic poem which has ed purpose of glorifying and inculcating the truths en up for man the way to perfection. One of the two ics of India, it represents the ds spirit of unconditional ad- to the law of righteousness performance of one's pres- ty.

ert the greatness of a life of based on the righteousness the law of the Divine Be- e of the main aims of the a. The life of the 'ideal man' d in the *Ramayana* is an in- to all men to strive to become ments of Dharma.

a is the soul of life and a of Dharma is not worth its Sri Rama, the incarnation of presents in himself the ideal son, the ideal brother, the ideal husband, the ideal king and the emblem of Divinity on earth. Man is expected to root his virtue in the Divine.

Virtue is necessarily grounded in a consciousness of the principle of Divinity; else, it would become a mechanical routine of external acts.

The *Ramayana* sounds the eternal spirit of Bharatvarsha, the spirit of heroically facing the realities of existence, without fighting shy of them, and at the same time blending action with devotion and loyalty with law.

Law is eternal, for it is the expression of the system of the universe governed by God. To follow this law is the duty of man. The *Ramayana* teaches man, by way of example, as to how he can fulfil the demands of law.

The beauty of the *Ramayana* is really beyond human description, for

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it is a revelation to a Rishi—not merely an intellectual production of a scholar—whose meaning is 'integral,' and no one-sided consideration of it can do full justice to it. The entire extent of the life of an Arya is delineated in the *Ramayana*. Social life and spiritual life are wonderfully harmonised in it. Love and heroism, Ahimsa and Kshatriyadharma are brought together in it. Bhakti and Yoga, Karma and Jnana are fused into one. Sri Rama is the crowning feature of the *Ramayana*, whose very name is exalted to the status of a supreme purifier of the mind of man. *Rama Nama* is a panacea for all diseases, and is as invincible and irresistible as the Rama-Bana.

Life in its entirety, individual, social and divine, is depicted by the poet-seer Valmiki. He comments his poem with a description of the ideal individual. He then gives the description, in his poem, of the ideal society, of ideal administration of country, and the ultimate ideal of life, the attainment of God. What a grand work!

Valmiki's epic gives a concrete picture of the mysterious link that connects man and the world with God, the Creator.

Social life is emphasised, for man is a member of society, and without society's good his good cannot be achieved. And without God's grace no individual and no society can progress.

The supreme value of the universe is in its being a field of experience for its contents, necessary for their evolution towards the Eternal Being. The reality of the universe is God. All attempts and endeavours based on Adharma, on selfishness and in independence, are doomed to at the iron hands of the Divi

The *Ramayana* most ex portrays the victory of Dha the final defeat of Adharma and Ravana respectively s these two forces of the univer

Sri Rama's Government is men of ideal administration, fact an earthly representatio divine government of the uni der the supreme Sovereign, mighty. To bestow due atte Dharma, Artha, Kama and on the individual, the society tion and their relation to the as a whole, is the duty of monarch. Sri Rama exem himself such a ruler, the sy God on earth justifying the tum, *"Navishnuh Prithiv* There is an element of the D a ruler of men. Sri Rama ca truth to its consummation an his rule eternally sound in th ters of the world as the 'Ramarajya,' the joy of the man.

One of the striking char of the Hindu scriptures is th handling of the problems o consonance with the Tra Being which is the final Go Right from the Vedas and th shads down to the Epics and th nas, this important element the catholicity that is in all th tures of the Hindus.

Life is not as some peop hold, a mere delirium of disease and an error, but an tunity presented for the mou training of the self for Eter

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immediate present, with the of the past and a vision of basing one's actions on the system of the fulfilment of the transforming touch of ous ideal of Self-realisation which all beings are consciunconsciously moving, is the of immortal song of the

s both transcendent and im- To love Him as transcendent ould be an error, for the uni- His immanent aspect, it is elf in Self-revelation, and we bound to consider the uni- our own Self, as the omni- Godhead.

we to make the mistake of ing the transcendent and into a pantheistic view of ing the visible universe alone plete manifestation of Rea-

Ramayana pays due respect to ical, the vital, the mental, the and the spiritual values of life, ches a gospel of the integra- these in the Divine Harmony Supreme Being.

Ramayana, with the *Manu-* and the *Mahabharata*, forms ndard delineation of the codes eternal Dharma, the Srutis.

e is no doubt that the inhabi- of India, when they follow and the spirit of these scriptures, ve the way not only to a 'Grea- ia,' but to a 'Greater World' would reflect the beauty of the glory of creation and the ss of God.

the purpose of bringing out the ilosophy of the *Ramayana*, therefore, one has to closely follow the part played by the figures enumerated below:—

(1) King Dasaratha (2) Manthara —the maid-servant of Kaikeyi (3) Kaikeyi—the youngest of King Dasaratha's consorts (4) Ravana—the demon king of Lanka (5) Hanuman—minister of the monkey chief Sugriva (6) Sita—the beloved wife of Sri Rama, the prince of Ayodhya (7) Lakshmana—brother of Sri Rama (8) Sri Rama—the hero of the great epic.

On the eve of the coronation of Sri Rama as the Crown Prince of Ayodhya the whole scheme was shelved behind through the pressure brought on Dasaratha by his wife Kaikeyi under the instigation of her maid-servant Manthara and the king's submission to the dictates of his wife whereby Prince Rama is exiled to the forest where he was to spend a period of fourteen years.

(i) In this context King Dasaratha is to be compared to the ordinary man of the world placed in an atmosphere of pleasure and plenty, falling a victim to the promptings of his vicious mind (Manthara) infatuated by sense-objects (Kaikeyi).

(ii) The ten-headed Rakshasa, Ravana, in the absence of Sri Rama and Lakshmana, steals away Sita from their forest-dwelling. Here Ravana with his ten heads is to be compared with the ten sense-organs—five organs of knowledge, and five organs of action. Stealing away of Sita is to be compared to the loss of reasoning power of the worldly-minded deluded by Maya. The golden deer Maricha is Maya which deluded both Laksh-

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कृत्याकृत्यविवेकहीनमनसां
हत्यादिभिर्जीवितां
अत्यन्तं बहुतारकं तनुभृतां
अभ्यन्तरं भोगिनाम् ।
सत्यानन्दमयं समस्तनिगम-
स्तुत्यास्पदं संपदो
स्थानं श्रीरघुनाथनामविमलं
नित्यं स्मरन्मुच्यते ॥

For us who lack discernment, who live by deeds like killing—the great redeemer for all human beings; the most intimate for all men of world; that which is the embodiment of Truth and Bliss; that which is worshipped by all the Vedas; that which is source of all prosperity is the unblemished Name Rama, by contemplating which, we can obtain liberation.

mana and Rama and they lost their power of discrimination (Sita).

(iii) Hanuman, the intellectual giant and a strong celibate, is an invincible power which indicates that if one has to achieve success in all his undertakings one has to cultivate truth, simplicity, purity, selfless service, devotion to duty and establish himself in absolute Brahmacharya. Sri Rama and Lakshmana developed these qualities and they were able to redeem Sita from the demon Ravana, meaning they got back their reasoning power by Brahmacharya and Tapas.

(iv) In worldly life whatever ... be the spiritual progress one has ... ved he will never attain Moksha ... less he is detached from all worl... ties. This aspect is fully depicted ... the ascetic march of Sri Rama, Lak... mana and Sita to the forest in ... dience to the wishes of Kaikeyi ... path which led the regal party to ... forest was so narrow that it was ... possible for them to have a safe ... sage.

Hence they had to follow one ... the other, so much so, Sri Rama ... in front. Sita in the middle and Lak... mana at the back. Everyone ... pretty well the brotherly affection ... Lakshmana had towards his bro... and it is even said that he could ... exist even for a second without ... Rama. While on their march, bec... of Sita's presence in the mi... Lakshmana could not see his bro... properly and at frequent interva... used to request his sister-in-law ... make room for him to see Rama. ... this context Sri Rama is to be co... pared to Paramatma (in fact Ra... was the incarnation of the Supr... Being) and Lakshmana the indivi... soul, Jivatma. Jivatma constantly ... deavours to attain oneness with ... Paramatma but Maya (Sita) st... in the way. With an intense yearn... it is possible to get rid of Maya ... attain the goal of merging onesel... the Paramatma. The possibility of ... taining Godhead by the aspi... through strong devotion to the S... preme Being is also stated in the B... *gavad Gita.*

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E END OF VANA

Rajagopalachari

ING a new *Raakshasa* army ng out, the *Vaanaras* stood o receive them with stones and hand.

ashana pointed out the *Raak-* warriors one by one to Raama. seated in the chariot and shin- the rising sun, is Indrajit."

so he went on from one re- d warrior to another till he Raavana. "There, in the big radiant like the sun, sits the ded Raavana."

ma beheld the majestic and g form with interest and pity. eat warrior no doubt," he said, he is so wicked that he has to ."

ama attacked innumerable *Vaa-* and laid them low. Neela op- Raavana gallantly but was fell- a fire-dart. Hanumaan attacked ma with violence and the two t an equal battle for a while but ma could not be subdued and wrought great havoc in the *Vaanara* host.

There was a fight between Lakshmana and Raavana. Lakshmana fell down unconscious but Hanumaan intervened and carried Lakshmana away to Raama.

Then Raama, riding on Hanumaan's shoulders, gave battle to Raavana.

The *Raakshasa* king was sorely wounded. His golden crown was broken. So was his chariot.

Deprived of every weapon, he stood before Raama.

"You may go now," said Raama. "You have fought well today. Go away and rest and come back tomorrow, refreshed and with weapons."

And Raavana retreated shamefacedly to the city.

There was wailing in every house in Lanka. In Raavana's breast grief, shame and anger seethed like a raging sea. He had so far sent his comman-

From his RAMAYANA in the Book University Series.

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ders and men in detachments, and, with his own and struck Raava-
brave as they were, they had been peatedly, without however being
destroyed in detail. This had been the to penetrate his armour. Thus
result of overweening confidence in fought, these supreme bowmen,
his invincibility and contempt for the bent on slaying the other and
enemy, most of whom fought with no increasingly potent missiles of
better weapons than sticks and stones; power, while the gods in h
but repeated reverses had brought looked on with marvel and ad
him no wisdom. He had not even dis- tion. Neither hero had met such
puted the passage of the sea but al- other opponent before and on
lowed the enemy a lodgment in his sides admiration was mingled
island. But negligent and reckless as wrath.
general, he was brave and finally Raama pierced with his darts e
resolving to fight himself and with his limb of Raavana. And yet he did
sole strength to destroy the foe, he fall.
set out. He had full faith in his pro- Then Lakshmana and Vibhee
wess and in the efficacy of the boons together attacked Raavana. Fu
he had secured and he went forth with his brother and determined
with confidence mounted on his di- kill him, Raavana flung at h
vine chariot which was drawn by eight powerful weapon; but intercepted
horses and filled with all manner of a dart of Lakshmana it broke in
weapons accompanied by a division and fell on the ground like a bu
of *Raakshasa* chariot-warriors. brand. Once again, Raavana
As Raavana issued out of Lanka, another mighty *sakti* against Vi
the sun seemed obscured by an un- shana. This too Lakshmana inte
predicted eclipse, and foul birds and ted. Then Raavana hurled a *sakti*
beasts of the night roared at large with Lakshmana crying, "Now you
weird ill-omened cries; but disregard- dead!"
ing it all, Raavana drove out to battle Under its impact Lakshmana
accompanied by Viroopaaksha, Maho- down unconscious on the ground.
dara and Mahaapaarsva. Not observing this, Raama went
The mighty *Raakshasa* warriors keeping up his pressure against R
who followed Raavana were mown vana. While the battle raged betw
down by a deadly flight of arrows and the two, the *Vaanara* leaders to
chunks of rocks and presently Raa- counsel and sent Hanumaan
vana found himself facing Lakshmana, again to the Hill of Herbs to save
who tried to oppose his further pro- life of Lakshmana.
gress. For the second time, Hanum
Forcing his way past Lakshmana, flew northwards and, not wasting t
Raavana precipitated himself against searching for the plants, returned
Raama with all the pent-up fury of the whole mountain. Lakshmana g
hatred and revenge and strove to over- well again and resumed his part
whelm him with a spate of arrows. the battle.
Raama easily baffled these arrows Meanwhile, Maatali brought

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Indra's chariot to the battle
the use of Raama.
King of gods, has sent this
use," said Maatali. "Be pleas-
send this chariot and destroy
the enemy of the gods!"
bowed to the gods, circum-
the divine chariot and as-
it. Then followed a wonderful

wounded, Raavana fell un-
and, noting this, his chariot-
took him out of the battle-

a little later, Raavana re-
consciousness, he was highly
with his charioteer for taking
of the battle-field and insisted
taken back to face Raama.
grim battle began again. Every
was met by another. In new and
ful ways, the two chariots
and the two warriors fought
long time, while both armies
the spectacle with breathless
tion and anxiety.

tali, the charioteer, whispered
Raama's ear: "The *Raakshasa's*
approaching. Delay no further.
I remind you of *Brahma-astra?*"
ma uttered the spell and sent
Brahma-astra.

ough the *Raakshasa's* ten heads
often been cut off before, they
grown again and baffled Raama.
Brahma-astra, emitting flames,
towards Raavana and pierced
chest, where was enshrined the
of his invincibility, and shat-
it.

Then the bow slipped from the *Raa-*
's hand and he fell down from
chariot and lay stretched on the
-field.

The gods blew their trumpets. Raama and his chariot were covered by a heap of flowers showered from the heavens. Lakshmana, Vibheeshana, Jaambavaan and other warriors surrounded Raama, lost in joy and adoration.

When the first flush of triumph was over and Vibheeshana looked at his brother's body, the natural call of blood and memories of boyhood days when Raavana and he had loved and prayed quite overwhelmed him and he burst into lamentations over his lost brother.

"O Warrior!" he cried, "O brother of heroic deeds! O scholar learned in all *Shaastras!* O valiant and famous King of kings! Your great arms are now sprawling helpless on the ground! Self-willed and self-deceived, surrounded by bad advisers, you would not heed my warning! The worst I feared has happened now! You reaped what you sowed and you lie on the bare ground, O once mighty ruler of the *Raakshasas!*"

To Vibheeshana thus lamenting, Raama spoke:

"Raavana fought like a true warrior and fell fighting like a hero! Death has washed his sins. It calls for no mourning. Raavana has entered Heaven!"

Raama cleared all confusion from Vibheeshana's mind and bade him do the funeral rites for his departed brother.

Said Raama: "It is for you now, his brother, to do the rites. Death ends all enmity. I, his former foe, even I can rightly perform his obsequies. Your brother is my brother too, is he not?"

●●●

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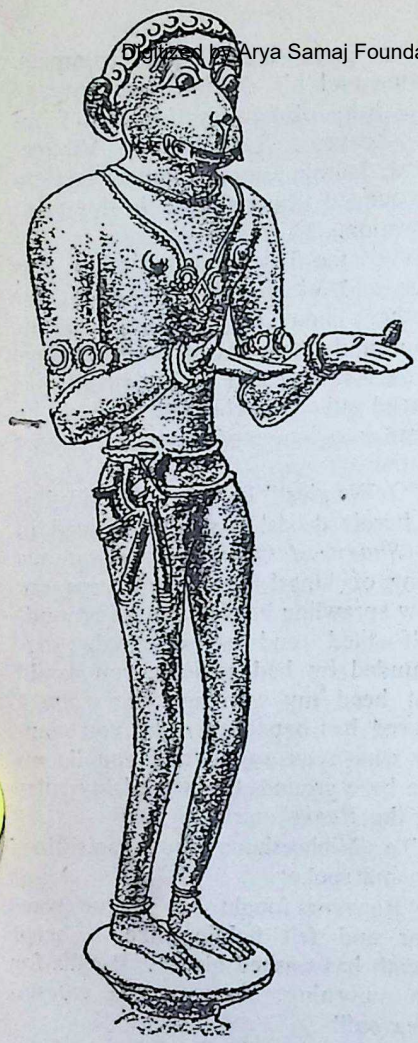

WORSHIP OF HANUMAN

Sadhu Sudarsan

PERHAPS the most popular d today among Hindus is the H man even as Ganesa. There is no v lage or city without one or the oth or both of these deities. The dev that ordinary people bestow on t is something unique; often they treated as the beloved patres fami

Although the Holy Name of S Rama is known to be the bel *mantra* of Sri Hanuman himself by itself capable of doing the mira there are *mantras* envisioned by ri for worship of Hanuman. Two them are brought to the notice of reader in this article.

Hanumat-kalpa offers the follo *mantra*:

वियत् मलवकं हनूमते च तदनन्तरम्।
रुद्रात्मकाय कवचं फडिति द्वादशाक्षरः॥

This *mantra* consists of 12 lett

क्लां हनूमते रुद्रात्मकाय हुंफट्

and it should be learnt from and in tiated by an accredited Guru. Lo Hari is said to have taught it to Arju who, after practising it, was able win victory after victory.

The *dhyana-sloka* for this *mantra* this:

महाशैलं समुत्पाट्य धावन्तं रावणं प्रति।
तिष्ठ तिष्ठ रणे दुष्ट घोररावं समुत्सृजन्।

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राम नाम तव नाम जपन्तः
पामरा अपि तरन्ति भवाब्धिम् ।
अंगसंगि भवदङ्गुलिमुद्रः
किं विचित्रमतरत् कपिरब्धिम्॥

When even the common folk cross the ocean of Samsara by reciting your Holy Name, what is there extraordinary in the monkey crossing the ocean, armed as he was with the ring that had been worn by you (Sri Rama)?

...लाक्षणं रौद्रं कालान्तकयमोपमम् ।
...सं नेत्रं सूर्यकोटिसमप्रभम् ॥
...महावीरैः वेष्टितं रुद्ररूपिणम् ।

...ations unto Hanuman who pul... a big mountain runs after Ra... the war shouting fearfully 'Stop, ...tain;' who is red like lac; terrible ...k at; looks to him like Yama him... with flaming eyes and brilliant like ...e of suns; who is surrounded by ...s like Angada and looks like a ...Rudra."

...ith of times the Japa is pres... for *siddhi*. *Tantra-sara* gives ...r *mantra* too.

...पूर्वमुच्चार्य पवनं च ततो वदेत् ।
...च ततो देयं ङेऽवसानेऽनलप्रिया ॥

...is a ten-lettered *mantra* ह्रां ...नाय स्वाहा and it should be ini... by an accredited Guru only.

...*dhyana-sloka* for it runs thus:

...हनूमतं कपिकोटिसमन्वितम् ।
...रावणं जेतुं दृष्ट्वा सत्वरमुत्थितम् ॥
...च महावीरं पतितं रणभूतले
...च क्रोधमुत्पाट्य गृहीत्वा गुरुपर्वतम् ॥
...तः सदर्पैश्च कम्पयन्तं जगत्त्रयम् ।
...समाव्याप्य कृत्वा भौमं कलेवरम् ॥

...Contemplate upon Hanuman, sur...ded by crores of monkeys, who see... Ravana, ran to destroy him; and ...seeing the great warrior Lakshma... fallen on the battlefield, pulled out ...great anger the heavy mountain and ...ing 'Ha, ha!' violently shook the ...worlds taking Vishwarupa and lit... the earth with dead bodies of *rak*...

...he who becomes perfect by prac... this *mantra* in the ordained manner becomes the pet of Hanuman.

विद्यां वापि धनं वापि राज्यं वा शत्रुनिग्रहम् ।
तत्क्षणादेव चाप्नोति सत्यं सत्यं
सुनिश्चितम् ॥

He gets instantaneously whatever he wants—be it learning, money, empire or the destruction of enemies. This is definite and doubly true.

Incidentally it may be remarked that there is nothing awful in the *tantric* worship of Hanuman as sometimes made out by the ignorant.

It is of interest to know that Lord Hanuman is a *Chiranjeevi* and there are instances of a few devotees having had *darshan* of him during recent times too. There is no reason to doubt it, having regard to the fact that so long as *Ramayana* continues to be recited in this world, Hanuman will continue to bless us—with his example of unselfish service, devotion to the Master and prowess that flows from them.

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Rama Theme in Sanskrit Dramas

A. V. Subramanian

A STUDY of the Ramanataka-
closes to the intelligent rea-
basic reason why the playwri-
Sanskrit have all chosen the R-
yana as the source material; it i-
attractive virtues and qualities c-
died in the hero.

Murari and Jayadeva both s-
cally refer to these qualities in R-
as the one attraction for all p-
"Why blame the poets for se-
the hackneyed theme of Rama-
dramatisation?" asks Jaya-
"Blame the qualities of Rama-
stead!"

It may therefore be both int-
ing and profitable to enquire how
these playwrights have succeeded
portraying the virtues and spi-
qualities of the epic hero in their
mas.

The critical reader who sets o-
such a voyage of enquiry may w-
checked by the fundamental que-
"How far can a drama portray s-
tual and ethical qualities, without
of sentiment?"

The question is not without sig-
cance: the plays like *Prabodhac*-

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ship. Nowhere else in the world can be seen this phenomenon of great practitioners of the arts being worshipped as saintly men: their numbers are legion but we may quote by way of illustration the cases of the Alwars and the Nayanmars of Tamil land, Dnyaneshwar, Tukaram and Tulsidas in the realm of poetry, Tyagaraja the composer, Jayadeva, the author of the dance-drama *Gitagovinda*, Sankar Dev, the many-faceted genius of Assam who composed and produced dramas and was in charge of the music and the green-room even, and the hallowed participants, now largely forgotten, of the Bhagavata Mela, the temple dance-drama of the Cauvery basin.

Kalidasa calls the drama the ocular form of sacrifice that is most pleasing to the gods:

देवानामिदमामनन्ति मुनयः कान्तं क्रतुं चाक्षुषम्

We may therefore conclude that there is nothing either in the origin of the drama or in its subsequent development or even in its intrinsic nature as an art-form that is inconsistent with the portrayal of *dharma* and of spiritual truths.

Now to proceed with the enquiry with which we started, Valmiki's epic is a sermon in story form where *dharmic* ideals are worked out with the purpose of impregnating the readers' minds with them. A huge tome entitled the *Dharmakutam* (धर्माकूतं) has been composed solely to discuss the dharmas set forth in the *Ramayana*.

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epic is chiefly devoted to the tion of certain ideal human re- ps like father-and-son, man- master-and-servant and brothers.

er the hero and the heroine metimes even the lesser charac- e placed in very critical predi- s which bring out the best in by way of steadfast adherence ciples and a stern refusal to from the path of rectitude.

s now examine briefly how far ywrights who have handled the theme have succeeded in cap- the dharmic spirit of Valmiki's

, the oldest of known play- , has authored two plays on the theme, the *Pratimanatakam* *Abhishekanataka*. An intelli- ndent of these plays will readily e that they effectively portray as the ideal son and brother.

opening passage of Act I and II of *Pratimanatakam* show with dramatic intensity the affection ing between father and son that nds all known instances of this nywhere in literature.

Act IV of the same drama, focuses attention on the surg- ffection which Rama has for whose mother was the cause own banishment.

ma is both an artist and a crafts- who can portray delicate senti- very effectively without melo- ic overtones. And it is in his therefore that we find some of deal relationships of the epic out in the best manner.

bhuti is at his best in pathos on love-in-separation (विप्रलम्भ-शृङ्गार) and is therefore to be chiefly remembered in this context only for his portraiture of the ideal man-and-wife relationship. In spite of his penchant for pithy aphorisms, Bhavabhuti's works subsist only in the emotional plane, seldom rising to the ethical or the spiritual.

Murari has little flair for vivid characterisation and contributes little in this sphere in his ponderous play. So are Rajasekhara and Damodara Misra whose compositions teach nothing that is sublime.

Saktibhadra succeeds in painting Lakshmana as the ideal brother who fully acts up to his statement in the Ayodhyakanda, "I shall serve you in the forests, while you are awake and while you sleep"

अहं सर्वं करिष्यामि जाग्रतः स्वपतश्च ते।

The earlier Acts of the *Ascharyachudamani* bring out the utterly selfless brother in Lakshmana and show Rama as the tenderly affectionate elder brother who is fully aware of the value of Lakshmana's personal service.

Jayadeva in his *Prasannaraghava* and Ramabhadra Dikshita in his *Janaki Parinaya* show the deep affection subsisting between Rama and Sita but do not go much farther.

Dikshita brings in Bharata only in the last Act and attempts with some success to portray his great love for Rama. But amazingly this playwright whose only object of worship was Rama has done little to elevate Rama's image as the embodiment of virtue.

Among the minor dramas, Virupakshadeva's *Unmattaraghava* shows Rama as a feckless romanticist who is unable to overcome his self-pity and

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...n the good fight. obviously he ...ow of the sixteen qualities asso... with the epic hero in the first ...ter of the Balakanda.

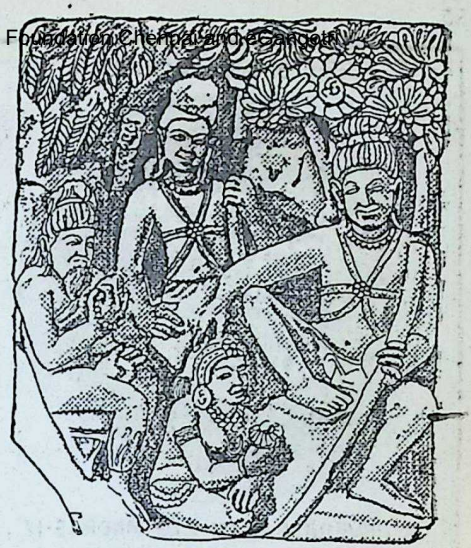
...e Rama of the *Adbhutadarpana* ...complex personality given to con... ...e morbid introspection but is ... and can fight the good clean ... as sanctioned in the canonical ... But the Lakshmana and even ...n of this play are ferocious and ...-thirsty and display little apti... ...for the higher values of life. ...the great love subsisting between ...ero and the heroine is effectively ...ed in the play.

...ing discussed the aspect of ideal ...ships very briefly, we shall exa... ...the way the dharmically critical ...ns of the epic have been hand... ...these playwrights. The first real ... occurs in the Ayodhyakanda. ...n many ways is the most tho... ...ing crisis where the keenest ...al conflicts are involved, and ...sults are equally far-reaching ...decisive. For as a direct result ...e crisis, Dasaratha loses his life, ...his right of succession (though ...arily) and Kaikeyi her reputa... ...among the people and the affec... ...of her son. The indirect result is ...se the rest of the story of the ... protecting the hermits and the ...tion of the tyrant of Lanka and ...t he stood for.

...sa shows the noble reaction of ... to his father's orders of banish... ...in a remarkable verse which is ...of Bhasa at his best. Rama ...light of the supreme sacrifice ...s made, in the words:

...ा किमपि मन्थरया च कर्णे
...ंतरभिहितं च न चास्मि राजा ॥

...there is no rancour not the



Rama and Lakshmana in a hermitage (Deogarh).

shadow of a frustration. Bhasa's Sita wants to follow Rama not in the heavy manner of a person making a sacrifice but in the way one would go to a picnic. Lakshmana is distraught when Rama refuses to permit him to follow him to the forest and is overjoyed when on Sita's intervention Rama agrees to his importunities. But the major conflict in Dasaratha's mind has not been portrayed at all in Bhasa. And the playwright's attempt to show Kaikeyi as an innocent woman, later on in the play, is not only unconvincing, it warps the drama of the whole story.

Bhavabhuti and his imitators probably felt just as Bhasa may have, that Kaikeyi's character should be redeemed. Bhavabhuti further wanted Malyavan's machinations to be the cause of Rama's banishment, rather than Kaikeyi's ambition for her son. Hence a major deviation has been

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...man disfiguring Shurpanakha: Deogarh (U.P.)

...d which, whatever advantages it ...have yielded otherwise, waters ...the tense drama of this scene ...makes impossible the portrayal ...e sublimity of Rama, the ruth- ...self-centred ambition of the ...and the soul-searing torture of ...ed King.

...true Bhavabhuti tries to raise ...ical level of this scene by bring- ...not only Bharata but his uncle ...jit who implores Rama to take ...with him to the forest. Rama ..., charging Bharata to look after ...jects and Yudhajit to look after ...ung King and leaves for the forest. The scene fails to register as a high watermark of emotional intensity because it has been deprived of its ethical content by the author who was yet immature and who, in addition, was functioning in the alien field of heroism.

It indeed is a pity that Bhavabhuti attempted the earlier part of the story before his art could mellow but it is an open question whether he could have adequately portrayed the sorrows of the father and the cheerful nobility of the son even when he was writing at his best. Every great book is the result of the deep personal involvement of the author with the subject. Perhaps Bhavabhuti could not sympathise deeply enough with and get inextricably involved in filial and fraternal bonds.

Jayadeva wastes four long Acts in the relatively unimportant Balakanda portion with a lion's share of the lines allotted to Parasurama. He has therefore little time and space to devote to the stirring events of the Ayodhyakanda which are summarised in the first part of the fifth Act. Here the author brings out the qualities of a *pativrata* in Sita.

Damodara Misra closely follows him, even borrowing some of his verses. But of emotional intensity or moral elevation we have none, in the two plays.

Saktibhadra begins his play at the point when Surpanakha meets the princes: this makes for greater dramatic tempo as we have noted already, but the playwright is heavily the loser for having totally missed the moral grandeur of the Ayodhyakanda.

The same is the case with Maha-

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the author of *Adbhutadarpana*. This passage is of great significance in the development of the plot and more than all, it constitutes one of the focal points of ethical and spiritual light in the epic. Thus a playwright would not lose but rather reinforce the dramatic intensity of his play if he devotes an Act to this. It is however sad to contemplate that no playwright has seen the value of dramatising this scene. Dikshita who is prepared to waste an Act showing the ludicrous love-making of Viradha and Surpanakha in disguise has no use for this scene so pregnant with both dramatic and dharmic significance. Even Saktibhadra who very sensibly begins his drama at a late point has found it either impossible or unnecessary to devote some time to this vital episode. Subhatakavi would rather take up the world's most forlorn mission of Angada as the subject-matter for his one-Act play than this Vibhishana-saranagati with its richly significant episodical content and high spiritual overtones which guarantee the most favourable popular response a producer can hope for, in the country.

kshita wastes four Acts over the nda, in the same way as Jaya- but his apologists may point out kshita's play is entitled *Janaki-* and such an elaborate treat- of the wedding scene is therefore The same apologists will then a little more difficulty in justify- playwright's incursion into the Kandas beyond the wedding The truth of the matter is that few playwrights have seen the of living organic unity in these rtions of the story and Dikshita by no means the first to make stake. But less excusably, he mpletely ignored the dramatic ities of the Ayodhyakanda and rtrayed neither the doting fa- r the scheming step-mother nor e self-sacrificing son who hap- o be his favourite deity.

a devotee of Rama, he should actually dwelt on the *dharmic* Rama kept so steadfastly be- him, whatever the trials, what- the consequence. Characterisa- n a drama depends entirely on tely emotion-laden incidents: is sublimity of soul can be picturesquely portrayed only h the episodes leading to his ment and Dikshita could have n conceivable justification for shut out this vital passage in y.

her passage of very high ethi- d spiritual significance in the where Vibhishana crosses over ma's side and is admitted as an

Hanuman with Rama and Lakshman.- Vijayanagar.

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Quotes From
VALMIKI RAMAYANA

न हृचतो धर्मचरणं किञ्चिदस्ति महत्तरम् ।
यथा पितरि शुश्रूषा तस्य वा वचनक्रिया ॥

There is no loftier *dharmic* act than the service of one's father or the carrying out of his wishes.

ज्येष्ठो भ्राता पिता चैव यश्च विद्यां प्रयच्छति ।
त्रयस्ते पितरो ज्ञेयाः धर्मे पथि हि वर्तिनः ॥

One's elder brother, father and preceptor—all three are to be treated as one's father by those who walk in the path of *dharma*.

यवीयानात्मनः पुत्रः शिष्यश्चापि पु
पुत्रवत्ते त्रयश्चिन्त्याः धर्मश्चेदत्र

One's younger brother, and disciple—all three treated as one's son; *dharma*.

व्रतोपवासनिरता या नारी परमोत
भर्तारं नानुवर्तेत सा तु पापगतिर्भवे

However virtuous a lady whatever the *vratas* and fast dertakes, if she does not obey band implicitly, she ends up

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...त्र कामजानि भवन्त्युत ।
...रकं तस्माद् गुरुतरावुभौ ॥
...विना वरं च रौद्रता ।
...es rise to three vices, the
...is the utterance of false-
...worse than that are two:
...other women and violence
...ty.

...नाय नात्मानमभिरक्षति ।
...हि सोऽनर्थान् स्थानाच्च
व्यवरोप्यते ।
...his enemies, he who fails
...himself, becomes the reci-
...fortunes; he is demoted

...राजन् सततं प्रियवादिनः ।
...पथ्यस्य वक्ता श्रोता च दुर्लभः ॥
...who always speak agreeably
...to meet); but difficult (to
...who either speaks or hears
...welcome but beneficial.

...स्त्रियाः ।
...is the (real) ornament

...ने मित्रम् ।
...grows out of affection.

...ध्यति ।
...above mistakes.

...र्वन्ति वितथां साधवः ।
...men never belie their words.

...रोऽस्ति ।
...is too heavy for Time or

...मम् ।
...ss in cows.

...प्राणाः रक्षितव्याः ।
...things should be protected.

...पादान् विजानाति न संशयः ।
...ally, the serpent alone
...way of another serpent.

आनृशंस्यं परो धर्मः ।

Compassion is the highest virtue.

न च कर्मसु सीदन्ति महत्सु अमिततेजसः ।

Men of great valour are not dismayed by the enormity of a work.

सर्वत्रातिकृतं व्यसनायोपकल्पते ।

Too much of anything leads to trouble.

अनिर्वेदः श्रियो मूलम् ।

Courage is the mother of wealth.

कृतघ्ने नास्ति विष्कृतिः ।

Ingratitude has no expiation.

धर्मलोपो महांस्तावत् कृते ह्यप्रतिकुर्वतः ।

It is failing *dharma* not to requite an act of service.

पानादर्थश्च कामश्च धर्मश्च परिहीयते ।

Drink destroys wealth, enjoyment of life and virtue.

सुकरं मित्रं दुष्करं प्रतिपालनम् ।

Friendship is easy to acquire but difficult to keep.

सत्यमूलानि सर्वाणि सत्यान्नास्ति परं पदम् ।

Everything has its source in truth; there is no higher objective than truth.

आत्मा हि दाराः सर्वेषां दारसंग्रहवर्तिनाम् ।

To householders, the wife is their soul.

न हि निम्बात् स्रवेत् क्षौद्रम् ।

The neem does not produce sweet juice.

विक्लवो वीर्यहीनो यः स दैवमनुवर्तते ।

Only the coward and the weakling take shelter under destiny.

गतोदके सेतुबन्धो न कल्याणि विधीयते ।

Of what use, O lady! is building a dam after all the waters have flown out?

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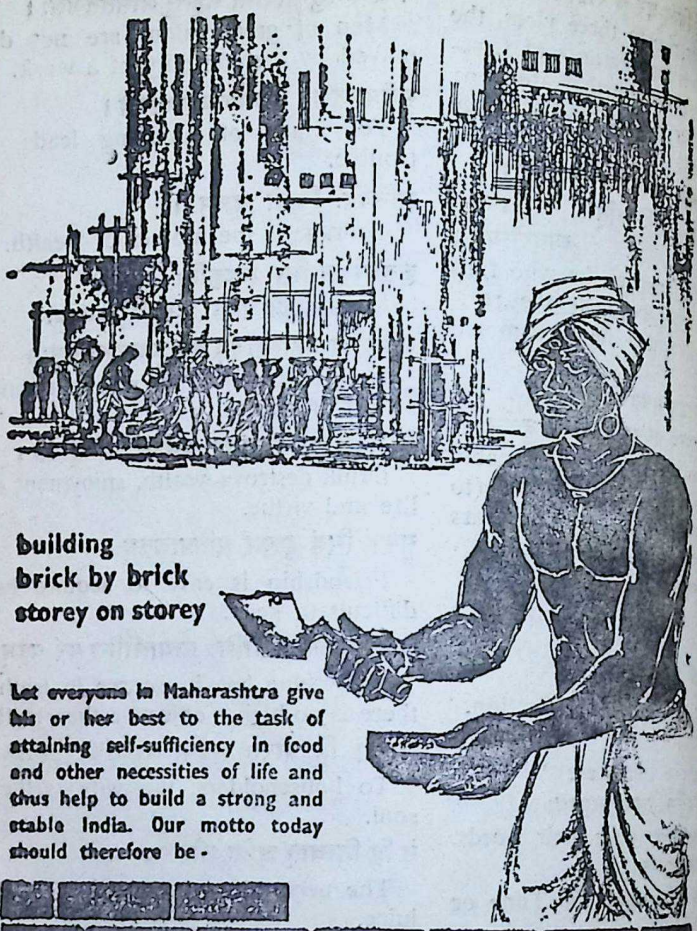

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storey on storey

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KRISHNAVATARA

The Righteous War

THE BOOK OF VYAASA, THE MASTER

CHAPTER 2

THE PARTING

[illegible] day when the full-moon came [illegible] the star Aashaadha, Krishna [illegible] his bed very early and had [illegible] dip in the river. After his bath, [illegible] to the edge of the islet, and [illegible] the west, called upon his father [illegible] as if in a trance: 'Father, [illegible] Come soon.'

[illegible] in response to his request, he [illegible] tiny spot on the waters in the [illegible] moving towards Kalpi. He [illegible] with joy. 'Mother, come here. [illegible] is coming,' he shouted, waving [illegible] vigorously.

[illegible] came out of the hut. She [illegible] that that night the full-moon [illegible] come to Aashaadha. It was the [illegible] her son Krishna was born; [illegible] day his father had come to [illegible] son in the previous years; [illegible] to which Krishna always look[illegible]ward to with growing impa[illegible]

She had shuddered at the prospect of his father not coming on his annual visit. A wicked king had destroyed his *ashram*. Now he lived far far away—she did not know where. He was a great sage, a Muni; she was a poor fisher-girl, his partner only in passing moments of ecstasy, a negligible factor in his life.

She was looking forward to this day with trepidation. If his father failed to come as expected, Krishna would never recover from the blow, and he was so charming, obedient and wise. Mother Yamuna had given her a wonderful son, but as things were, she could not keep him with her.

Krishna's concentrated gaze was fixed on the tiny spot moving on the waters—which was taking the shape of a large boat—as if giving it speed by his intense look. As the boat came

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nearer, Krishna recognised his father and began to jump with joy.

Though a year had passed since he saw him last, the impress of his father's personality on his memory was vivid. His father's complexion so fair, so different from his own; his long greyish beard and matted locks; his powerful body; the deer-skin which he wore; the staff and the water gourd, which he always carried with him; the garland of large *rudraksha* beads on his neck; and above all, his sacred thread suspended from his left shoulder—were all familiar to him in memory and dream.

Krishna shouted with all the strength of his lungs: 'Father, I am coming.' He shook off the hand which Matsyagandhaa had placed on his shoulder, plunged into the river and began to swim towards the boat.

Muni Paraashara, in spite of being lame, jumped out of the boat, lifted Krishna from the water and hugged him as if he was a baby. Krishna encircled his neck with both his arms, laughed and cried at the same time, and nestled his head against the beard of the Muni.

When the Muni stepped out of the water, Matsy*aa*, her parents and other members of the family, who had come out of their huts, prostrated themselves before the Muni and touched his feet in reverence.

Krishna, slipping down from his father's arms, turned to his mother and said proudly: 'Didn't I tell you that father would surely come?'

There was a humorous twinkle in the eyes of the Muni. 'Matsy*aa*, my son knows me better than you do. You were afraid that I would not come,' he said, and laughed mis vously. Then he turned to the b men who had brought him to the and said: 'Now, you may take other passengers to wherever want to go. Pick me up on your

turn journey three days from no Don't forget.'

The other passengers who had a jumped out of the boat, offered sal tations to the sage, for he was we known to many of the people residing in the hamlets on the banks of t Yamuna, with the fond name

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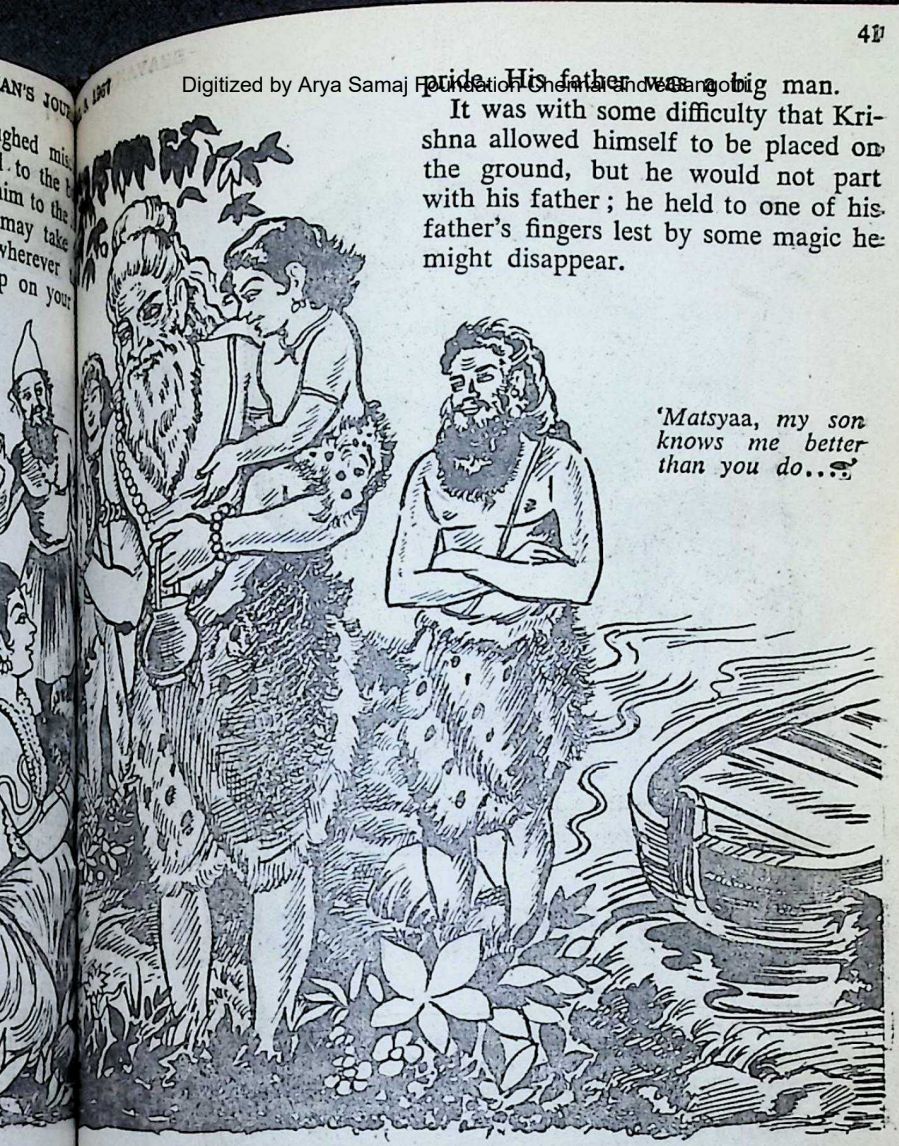
pride. His father was a big man.

It was with some difficulty that Krishna allowed himself to be placed on the ground, but he would not part with his father; he held to one of his father's fingers lest by some magic he might disappear.



'Matsyaa, my son knows me better than you do...'

(lame) Muni. They even call-
Pangu Muni to his face, to
he responded by a humorous
in his eyes. With the right arm
ed, the Muni blessed them:
the Gods make your journey
y.'

Krishna's heart was filled with

Krishna knew both his father's disciples; they had also come last year. One, Asval, was middle-aged; the other, Paila, was in his teens. He offered salutations to them and received their blessings.

Paraashara then received salutations from the fisher-folks who had crossed

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ook in order to welcome him. they had gone, the Muni and ciples went for their bath. Kri- companied them.

r his bath, standing in the Paraashara offered the usual tic worship to the Sun God. n also had a second dip in the and copied his every gesture and to capture the accent and e with which his father chant- e *mantras*.

s wrong of you, Krishna, to re- e divine *mantras* which I utter,' e Muni.

e boy looked disappointed, al- hurt. 'Why?' he asked. 'Am I our son?' He was not going to his father to forget his status. course, you are my son. But are not ordinary chants; they e WORD, divine in themselves. cannot recite it till you are re- said the Muni and patted Kri- on the back.

shna was puzzled; his brow was red. How would he be re-born? e you also re-born?' he asked.

s of course,' replied the Muni. hen will I be re-born?'

hen you are able to chant the s with proper accents and keep ows associated with them.'

t I can chant them now,' said y and chanted the sacred *man-* exactly as his father had done.

aashara smiled. He felt a touch e at having a son, who, in spite e surroundings in which he had brought up, could chant the RD with the same accents as he done. 'Store it in your memory, utter it. The Gods will be y.'

Paraashara sat down to offer worship to the Fire God. Krishna also sat down with him and closely followed the *mantras* which his father chanted, invoking the deity. Now that he could not chant the *mantras* himself, he followed his father's advice and stored the words, cadence and accent in his memory.

After the worship was over, Paraashara went near the little crowd of fisher-folk who, learning of his arrival, had crossed the creek to seek his blessings.

Then the Muni and the male members of the family sat down for their meals—a modest fare consisting mainly of fish served on banana leaves. Krishna quietly sat near his father, ready to share the food from the same leaf.

His grandfather called him: 'Krishna, come here and take your food with me, as you always did.'

'No,' emphatically said Krishna. 'Now, Father is here, I will eat with him.' Then, with charming innocence, he turned to his father. 'Father, will you be angry if I shared your meal with you?' He was afraid lest his father, in displeasure, might not take him away with him.

'No, my son. I am glad that you share your food with me' replied the Muni and patted his back.

Before eating his meal, Paraashara sprinkled water around the banana leaf and chanted some *mantras*. Krishna also, in imitation, sprinkled a little water around the leaf and stored the chants in his memory by moving his lips silently. Everyone looked at him and laughed.

That night Krishna slept with his

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father. Throughout the night, he tinued to keep a hand on his fa His one fear was that his father leave the islet without him.

Next morning when the family after Muni Paraashara had finished rituals and worship, Matsyaa's fa Jaruth, respectfully broached the ject. 'Venerable Sir, Krishna is a p blem,' he said.

Paraashara laughed heartily. 'I it. He has been a problem even be his birth. Krishna, your grandfa says you are giving trouble to him

'Not at all,' said Krishna with blank smile. 'He is only teasing Father. I obey him implicitly.' H added, laughing mischievously: 'Lo at him; he is laughing.' Every laughed heartily.

'Venerable Sir,' said Jaruth seri ly. 'All the time he is talking of g with you.' The old fisherman ap getically continued, folding his hand 'We have no claims on you, Ven ble Sir. We realise your difficulty taking him with you. But if you lea him here, it would break his heart Jaruth was determined to get rid of Krishna; that was the only way could get Matsyaa married to som eligible young fisherman.

'Don't worry, Jaruth,' said Para shara with a smile. 'If you and Mat yaa have no objection, I will take h away with me. Only I would hav liked him to be with his mother t he is able to look after himself.'

Krishna interrupted: 'No Father. I am grown up now.' He squared his shoulders and brought his chest out 'Do you know, yesterday the fish sl ped out of grandfather's grasp and caught them.'

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y one laughed. Paraashara said
mately: 'Then I will take you
me. But you will have to be a
ood boy.'

shna's face beamed with joy.
be plaintively asked: 'Father,
not take Mother also with us?
will look after you.' Then he had
ted look on his face and asked:
er, you said that I would be re-
But how can I be re-born with-
Mother?'

Muni laughed aloud. 'We will
e it somehow, my son. 'Don't
. But if she comes with us, who
look after your grandfather and
mother? They have grown very

hat is true,' said Krishna slowly,
pondering over the problem. Then
ntinued: 'But, when they are not
who will look after Mother?'
rybody felt nervous. The hearts
ruth and his wife trembled: What
d the Muni decide about Mat-

or a few moments the Muni closed
eyes in meditation; then he open-
them and smiled. 'Don't worry
t your mother.' He closed his
s again. Everyone present looked
the Muni with awe. Then he opened
eyes and said: 'She has a great
re before her. She is going to be
happy; the stars show it. Also
n you grow up, Dvaipa, you will
k after her, wherever she is.'

Matsyaa prostrated herself before
Muni and he placed his hand on
head in blessings.

For two days Krishna went on tell-
whomsoever cared to listen to him
t he was going with his father. He
m across the creek to announce

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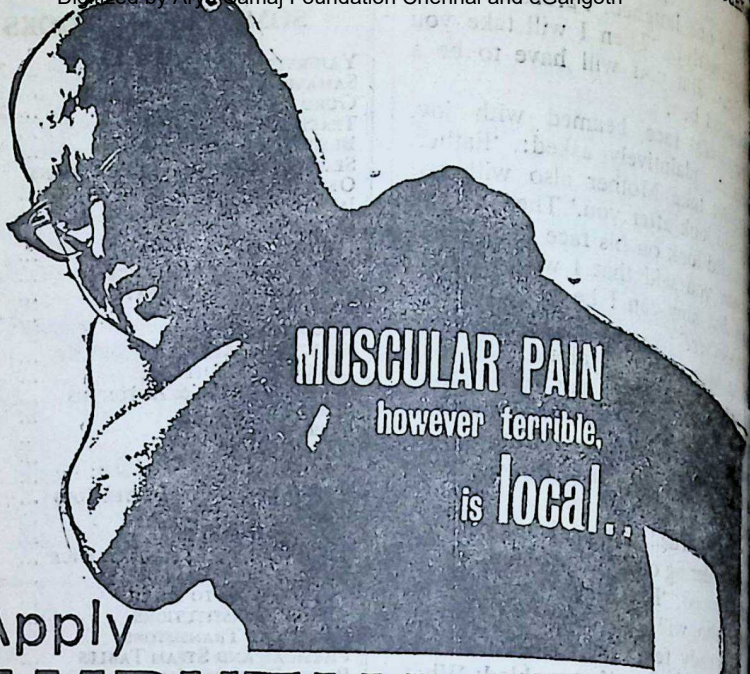

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fortune to the fisher boys of his age in the village. as they had made fun of him no father; now he had his talk about his father with enthusiasm.

her knew everything, Krishna he had promised to teach rything that he knew. He en know all about the stars, the fish; even how many water are there in the river. d also have disciples of his his father had; then he would beard and have matted locks. d also go with him to the rode on elephants and who prostrate themselves before his d him and ask for their bless-

and again, Krishna would ask r to confirm that he would m everything, and the Muni wonder at the tremendous spi- quiry shown by his little son. boat in which the Muni was m arrived at the islet. The n gathered to bid good-bye to ni and seek his blessings.

the moment of parting came, a's eyes were full of tears. Per- he would never see her son But with her strong common- she realised that under the cir- nces it was best for her son should go with his father.

son was so gifted that it would to bring him up as a fisher- rying boats from one bank of r to the other. The fishermen's in which he was being brought too small for her wonderful r he always wanted to count and the drops of water in the river. She was thankful to Mother Yamuna for giving her a son who might grow up like his father.

She fully realised that her fate also depended upon Krishna going with his father. There would be some possibility then of a fisherman, young and able, accepting her in marriage.

When the time of departure came, the people gathered there were surprised to find that Krishna was not there. Some went to look for him in their huts. Then, to their surprise, they found that he had waded through water, clambered up into the boat and was quietly standing, waiting for his father, lest his mother and grandfather changed their mind at the last minute and kept him with them.

Paraashara laughed aloud. 'Krishna wants to go away, leaving me here with you, Matsy*aa*.' Then, raising his voice, he said: 'Krishna, come here. You must fall at the feet of your mother and grandparents and ask their permission to leave, and they will bless you. That is the way of the Aryas.'

Reluctantly, Krishna jumped from the boat and as he began to wade through the shallow waters, everyone burst into an uproarious laughter.

Krishna had enveloped himself in a spare deer-skin lying in the boat, which, in view of his size, covered his whole body from neck to feet.

He came out of the water, holding the deer-skin in its place with both his hands. As he tried to prostrate himself before his grandfather, he lost control of the deer-skin and both he and the skin fell apart and tumbled to the ground to the merriment of everyone there.

Paraashara lifted his son, readjust-

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deer-skin and tied it with a rope so that it might not slip body, and patted him.

moment of parting had come. coursed down Matsy*aa*'s cheeks. when will you meet me she asked piteously.

boy looked at his father, sus- a trap to keep him from go- his father, but was re-assured smile. 'Mother, don't worry. ever you want me, Mother, I by your side.'

aa hugged him.

ha, an Arya never forgets his said the Muni. 'She is your Goddess.'

aa looked at the Muni with gratitude. She covered her face with her hands, and not being able to restrain her distress, turned her face towards the wall of the hut.

The Muni said: 'Matsy*aa*, don't cry. Bless the child. I will always call Krishna "Dvaipaayana"—the child of this islet—so that he may never forget you.'*

The Muni lifted the boy in his arms and waded up to the boat.

'Mother, don't cry,' shouted Krishna joyfully. 'I am going with Father.'

[*To be continued*]

---

* *Dweepa* in Sanskrit means an island. Its derivative Dvaipaayana means one born in an island.

The intellect is only a street-cleaner, a police-man who can check errors and wrong doing. It is through the heart the Lord is seen. The seat of the Atman is the heart, not in the brain.

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Continued from last issue
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The Management of Plans

ministrative ffculties

p. Tata

trying to understand the causes implementational failures and mine where and by what they could have been avoided, ld realise that, even under the vourable conditions and with larger and better managerial inistrative resources than we in India, the problems and diffi- involved in implementing and ing Plans of such magnitude mplexity are so great that some s and deficiencies are inevitable, ver the competence, dedication integrity of those entrusted with k.

is is all the more so in a federal ny like ours where the responsi- s and duties of plan-implementa- ns spread far and wide, many ers amongst State and local ad- rations. It is not within the scope talk to discuss specifically what ld be done in order to ensure a level of co-ordination and effi- y in the management of those parts of the Plan which have to be conducted in thousands and perhaps hundreds of thousands of points in the country, but it is clear that, unless means are found to tone up the machinery at various levels responsible for supervising the development projects which form part of the Plans, our implementation failures will continue and will, in fact, probably get worse as the Plans get bigger.

It is worth recalling here that even Soviet Russia and other Communist countries of East Europe, on whose concept of planning we have largely based our own, have found, after decades of planning, that in many areas of their economy the magnitude and complexities of their plans and the stresses and strains imposed on their economy have been so great as to bring about in some cases a virtual collapse of the administrative machinery and of the Plan itself. Indeed, much of the present drive towards economic liberalisation in East European countries arises mainly from this experience.

As a result, we have seen first in Yugoslavia and now in Czechoslovakia the efforts of the administrative machinery being concentrated on the implementation of only a few select-

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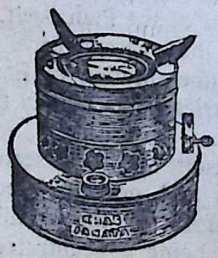

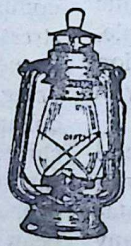

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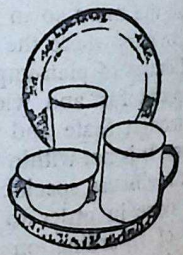

KHAS JANATA

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targets while the remaining Plan implementation are left to the forces of demand . They have found the hard there is no need to lock up and much needed admini- resources in these areas and er and simpler to leave the ents of these secondary tar- tural economic forces.

so interesting to find repeated the Communist press for "de- ed decision-making". This has our relevance to industrial pro- our Plans, particularly in the Sector, which are executed by the Central Government, should undoubtedly be pos- improve greatly the degree of ntation achieved during the e Plans. As the Public Sector so does its experience and rial cadres. Here, I believe that ost obstacle to efficiency, drive h morale, which is one of the portant and most neglected in industry, lies in the over- ation of decision-making po- New Delhi. Those of us who en for many years in business ustry have seen for ourselves as an enterprise grows and ds out in various directions, it es both impossible and undesi- to continue to concentrate deci- making at the top and to deny the on the spot the opportunity to their own decisions, and, if need their own mistakes.

mentation in the Industrial tor

ing dealt with the implementa- aspects of the Plans in general, let us come down to these aspects in relation to industrial investments. Since 1951, we have sunk Rs. 5,100 crores in organised industry and mining and are expected to invest another Rs. 6,000 crores during the Fourth Plan. To get a true picture, we should add that proportion of our total investment in power and transportation of Rs. 11,000 crores utilised to serve and support organised industry and mining. Assuming that 60 per cent of this sum or Rs. 6,600 crores are or will be so used, we reach a total of Rs. 18,000 crores invested in industry and mining in the first two decades of planning.

What has been our actual performance? Before answering this question, we should, I feel, first be quite clear in our minds as to what we mean by implementation. In my view, it is a mistake to judge it merely by the completion of a project in the sense that land has been duly acquired, buildings put up, machinery installed, employees recruited and the plant commissioned. The five public sector projects I mentioned earlier have all been largely implemented in this sense, but obviously not in terms of operating performance. Unless they improve rapidly, which most of them show little sign of doing, and produce an output commensurate with the magnitude of the investment made in them, it could legitimately be argued that the economy would have been better off if these projects had not been embarked upon at all.

I may be excused if, in contrast, I mention one project of which I have intimate knowledge, namely, Tata Engineering & Locomotive Co. (TEL-

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This project, which is a large, and difficult one by any stan- in which a capital invest- of about Rs. 70 crores has been is today producing goods worth Rs. 100 crores per year. Even deducting the value of bought- embodied into the final pro- the output to investment ratio less than 1:1, as compared to of that in the case of the projects mentioned earlier.

is the main cause for the dif- between TELCO and these great projects, and is there not to be drawn in the context day's discussion? The answer lies, in the fact that the TELCO planned at every stage in great and its growth took place step each phase being digested be- the next one was taken up, and erial and labour skills develop- taneously with the growth of eration. By contrast, the Public projects I have mentioned were ked upon from the start in all glorious giganticism and, while ically implemented, have pro- costly failure which has contri- to the inflation and imbalances our economy. Let us, therefore, we talk of the implementation of project, not judge it by its phy- completion but by the extent to the end product has been ob-

apart from our failure to realise return from these heavy invest- delays in execution have result- substantial spill-overs from one to the next. I sometimes wonder for the sake of accuracy our Year Plans should not be called Seven-Year Plans. The core projects of the Second Plan reached fruition in the middle of the Third Plan; those of the Third Plan will reach fruition by the middle of the Fourth Plan—in fact, steel production in the country is just about a whole Plan period in arrears—and we may be certain that most of the "core" projects of the Fourth Plan will not be completed before the middle of the Fifth Plan. In the case of Bokaro, the prize-project, this is in fact the intention of the Planners themselves!

Furthermore, because of these delays, the cost of most projects has soared. For instance, the three Public Sector steel projects estimated in 1955 to cost Rs. 425 crores in their first stage actually cost Rs. 620 crores, an excess of 45 per cent. Although several projects in the Second Plan as a whole were pruned or eliminated as non-core projects, the actual investment was higher by about Rs. 200 crores than the original estimate. This phenomenon of higher expenditure for a lesser number of projects developed further in the Third Plan where, with a conspicuously smaller number of projects, the total actual expenditure exceeded estimates by nearly Rs. 300 crores.

Economic Consequences of Delayed Implementation

The economic consequences of the delayed implementation of projects and the increase in their cost have naturally been serious, if not calamitous, in their chain reaction of adverse consequences. First, delays have aggravated our balance of payments problems by delaying earnings or savings

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B.J. COMPETITION RESULTS

The results of the "Swami Dayananda Saraswati's Contribution to Spiritual Revival in India" Competition will be announced in the next issue.

The First-Prize winning essay will also be published.

—Ed.

in foreign exchange. It has been estimated, for example, that a delay of one year in iron ore exports to Japan from Vizagapatnam cost us $20 million loss in foreign exchange. Similarly, the long delays in the implementation of key import substitution projects such as in steel, fertilisers and oil caused a heavy loss of foreign exchange through the necessity of continued imports of these items. Thus, while it is true that the shortage of foreign exchange itself has been at times responsible for the delayed completion of several industrial projects, the reverse has been equally true, and delays in the completion of several industrial projects have themselves created a shortage of foreign exchange.

Second, failure of critical projects to come on stream in time has heavily let down those industries which relied on them for their basic raw materials.

Third, the entire cash flow expectations of the Plans have been upset and the failure to obtain a return on huge investments sunk in key industries, added to their increased costs, has led to increased doses of ta and deficit financing.

Role of Private Sector Industry

Coming to the Private Sector of dustry, we must remember that a cisive change in its role was intro from the Second Plan onwards, w in their pursuit of a Socialist pa of society, our rulers determine reserve for the Public Sector w they called the commanding he of the economy. As a result of wa Government resolutions and adm strative measures, this Plan was successfully put into action and ceived automatic support from adoption of a heavy industry appr to planning, as this field was la reserved for the Public Sector u the Industrial Policy Resolution 1956. Thus, the Private Sector's s in the total investment in industry progressively reduced from 81% in First Plan to 48% in the Second P and to 43% in the Third Plan. now expected to be further low to 37% in the Fourth Plan.

Notwithstanding this delib down-grading of the role assi to the Private Sector, the rise in investment in industry in abs terms has been gratifying, na from Rs. 230 crores during the F Plan to Rs. 850 crores during the cond, and to Rs. 1,300 crores d the Third. If the rather optimistic get of Rs. 2,350 crores for the Fo Plan period is reached, the invest by the Private Sector in the Fo Plan will have been, in money te over ten times that in the First P

[*To be contin*

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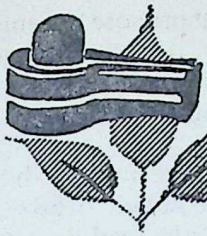

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

THE REVOLT OF THE WORSHIPPERS OF MAHAMAYA

LE Bheemdev Maharaj was ged in studying the enemy from the special observation the fortress wall, Hammir's ted a flagstaff in a small the centre made by his troops rge green flag began flying Thousands of men soon busiselves pitching tents behind of elephants.

gh the serried ranks of ele- a passage was cleared. A large of Hammir's warriors in rmation came through it and themselves into a square. On sides stood rows of archers, ch by a company of horse- drawn swords. Into this well- human fortress came fifteen n. led by a powerful rider on mous black horse. He was build with powerful muscles a large green turban. Sa- description was amazingly ac- he was indeed the Sultan of

Bheemdev gnashed his teeth as he took aim with his arrow. The hands of Gujarat's incomparable marksman were itching to release it.

Hammir advanced to the accompaniment of shouts of 'Allah-O-Akbar." The Rajputs responded with 'Jaya Somanath.'

For a long time Hammir stared at Prabhas and then he asked his two expert archers to release their arrows. One arrow fell in the moat, the other fell short of it. The Rajput soldiers laughed in derision.

The impatient Masud rode forward and drew his bow. Bheemdev was ready; in a flash he pulled his bow with all his strength. The two arrows crossed each other. Masud's arrow hit the fortress wall and fell on the ground. Bheemdev's arrow brushed Masud's leg and pierced his horse's belly. The horse and rider fell and rolled in the dust. The Rajput warriors shouted exultantly: 'Jaya Somanath.'

Following Bheemdev's example,

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several Rajput soldiers also released their arrows but none was able to reach the Hammir.

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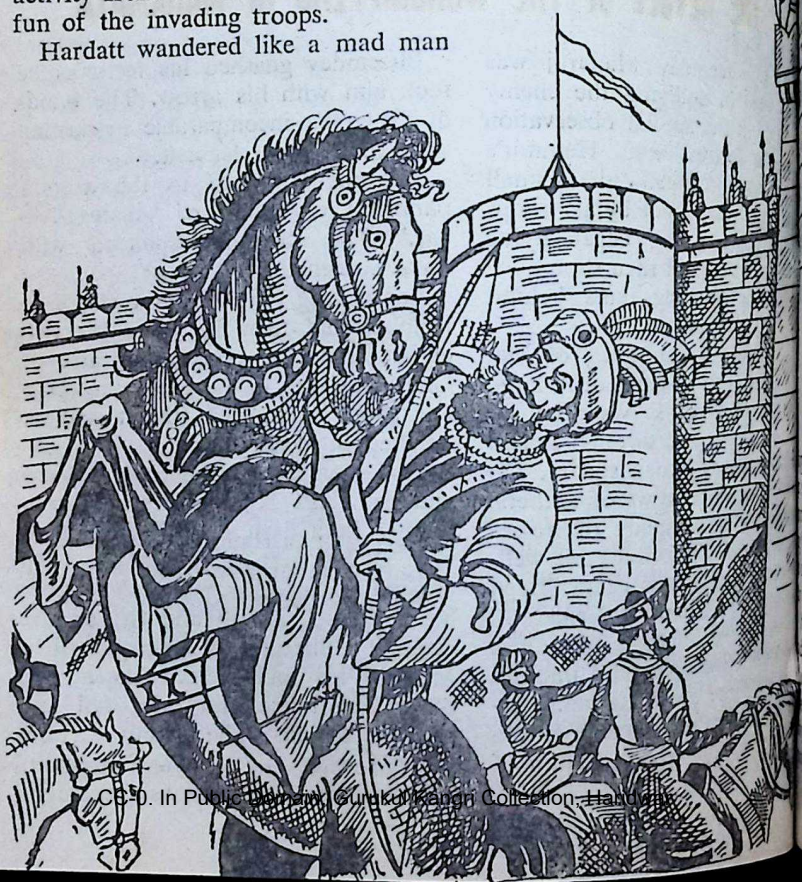
Hammir did not propose to engage in battle that day. His troops stood there silent and immobile for some time, until he issued orders of dismissal.

In Prabhas, trumpets were blown and drums were sounded to celebrate the fact that Bheemdev had drawn the first blood. By the afternoon it was clear that Hammir was preparing for a siege which might last for months. His soldiers started building protective embankments in front of the cavalry and the archers.

The Rajput soldiers watched this activity from the fort walls and made fun of the invading troops.

Hardatt wandered like a mad man all over Prabhas. During fifty y this was the first time, when Tri sundari's temple had been closed was not able to offer worship to his right to worship had been t away from him; not only so, b Gurudev had stopped the offerin wine and meat to the Goddess a the orgiastic celebrations in shrine. And—the crowning sacri Gurudev himself began to offer ship to Tripurasundari in the which he considered proper.

This made no difference to datt so long his Goddess was not



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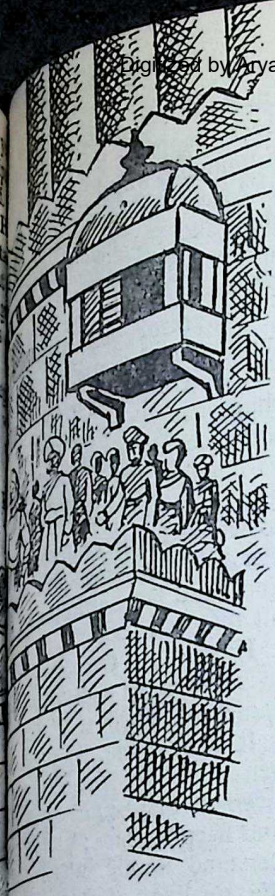

Bheemdev's arrow brushed Mamud's leg and pierced his horse's belly.

ed in the accustomed manner, ...ine must be regarded as closed, ...ing the goddess herself. Hav... been deprived of his life's interest ...ld do nothing but wander all ...long, twirling his iron pincers.

...made him angrier that soldiers ...taken possession of a number of ...temples. He was horrified at this ...ation in sacred Prabhas. Inevit... would Hammir destroy it; it was ...ential; the goddess meant it as a punishment for the sins of the Guru.

Hardatt had no interest in who won or who lost. All he wanted was that his temple should be re-opened and he be allowed to offer worship in the way he used to.

He met many other sadhus in the town who were equally dissatisfied. There were no pilgrims; the temple offerings on the old scale were banned. They discussed among themselves their mutual grievances and held Gurudev responsible for all their sufferings.

Hardatt and a few sadhus called upon Gurudev at his residence. Their posture indicated respect, but their language and tone smacked of discourtesy.

"Gurudev, so long as the temple of Mahamaya is not reopened, this calamity that is facing Prabhas will not end," said Hardatt, holding his pincers tightly in his hand. "From time immemorial it has never been closed." His eyes were like those of a wild animal.

"It is not closed," replied Gurudev. "I offer worship myself every day."

"But you do not allow us, the devotees of the Goddess, to see Her and to offer Her our worship."

"I had to forbid this," replied Gurudev, "because of your own misdeeds."

"Gurudev," threatened Hardatt, "for fifty years no one took any objection to what I did. You did—and the result is Hammir. Mahamaya can never tolerate your stopping her traditional worship."

"Hardatt, I am fully familiar with the proper rituals prescribed by the Master, Lakulesh, and I have omitted no essential ritual," replied Gang Sarvagna firmly.

"Then why is Hammir here?" ask-

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ed Hardatt.

"He has come because in the name of worshipping Gods in our temples we have followed many malpractices."

"So you will not reopen the temple?" asked a sadhu.

"No, not till Hammir is driven back."

"Then the anger of the Gods will be directed upon us," burst out some of the sadhus angrily.

"If the Gods are angry because of anything that I have done, I would pray to Lord Somanath to punish me alone and nobody else," quietly replied Gurudev.

"But this calamity will fall upon all of us," exclaimed Hardatt, furious at Gang Sarvagna's self-composure. It looked as if he might strike Gurudev any moment.

"Not by any deed of mine," said Gurudev quietly. "Lord Somanath has called me to the office of the Guru of the Pashupat cult for many years. I have never done anything improper, or against my duty. I will tell you, once and for all—until Bheemdev Maharaj drives back Hammir, the temple of Mahamaya will remain closed."

"There is nothing more to say. Permit us to leave," said Hardatt. He was getting angrier and he thought it best to go before he completely lost his self-control.

"You may go," replied Gurudev. The sadhus departed, casting angry glances at Gurudev.

Gurudev said to himself softly as he resumed his meditation: 'I wish I had agreed to send all these people away when Bheemdev Maharaj asked me to do so. Now we must face w ever happens. It shall be as L Somanath wills.'

After leaving Gang Sarvagna, H datt and the sadhus went straight where Shivarashi was undergo penance.

Shivarashi believed that Ham had come because his penance not severe enough. He was anxi that whatever was deficient in his p ance should be made good as s as possible. That was why he had gun this new exercise in meditat in which he concentrated on God Parvati, the fountain of all stren and Lord Somanath, the repository all that was good.

Hardatt and the sadhus sat near h in admiration until Shivarashi slo came out of his meditation.

It was beyond their limited int gence to understand the spiri strength of Gurudev as also his w and deep learning; but they could u derstand Rashiji, who had many the qualities of the ordinary sa Gurudev appeared to them cold a inaccessible like the peak of a sno clad mountain, while Rashiji remind them of a sacred temple, located a tree-covered plateau. Rashiji kn penance and rituals of the Lakul sect as deeply as they did; besides was better able to understand th needs and grievances, and they, the fore, had had no hesitation in go to him with their troubles.

On emerging from his meditati Shivarashi welcomed Hardatt and h companions.

"Rashiji," Hardatt burst out wi out any prelude, in a sulky tone. the temple of Mahamaya is not

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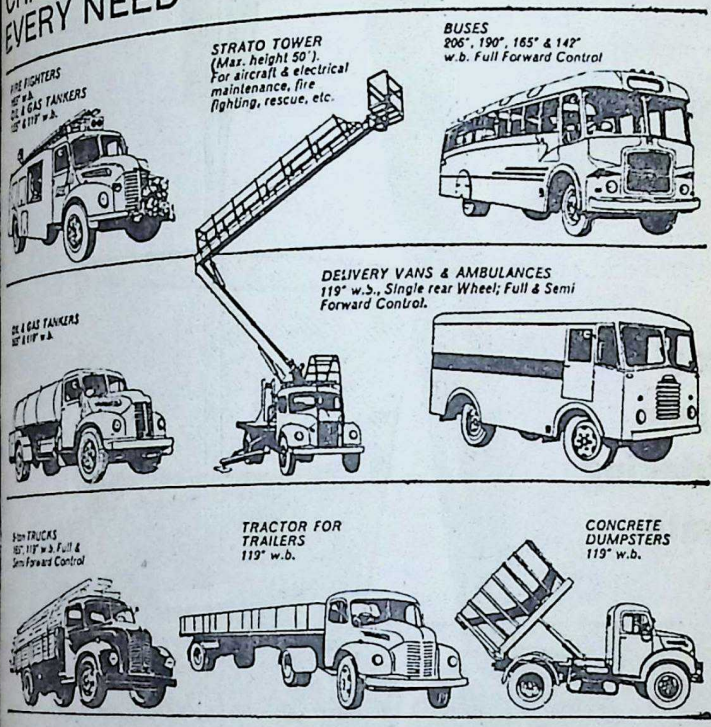

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a sadhu

"we shall kill ourselves. We
t put up any longer with Guru-
ranny."

"must all carry out Gurudev's
mplicitly," was Rashi's patient

ut.

"w can we live without the wor-
of Mahamaya?" asked Hardatt

ly.

"Hardatt, you look at this matter
material eyes. With my spiritual
, it seems clear that from the
the temple was closed, God-
Mahamaya left her temple abode
s now residing in the inner for-
She gives vision to the truly
ful; they can find her, even
appears in a human body."

"Whose human body?" asked

ut.

"Being on earth, Goddess Maha-
lives within the four walls of a
Shivarashi said avoiding a
reply.

"That, then, has brought this visi-
n of Hammir?"

"This penance that I have under-
for the last several days is pre-
in order to find an answer to
ddle. Only now am I able to
the position clearly."

"And what is that?"

"That is a secret. But I hope to pro-
a proper solution," replied Shi-

"Tell us. We too can find a way,"
ed one of the sadhus.

"I shall tell you at the right time."

"No, please tell us now," insisted
tt. "Otherwise we will sit in
of the temple of Tripurasundari
food or drink until you tell

"Do you have no faith in me? You
think you are the only ones who are devotees of Goddess Mahamaya?" asked Shivarashi.

"You are greatly devoted to Gurudev," replied Hardatt caustically.

"Quite true, but I am an even greater devotee of Goddess Mahamaya."

"You are certain that Goddess Mahamaya resides now in a human body. Chaula's?" asked Hardatt.

"Yes, if you have any doubt, you may go and see her when she dances late at night in front of Lord Somanath."

"Really?"

"Yes. Even Bheemdev Maharaj dare not come in the way of Goddess Mahamaya."

"Please explain to us clearly, Rashiji. We rely upon you. How can we send back Hammir? You know a great deal more than you tell us," said a sadhu beseechingly.

"That is why I am asking you to have faith in me."

"You may tell Hardatt what your remedy is. That will satisfy us. We may not be able to understand the course you have in mind and which you are not willing to tell us," the sadhu persisted with folded hands.

"Very well, I will tell Hardatt. You go outside and sit quietly. Mahamaya will set everything right."

All the sadhus except Hardatt immediately left the room.

"What is the remedy?" asked Hardatt.

"We must complete the worship which had been left unfinished on that day," whispered Shivarashi in Hardatt's ears—and the eyes of both men shone with a strange but frightening brilliance.

[*To be continued*]

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OUR BOOKSHELF

CHALUKYAN TEMPLES OF ...HRA DESA. By Dr. M. Rama ... General Editor: Mohd. Abdul ...ed Khan. Andhra Pradesh Go... ...ment Archaeological Series No. ... Published by the Government of ...hra Pradesh, Hyderabad. 1965. ...44-36. Price not mentioned.

...ly Chalukyas who ruled for a ...ore than two centuries from about ...D. from Badami made notable ...tions to the development of art ...chitecture. Though their major ...ects at Aihole, Badami and Patta... ...in northern Karnataka are wide... ...ma, their creations in parts of ...a Pradesh have not yet been suffi... ...made known. This is partly ful... ...by the present publication which ...with the Chalukyan temples from ...y, Satyavolu and Mahanandi.

...Rama Rao attempts to show in the ...g that though the *Vimanas* of ...he Chalukyan and Orissan tem... ...e of the *Vesara* type, there are ...t architectural differences bet... ...them which make it impossible to ...them in a single category. The ...s of the Chalukyan shrines are ...ear and pyramidal, whereas those ...he Orissan temples are narrowly ...ed and high. This difference can ...ified if one compares the temples ...aneshwar and Alampur; the con... ...will be evident notwithstanding the ...ce of a few identical features like ...wing of *amalaka* and *Kalasa* at ...p and a *Vesara* pattern of *Vimana* ...Nagana type of bottom. The au... ...ch that the Chalukyan temples be... ...the development of a local tradi... ...of architecture and that there was ...rowing from the Gupta school. ...descriptions of the selected tem... ...are short, but sufficiently informa... ...They have been studied in all their ...aspects like architectural details, sculptural wealth, inscriptional accounts and the prevalent traditions regarding the temples. In the architectural description the author gives an account of the different structural components only, though one would like to know about the form of each of those parts and a comparison of them with other dated or datable temples enabling us to fix the place of the temple under study in the architectural history of Andhra Pradesh. Similarly the descriptions of sculptures are only iconographic and their stylistic features which would make the study full is not found. The publication is provided with many useful illustrations and plans of the temples dealt with.

—*Dr. T.V. Mahalingam*

MUGHAL GOVERNMENT AND ADMINISTRATION. By Sri Ram Sarma. Published by Hind Kitabs Limited, Bombay. Price: Rs. 16.00.

SRI RAM SARMA, the author of several books on mediaeval Indian History, including the deservedly popular *Crescent in India,* has now produced the second edition of his book on Mughal Government and Administration. For many years the Mughal institutions have been critically studied by scholars including Jadunath Sarkar, Ibn Hasan and V.A. Smith. The present work is more comprehensive than the earlier studies; it covers all phases of the governmental practices during the entire period of the Mughal rule. He has utilised the historical sources in Persian as well as the contemporary State papers and records. The manuscripts in the possession of the rulers of Jodhpur, Bikanir, Udaipur, Rampur and Kapurthala have been also used with care.

The structure of the Central Government, the powers and position of the Emperor, the Officers of the State, the Public Finance, the Land Revenue sys-

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tem, the military organisation, the administration of justice and the provincial administration are all described at considerable length.

The administrative system of Sher Shah is dealt with exhaustively in a separate chapter, although it is not clear why it should have been relegated towards the end of the book. Sher Shah's great achievement was the creation of a strong centralised government, organisation of a sound system of land revenue and an impartial system of judicial administration. In fact, his work constituted the basis for the further reforms of Akbar, though Akbar had a much larger vision of the nature and prospects of the Empire.

Finally the author assesses the administrative legacy of the Mughal Empire. There is little doubt that when the British began organising a system of administration, they utilised the basic structure of the Mughals. The nature of the Central and Provincial Government, the organisation of the political department and the revenue system were all based on the foundations laid by the Mughals, though certain innovations and improvements have been no doubt effected by the British.

The most interesting chapters of the book are, however, those dealing with the religious policy of the Mughals, particularly of Akbar. The views of V.A. Smith based on the observations of Badauni and the Jesuit Fathers that Akbar ceased to be a Muslim after 1582 are subjected to a critical examination and the author shows that Akbar did not persecute Islam, and that he continued to be a Muslim. The idea of a secular state was upheld by Akbar, and it is the reversal of that noble ideal under Aurangazeb that spelt disaster for the Mughal Empire.

The book contains no Index and no separate Bibliography. There are unfortunately numerous typographical errors.

—*Dr. K. K. Pillay*

HEALING FROM WITHIN. By Dr. J.M. Jussawalla. Published by P.C. Manaktala & Sons Private Ltd., Churchgate, Bombay-1. 147 p Price: Rs. 18.

THE author has divided the book three parts: (1) Definition and phi phy of nature-cure, (2) Natural ments—their application and meth (3) Its relation with other pathies the end he has tried to draw a picture of the civilised society whic full of diseases.

While defining nature-cure he has plained that all 'healing comes f within.' Our body which is the wonderful machine is self-healing he says, "We cannot heal a disease the remedy we apply but it is the force within us which heals..." W is positive health is also explained.

He has given a list of natural dies which are applied in sickness— ing, Rational Dietetics, Physical E cises, Scientific Massage, Hydrother Psychotherapy, etc. He has cle that fasting is not starvation.

He has pointed out the dange complications of over-drugging in diseases which are thereby converte to chronic ones. Some examples of sonous drugs have also been given. C theory has been explained in a way.

Though theoretically he has said it is the body which heals from wi throughout the book he has laid phasis on external treatment, eve maintaining health. He writes, principal tools which nature-cure in maintaining and restoring health fasting, diet, rest, exercise, sunlight fresh air, also hydrotherapy, electr rapy, massage, corrective manipul and gymnastics which are natural tems of treatment." In fact it is *less* healing that he seems to adv and not really self-healing as the title many of the statements in the would indicate.

SRI LALITHA SAHASRANAM (Yoga Annotation). By T.V. R naiah. Published by the author at M.V. Agraharam, Nellore. Avail from Ganesh & Co. Private L Madras-17. Price: Rs. 10.

AS the title points out, the book

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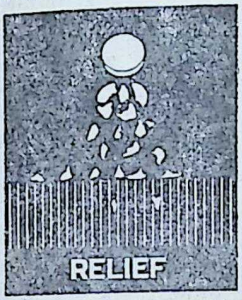

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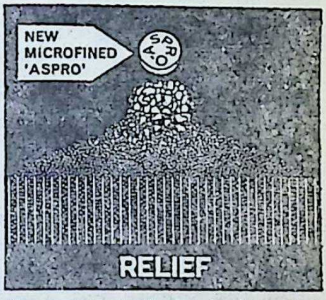

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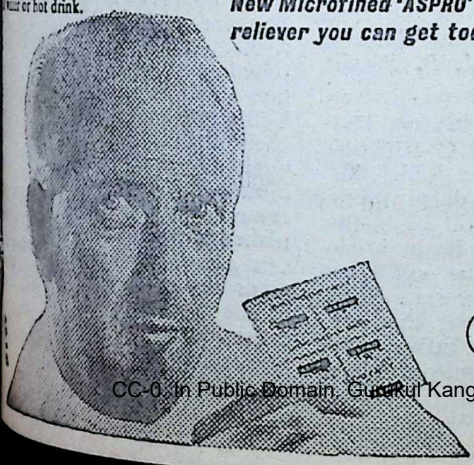

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DRAWS OUT PAIN FASTER

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notice contains thousand names of Sri Lalita in the form of *slokas* with a prologue and an epilogue.

The author sheds light in the form of interpretations belonging to the Laya Yoga or Kundalini Yoga in Sri Vidya cult.

Wherever the author has gone against the traditional trends, while projecting the *yoga* aspect, he has done with justification in the light of his experiences and spiritual exercises. The original text in Sanskrit followed by the author's annotations in English on each word is of help to the English-knowing public.

—*Dr. A. S. Gopani*

SHRIBHARGAVAKAVACHA. Critically edited by M.S. Parkhe. Published by J.A. Mondkar, Bhatwadi, No. 2, Girgaum. Bombay-4. Price: Rs. 1.25.

PURPORTING to be the thirty-third Patala in the section of Jamadagnya Divyanjana Siddhikalpa of Sri Vishnu Yamala Tantra (a work apparently lost), these 77 verses deal with the Kavacha —protective Mantra—addressed to Sri Parasurama. The way it is to be recited, the *nyasa,* and the different results accruing from its faithful repetition, are narrated in simple Sanskrit. As in all the *mantras* of the Tantra, this too aims at a total felicity, prosperity in this world and bliss in the next. The editor is very informative in his exhaustive introduction which covers a number of topics under the general title of *Mantra.* His note on the legendary figure of Sri Parasurama and its impact on the race mind of India is specially valuable.

—*M. P. Pandit*

MALAYALAM

MATHAM: Pourastya Paschatya Rajyangalil. Published by C.I.C.C. Book House, Ernakulam. Price: Rs. 3.00.

AS a brilliant philosopher deeply versed in the great Religions of both the East and the West, Dr. S. Radhakrishnan has few equals. His *East and West in Religion,* of which the present book is a translation, alone will bear this out. As a close study in comparative religion, the book holds a unique place among Dr. Radhakrishnan's ... Though prepared nearly four ... ago in the form of speeches de... at learned assemblies in England ... elsewhere, it has lost nothing of its ... ness or vitality, as it deals with the ... damental principle of all religions ... the essential unity underlying ... The subject is perhaps of special ... vance to India at the present time ... our political leaders are trying to ... about a National Integration. It m... noted that real integration cannot ... achieved on the purely political le... but has to be sought in the deeper l... of human personality dealt with in ... ligion and psychology.

Smt. Ambadi Ikkavamma, a ... known writer and author of se... books, has done a service in ma... this book available to Malayali rea... It is no easy task to render Dr. Ra... krishnan's masterly work into any ... language. I am sure, any one who ... read both the original and the tra... tion will agree with Padmabhushan ... K.P. Kesava Menon that Smt. Ikka... ma has carried out the translation ... faithfulness and accuracy.

—*V.R. M...*

TAMIL

ADI SANKARARA VIJAYAM. Durgadas S.K. Swamy, Inba N... yam, Madras-4. pp. viii+192. 1... Price: Rs. 1.25.

THIS popular edition of the life of ... Sankara is both inspiring and ins... tive. At a time when Buddhism ... reigning supreme in India, Sank... task was to rescue what remained of ... Vedic religion and establish it on a ... basis. In a sense, the lives of g... men leave lasting impressions in ... minds of our youngsters, as illustr... examples to follow. The author has ... nished a readable account of the life ... this great teacher with authorities ... ered from various sources. At the e... of the work he has appended a ... cal summary of the *stotras* of the tea...

—*S.N. Srirama D...*

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NOTES & NEWS

...T STATE LITERARY ...DS

...rnment of Gujarat sanctions ... awards for different catego- ...ngs to the first, second and ... books in each category. The ... for the year 1966-67 has just ...shed. We are happy to record ...ati Dr. K.M. Munshi and ...bers of the Bhavan's family ... the recipients of these awards. ...wing is the list:

...d
...K.M. Munshi receives the first ...d Rs. Rs. 1000/- for his Gujarati ...hnavatara.

...raphy & History
...ni Muni Jinavijayaji, Hono- ...ber of the Bhavan and a lead- ...ist, receives the second award ...00/- for *Jain Itihasni Zalak.*

...y & Travelogue
...ndra Dave, Member of the ... Board of Bhavan's Gujarati ...y *Samarpan*, receives the third ...d Rs. 400/- for *Jyan Jyan Pade* ...ri.

...ry
...ndra Dave, Editor of *Samar-* ...ives the second award of ...- for *Moun.*

...ary Criticism & Grammar
...bodh B. Pandit, an authority ...logy and Linguistics, and the ... of *Shadavashyakabalavabodha-* ...e forthcoming publication of the ...Singhi Jain Series, receives the ...d of Rs. 1000/- for *Gujarati* ...n *Dhwani Swaroop ane Dhwa-* ...ran. He was also a Research ... the Bhavan's Post-Graduate ...ct in 1944-45 under Muni ...ji.

...ren's Drama, etc.
...Dhruben Patel, Ex-Professor of ... the Bhavan's College, Bom- ...s the first award of Rs. 500/- ...*Ganderi Tipri Ten.*

(7) *Poems for Children*

Prof. Suresh Dalal, a regular contributor of *Samarpan*, receives the first award of Rs. 500/- for *Bhilloo.*

Our congratulations to all of them.

GERMAN WRITER AT THE BHAVAN

HERR WILLI MEINCK, a noted writer from the German Democratic Republic (East Germany), visited the Bhavan on March 21. He was received by Sri Navin T. Khandwalla.

Herr Meinck met some of the members and staff-members of the Bhavan at a small pleasant get-together. As he was keenly interested in the dramatic activities in India, Sri Khandwalla explained to him the state of Indian drama, with particular reference to the dramas conducted by the Bhavan. Sri Khandwalla also explained to him the aims and activities of the Bhavan. Herr Meinck, who rose from the humblest beginnings to be his country's noted litterateur, talked about the cultural and literary life of his country.

SECOND FRUIT AND FLOWER SHOW AT THE BHAVAN

THE second garden-cum-vegetable, fruit and flower show organized by the Bhavan's Bombay Agri-Horticultural Society was opened on March 24 by Mr. O. Rist, Consul-General for Switzerland in Bombay, at the Bhavan's Campus in Andheri.

Once again, blooming flowers from Israel, Cairo, Ceylon, Nairobi and Singapore and from many parts of India were specially flown for the show. The Consulate of Israel once again participated in a big way and beautiful flowers from that country, which is famous for turning its deserts into smiling green fields, were again the star-attraction of the show.

The Singapore Orchids Ltd., Indian Council of Agricultural Research, New

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Delhi, Institute of Agriculture, Anand, Government of Maharashtra, Century Rayon Mills, Bhavan's Campus, Aarey Milk Colony, National Park, Mallika Florists. Delhi and other institutions participated in the show.

Inaugurating the show Mr. O. Rist said that growing flowers and vegetables was not only an economic proposition but also a pleasant hobby, which provides tremendous satisfaction. The pleasure of eating vegetables or fruits grown by our own hands is indeed extraordinary. Mr. Rist congratulated the Society for its good work.

Earlier, Smt. Lilavati Munshi, President of the Society, welcomed Mr. Rist and other guests. She explained how the Society has cultivated interest in agri-horticulture amongst the people of Bombay. She expressed her hope that Mr. Rist would continue to take interest in the Bhavan and the Society. She thanked all the participants and Air India and the I.A.C. for taking great trouble of flying flowers for the show. Sri Abdul Rahman Yusuf proposed a vote of thanks.

Sri Chandabhai Muchhala and Dr. Kanu Patel, Hon. Secretaries of the Society, who put up hard and imaginative work for both the shows, were praised by the members of the Society for contributing immensely to the success of the shows. Sri Muchhala, who is in his eighties, astounded everyone by his amazing energy, sustained hard work and youthful enthusiasm.

EXPORT OF BOOKS

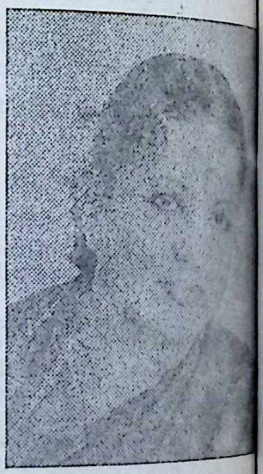
ONE of the poor performances of our country is the export of books to foreign countries. In Great Britain for instance 45% of the books published are exported. Mr. Robert Maxwell of the Pergamon Press who recently toured this country has booked £4 million worth of orders for export during a 70,000-mile world tour.

Nowadays it is truer to say that trade follows books. In this sense books are not merely a means of imparting information, providing amusement or interest; they are weapons of big business battle of increased trade in the expanding markets.

FELICITATIONS

Dr. R. C. Cooper, Chairman, Indian Merchants' Chamber; Vice-Chairman, Bhavan International.

Sri T. S. B Speaker, rashtra Le Assembly; ber, Bhav mani Committee.



Smt. M. S. Subbalakshmi, famou cian and Member of the Bha been awarded a Doctorate by the bharati University, Santinik

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do other people slip up on your manners?

Are your manners a liability to other passengers?

Don't litter railway platforms with rubbish.

Follow this simple rule and make railway travel pleasant for yourself pleasant for others.

CENTRAL RAILWAY

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The Book Development Council of Britain has now asked their Government subsidies to the extent of £60,000 a year for the next three years to be matched by equal expenditure on that account by the Council.

It is of interest to know that United States subsidises its publishers to the extent of $50 million a year which is equal to half the U.S. book exports of 1965!

Will our book-trade and Government take a leaf out of these examples?

SAMARTHA RAMDAS JAYANTI

SRI Ram Samartha Premi Mandal, Madras, celebrated the 42nd Sri Dasanavami Utsava from 23rd February 1967 to 5th March 1967. The celebrations were held at "Sri Saketa Nilayam," Egmore, Madras-8. On the first day after devotional music and *bhajan* by Kumari G. Uma, Sri V.K. Narasimhan, Assistant Editor *The Hindu*, inaugurated the series of programmes. He said that Sri Samartha Ramdas is one of the great believers of Sri Rama and he had direct *darshan* of the Lord. He had preached Rama Nama Mahima and had realised Him. He was the *guru* of Chatrapati Shivaji and a famous saint of Maharashtra. He was Rama's *dasa* and an *avatar* of Sri Hanuman. To invoke the spiritual strength of the Saint, Sri Dasanavami celebrations are being conducted every year and it was his good fortune to join the celebrations to remember the great saint and share the inspirations of the Samartha Ramdas.

Sri Y.G. Doraisamy welcomed the guests and the devotees assembled.

Among the items scheduled were Kirtan by Swami V.K. Pantulu Ra dasi and Smt. C. Anusuya Devi, M cal Discourses by Sri C.D. Swamy, mari Gowri & Party, Smt. Rajamma Ashtottaranamavali of Sri Sam Ramdas. Sri V.K. Pantulu Ram stressed the need for daily recitation Sri Bhimaroopi Stotras of Sri Sam Ramdas which are found to be a healer for several maladies.

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NAVAGRAHAS

Surya Deva **(Sun-God).**

आरोग्यं प्रददातु नो दिनकरः चन्द्रो यशो निर्मलं
भूतिं भूमिसुतः सुधांशुतनयः प्रज्ञां गुरुर्गौरवम् ।
काव्यःकोमलवाग्विलासमतुलं मन्दो मुदं सर्वदा
राहुर्बाहुबलं विरोधशमनं केतुःकुलस्योन्नतिम् ॥

May Surya (Sun) bestow health on us; Chandra (Moon) un-
[illegible]ished fame; Angaraka (Mars) prosperity; Budha (Mercury)
[illegible] us intelligence; Guru (Jupiter) respectability; Shukra (Venus)
[illegible] us sweet and unrivalled power of speech; Shani (Saturn) un-
[illegible]ing happiness; Rahu (Dragon's Head) strength and annihilation of
[illegible]ity and Ketu (Dragon's tail) family prosperity.

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Chandra **(Moon)**

Angaraka **(Mars)**

Budha **(Mercury)**

Guru **(Jupiter)**

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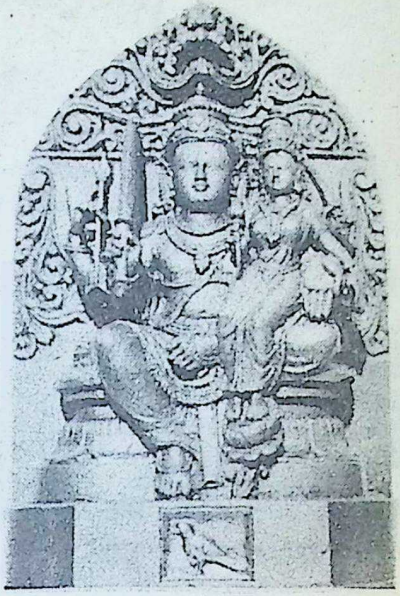
Shukra(Venus)



Shani (Saturn)

Rahu (Dragon's Head)

Ketu (Dragon's Tail)

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Smt. Lilavati Munshi was the Chief Guest at the 4th Annual Day Celebration of Mathar Sangham, Bombay, on February 24, 1967.

PHOTO NEWS

Dr. (Miss) Vasant Merchant, Assistant Professor of Humanities at Northern Arizona University, Flagstaff, received a Certificate of Honour from the Wisdom Foundation for her contribution to the field of education.

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Dr. Karan Singh, Chairman of our Jammu & Kashmir Kendra, awarding Saral Sanskrit Certificates on January 24, 1967.

...s Cherian was felicitated at the Bhavan on March 14, 1967 on the conferment of Padma Bhushan on her.

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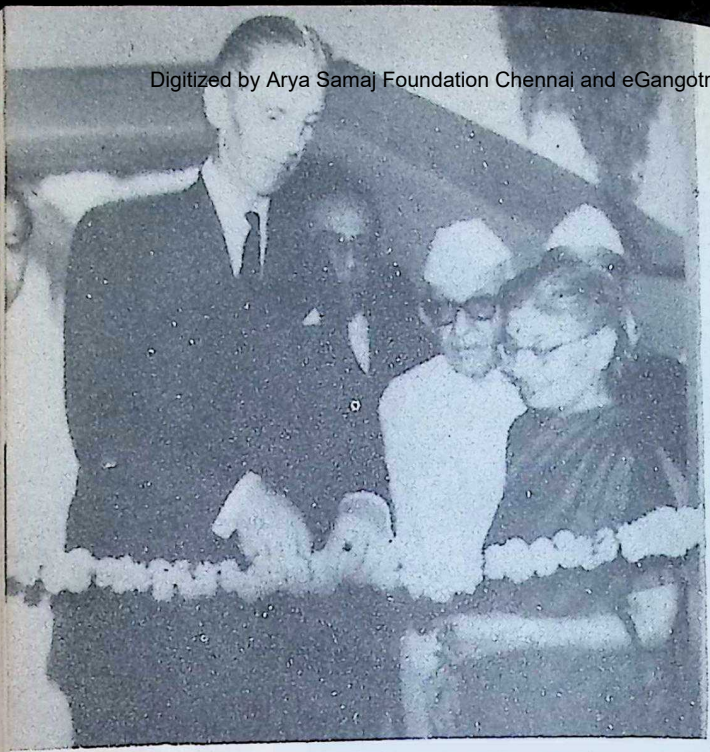

Mr. O. Rist, C General for Switz opened the Secon den-cum-Vegetable, Fruit and Flower organised by the van's Agri-Horti Society at its A Campus on 24th

The distinguished guests viewing the exh

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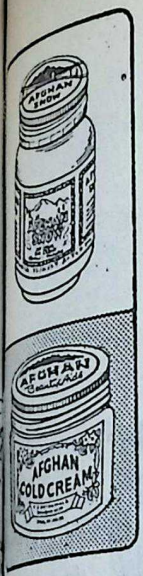
you are as young as your skin...



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youthful freshness and glow with
AFGHAN COLD CREAM
keep your skin young, radiant,
free from wrinkles, crowsfeet,
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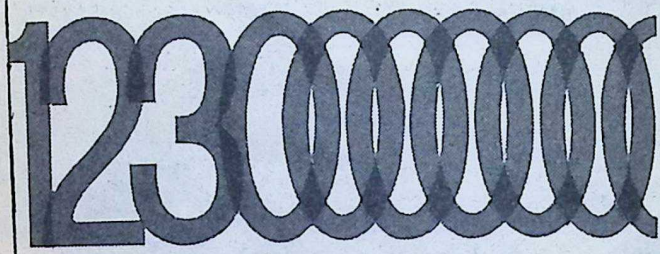
HIGHER EVERY YEAR ...

CANARA BANK RESOURCES NOW EXCEED RS. 123 CROREES



As at 31-12-1966.
Deposits
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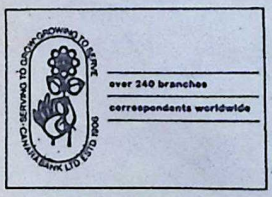

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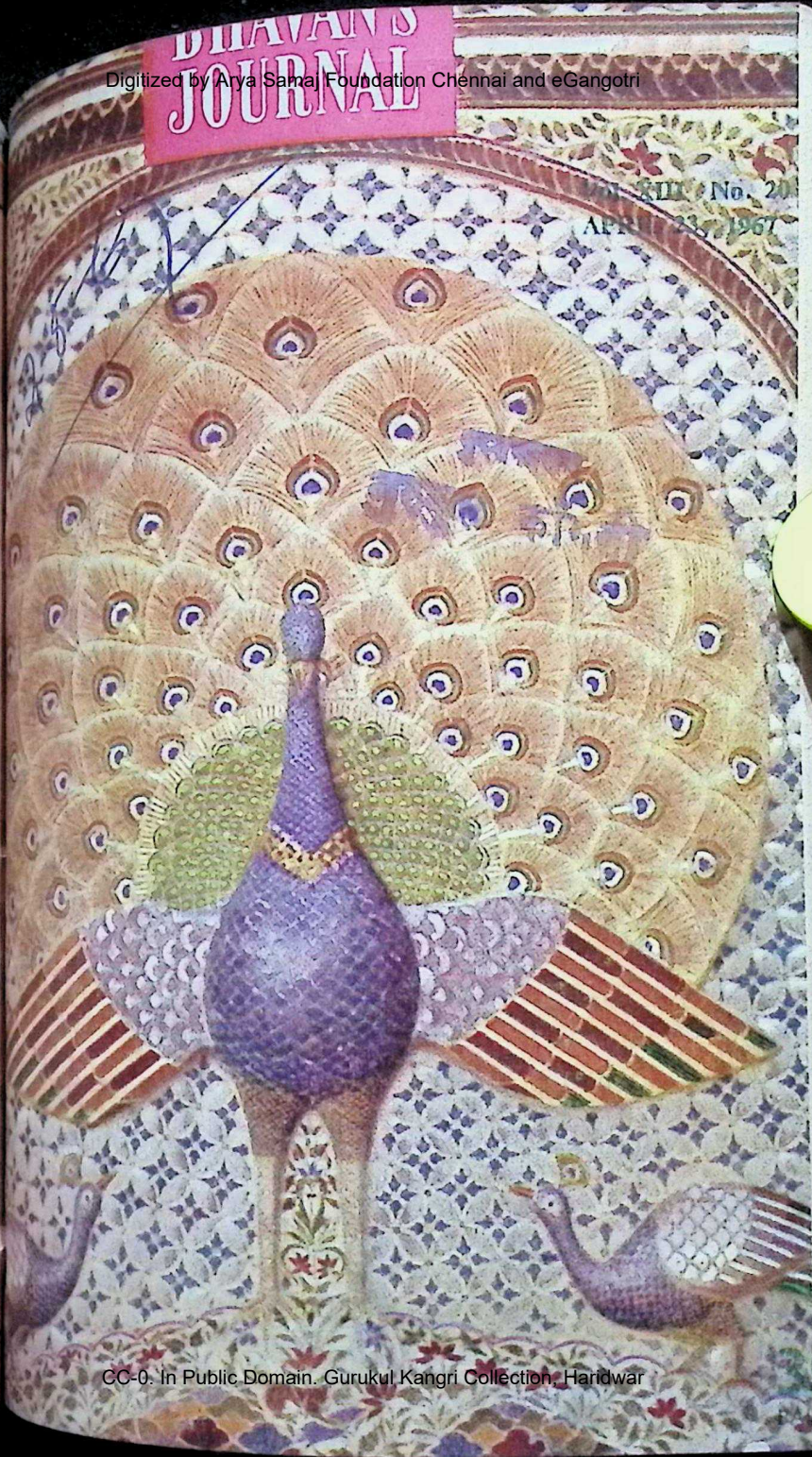

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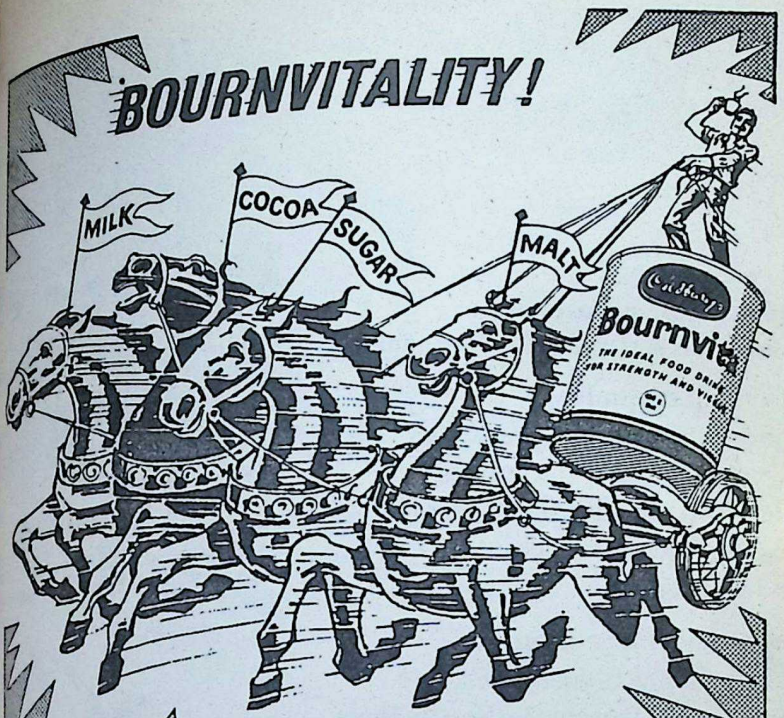

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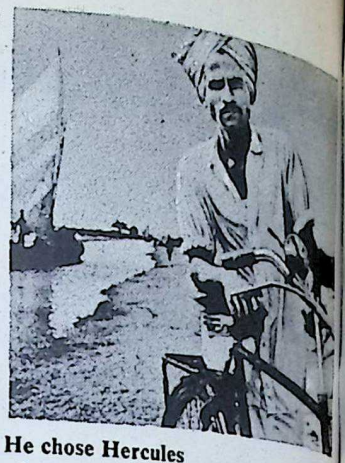

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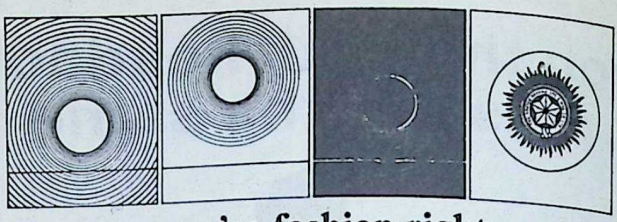

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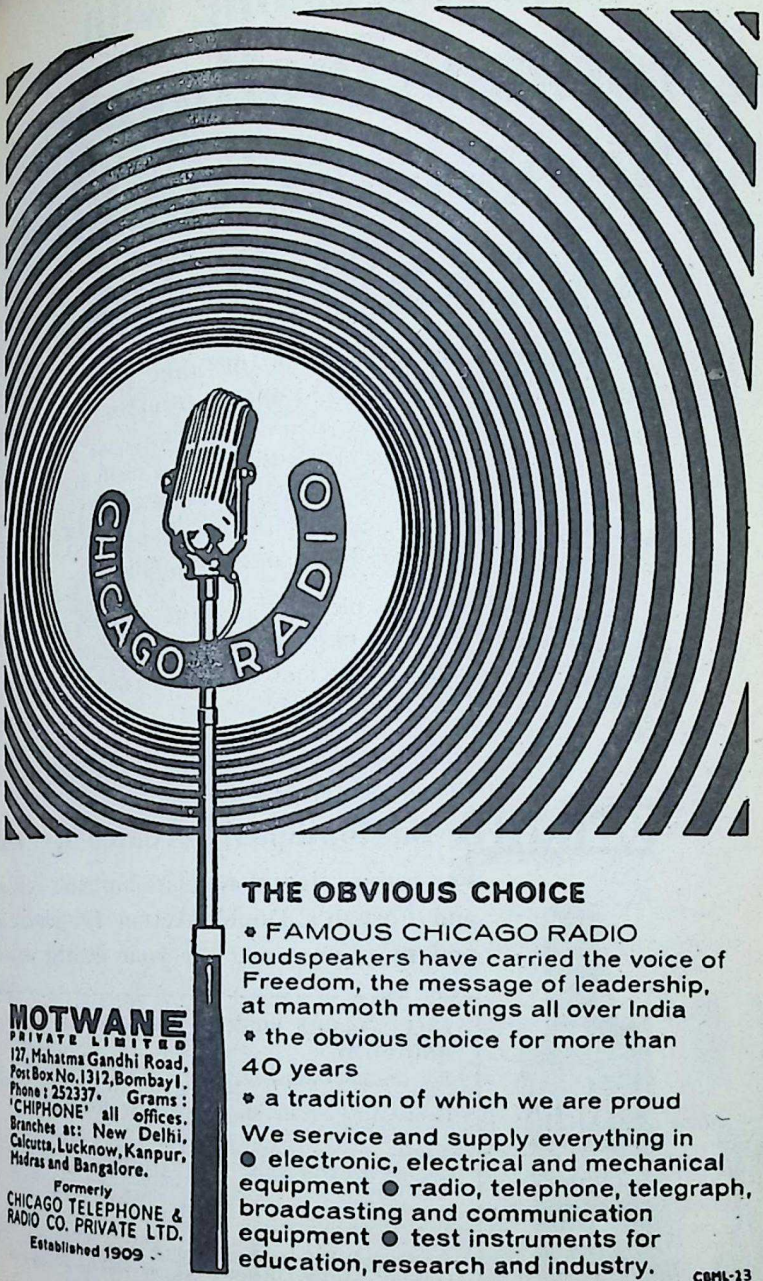

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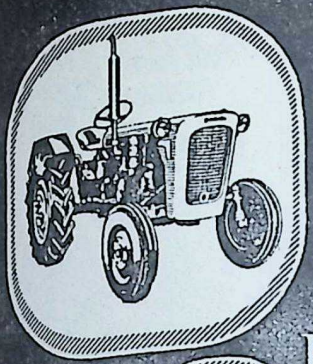

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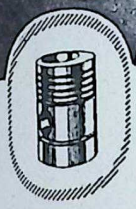

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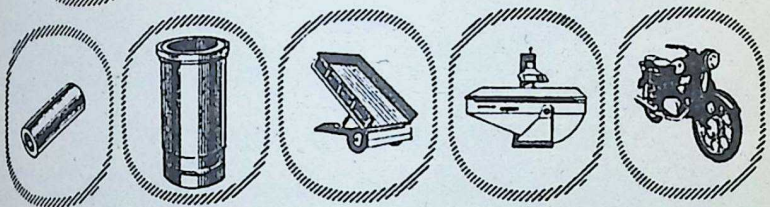

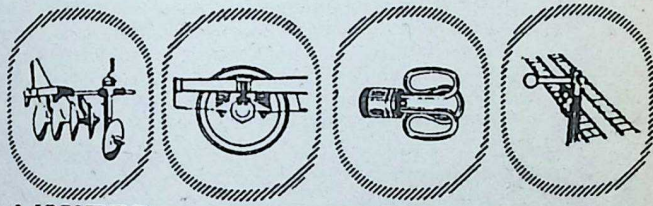

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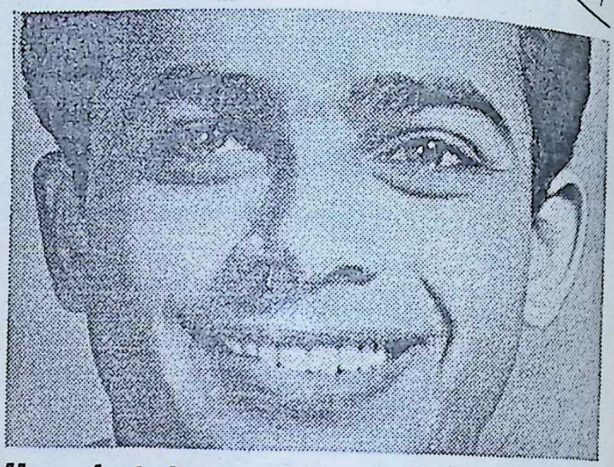

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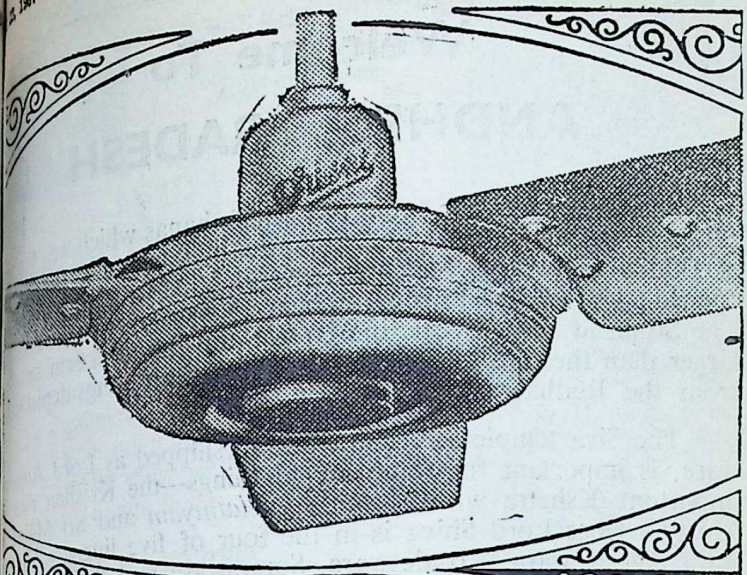

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The Siva temple at Amaravati worshipped as Lord Amareshwara, is important for three sacred things—the Krishna river, an important Kshetra with a *sthala mahatmyam* and Sri Mahalinga Murty. Here Lord Shiva is in the four of five lingas—Pranaveswara Agasteswara, Kosaleswara, Someswara and Parthiveswara.

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—Rigveda, I-89-1

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असतो मा सद् गमय
तमसो मा ज्योतिर्गमय
मृत्योर्माऽमृतं गमय
आविः आविर्म एधि
रुद्र यत्ते दक्षिणं मुखं
तेन मां पाहि नित्यं ।।

m untruth lead us unto truth
m darkness lead us unto light
m death lead us unto life Eternal.
thou Self-revealing One!
thou reveal thyself to us.
thou Awe-inspiring Presence!
tain us by the light of thy benign countenance.

—*Upanishad*

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KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

● ETHICAL AND SPIRITUAL VALUES AND NATIONAL INTEGRATION

BHARATIYA VIDYA BHAVAN
BOMBAY.
APRIL 23, 1967.

MY YOUNG FRIEND,

THE idea of founding the National Colloquium on Ethical and Spiritual Values as the basis of Integration was conceived at a joint meeting of the office-bearers of the Bharatiya Vidya Bhavan and its Kendras and the Committee of the Sanskrit Vishva Parishad, held at Bangalore in May 1966, under the presidentship of Dr. S. Radhakrishnan, President of India.

The Founding Session of the Colloquium was held at Bombay in December/January last under the joint auspices of the Bharatiya Vidya Bhavan, the Sanskrit Vishva Parishad, the Gandhi Smarak Nidhi and the Ramakrishna Mission Institute of Culture —all-India institutions standing for ethical and spiritual values, cutting across all kinds of divisions.

These institutions have undertaken this mission to achieve national integration in the conviction that whatever advance the country may make in material self-sufficiency, a stable and creative society dedicated to high purposes cannot be built up without an ethical and spiritual outlook.

The Founding Session of the Colloquium was attended by over 200 persons from different walks of life from all over India.

It was perhaps the first time that a concerted non-official effort of such dimensions and comprehensiveness on an all-India level has been undertaken to tackle a problem of such urgency and national importance. ●●●

In furtherance of the aims of the Colloquium, a Seminar was held on Sunday, March 12, 1967, at Bombay, attended by the members of the Bhavan's Council and the heads of its academic and administrative staff.

I would like to share with you the

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...ts that I made at this Semi-
...the question, namely, "How
...the present egoism-oriented
...into an altruism-oriented
...":

...rn education trains the intel-
...does very little to develop
...or a sense of moral and spi-
...values (hereinafter, for brevity,
...d to as "altruism").

...wards for academic distinction
...rts or other distinctive educa-
...activities encourage the deve-
...of a sense of personal rivalry
...ss of their recipients, in their
...life, being unethical or amoral
...outlook and behaviour.

...our present-day educational sys-
...there is little or no recognised
...ction in service, self-sacrifice,
...h heroism or altruistic atti-

...the result, the students become
...success-hunters, free from the
...of moral, spiritual or reli-
...'prejudices', as they are called.
...leadership is achieved by or-
...aggressive and destructive ac-
...s intended to impair a sense of
...ne.

...cation should make a student
...from ignorance and superstition;
...same time it should instil moral
...piritual values, develop altruistic
...k and attitude. Specialisation
...be associated with a broad gene-
...ducation in living up to the al-
...c values.

...ruism could be instilled by pre-
...example and atmosphere. It can-
...be enforced by regimentation of
...ct. Experiments carried out in
...country and various private in-
...ons should be studied and a code formulated which would help training in altruism.

Attempts to instil altruism by precept cannot succeed unless example and atmosphere are created.

The authorities should have an uncompromising attitude towards defiance of discipline or moral and spiritual values, and the tendency to make light of such defiance is one of the reasons why no such atmosphere is created.

(Note: A certain University discharged a teacher for developing intimacy with some of his lady students. The day he was discharged from the University service, he was appointed to a post in an affiliated college. When called to account, the organisers of the College stated that many members in the upper hierarchy of the University have no moral character and, therefore, a small fry should not be penalised).

The best example can be provided by the teachers. It is of the highest importance that they should be trained to appreciate and develop altruistic attitudes.

Atmosphere can be created by prayers drawn from the religious literature of Hindus, Muslims, Sikhs and Christians, more or less on the lines of Gandhiji's prayer.

(Note: Even if a small number of teachers and students attend the prayer regularly, it provides the necessary atmosphere for the whole institution).

Students may be provided with a general background of altruistic movements in India and elsewhere and encouraged to study the life and achievements of creative masters who had dedicated their lives to altruistic ends.

Distinction should be conferred on students who have developed altruistic attitudes.

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Certain days associated with masters of altruism should be celebrated.

Shibirs/Camps should be held at regular intervals when teachers, students and organisers freely discuss the problems of the day, involving altruistic values.

Stern action should be taken against a teacher or a student, if they want to impose their will on the institution.

Parents and politicians should be prevented, by creating public opinion, from throwing their weight on the side of the students in such matters.

❂ ❂ ❂

The three-day meeting of the Continuing Committee appointed by the Founding Session, met in New Delhi on March 31 and April 1 and 2, 1967. The issues which this Committee discussed were:

(a) How to make the present egoism-oriented education into an altruism-oriented education;

(b) How to strengthen the family bond and stable harmonious marriages;

(c) How to combat the cult of sex-obsession popularized by the West through mass media of communications;

(d) How to achieve national solidarity based on ethical and spiritual values which alone will enable us to overcome disruptive tendencies.

Seven Resolutions were passed by the Committee as a result of its deliberations. They are published in the *Notes & News* of this issue of the Journal.

The Continuing Committee of the Colloquium decided to organize Youth Forums in Universities Colleges in collaboration with the tegration Sub-committee of the G dhi Centenary Celebrations Co mittee.

It was also decided to organiz Camp of teachers, students and e cational authorities this year to d cuss with the Colloquium Commi the basic problems and the steps be taken to translate the solutions personal and social life.

The President of the Colloquium Dr. S. Radhakrishnan, President India. A 37-member Committee the Colloquium appointed an Exec tive Committee of 17 members. Delhi Committee of 11 members h also been appointed.

As Chairman of the Colloquium presided. Among those who attend the Continuing Committee meeting New Delhi were the Co-Chairm Dr. R.R. Diwakar, Chairman, Gand Peace Foundation and Swami Rang nathananda, Secretary, Ramakrishn Mission Institute of Culture Smt. Lilavati Munshi, Vice-Preside Bharatiya Vidya Bhavan; Sri V.V Giri, Governor of Mysore; Sri Jag van Ram, Union Minister fo Food and Agriculture; Sri Jais khlal Hathi, Union Minister fo Labour; Sri K. Santhanam former Lt.-Governor, Vindhya Pra desh and Chairman, Integratio Sub-committee of Gandhi Centenary Committee; Sri J.R. Mudholkar, Chairman, Press Council of India; Sri Tek Chand, Chairman, Punjab Vigilance Commission; Sri C.B. Agarwala, former Judge, Allahabad High Court; Prof. M.S. Thacker Member, Planning Commission;

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u. Saiyidain, Director, Asian of Educational Planning & ration, New Delhi; Rt. Rev. Robinson, Bishop of Bom- Sri Nittoor Srinivasa Rao, Cen- gilance Commissioner, New Sri Rama Prasad Mukerjee, Chief Justice of Calcutta High Dr. L.M. Singhvi, former and Advocate, Supreme Court ia; Sri D.L. Mazumdar, Direc- dia International Centre, New Prof. M. Ruthnaswamy, Sri Durga Das, Journalist; C.N. Vakil, leading Economist; T.V. Viswanatha Aiyar, Advo- Madras; Sri S.S. Shukla, ate, Supreme Court and Hon. ry, Bharatiya Vidya Bhavan, Delhi; Sri M.P. Zaiwala, Secre- Gandhi Smarak Nidhi, Bombay; P. Sankaranarayanan, Director, tiya Vidya Bhavan, New Delhi; N. Ramakrishnan, Executive Se- , Bharatiya Vidya Bhavan, ay.

ia is at present passing through ical phase in its political and ral development. The ethos of In- society is today characterized by -pervading sense of moral con- n and a steadily enlarging va- in the sphere of ethical values, l goals and political objectives. things are, neither the parents, the teachers, nor the religious and institutions enjoy the moral nce which they used to have in st.

o restore such moral influence is ial for a stable and creative so-

Yours sincerely,

Km. Hansa

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Navagraha Stotra

Bhagavan Vyasa

the *phala-sruti*, Vyasa assures: "To who recites this stotra by day or all his obstacles will be removed, and bad dreams will be destroy- from as troubles through planets. theft or fire; and untold wealth, and prosperity will follow.]

...सङ्काशं काश्यपेयं महाद्युतिम् ।
...सर्वपापघ्नं प्रणतोऽस्मि दिवाकरम् ॥

...rations unto the maker of the day who is of the colour of Japa (China-rose); who is the son of Kashyapa; resplendent; destroys ...; and who annihilates all sins.

...चतुराभं क्षीरोदार्णवसम्भवम् ।
...शिनं सोमं शम्भोर्मुकुटभूषणम् ॥

...rations unto the Moon, who is like the curd, conch or snow; who born in the Milky Ocean; Soma; who adorns the head of Lord Siva.

...संभूतं विद्युत्कान्तिसमप्रभम् ।
...शक्तिहस्तं तं मङ्गलं प्रणमाम्यहम् ॥

...bow unto Mangal (Mars) who is of Mother Earth; bright like light- young and holds the Shakti wea- (Lord Karttikeya).

...कलिकाश्यामं रूपेणाऽप्रतिमं बुधम् ।
...सौम्यगुणोपेतं तं बुधं प्रणमाम्यहम् ॥

...rations unto Budha (the learn- who is born of the Moon; gentle; like the bud of saffron and of un- ...ed beauty.

देवानां च ऋषीणां च गुरुं काञ्चनसन्निभम् ।
बुद्धिभूतं त्रिलोकेशं तं नमामि बृहस्पतिम् ॥

Adorations unto Brihaspati (Guru) who is the preceptor of Devas and Rishis; who is of the colour of gold; who is the embodiment of knowledge and the lord of the three worlds.

हिमकुन्दमृणाळाभं दैत्यानां परमं गुरुम् ।
सर्वशास्त्रप्रवक्तारं भार्गवं प्रणमाम्यहम् ॥

Adorations unto the son of Brighu (Shukra) who is of the colour of the stem of the white Kunda flower; the great preceptor of Asuras and who is the expositor of all the *sastras*.

नीलाञ्जनसमाभासं रविपुत्रं यमाग्रजम् ।
छायामार्तण्डसम्भूतं तं नमामि शनैश्चरम् ॥

Prostrations unto Lord Sani who is dark like collyrium; born of Sun; elder to Yama; and born of Chayadevi and Sun.

अर्धकायं महावीर्यं चन्द्रादित्यविमर्दनम् ।
सिंहिकागर्भसम्भूतं तं राहुं प्रणमाम्यहम् ॥

I bow unto Rahu who is half-bodied; who is very powerful, who tortures the Sun and the Moon; and who is born of Simhika.

पलाशपुष्पसंकाशं तारकग्रहमस्तकम् ।
रौद्रं रौद्रात्मकं घोरं तं केतुं प्रणमाम्यहम् ॥

I bow unto Ketu who is of the colour of Palas flower; who has a demoniac head; fierce, fearful and frightful.

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GITA

the biggest revolutionary document

C. Rajagopalachari

THE *Bhagavad Gita* is traditionally one of the three authoritative scriptures on Hinduism along with the *Upanishads* and the *Brahma-sutra*. The *Gita* teaching is however a non-conformist approach although its non-conformism is well concealed. Most of the pious Hindus who read and recite the verses of this great book miss the non-conformism. The *Gita* is worthy of study if only to learn how quietly the greatest revolution can be brought about without disturbing established faith and making it appear that what is taught is only an explanatory process.

Traditional Hinduism was based on three things, Rebirth, Rituals and withdrawal from an illusory or wicked world. The doctrine of rebirth and *Karma* lays it down that every one reaps the harvest of his doings in his previous birth. Secondly, the Vedic creed placed great emphasis on prescribed rituals. Thirdly, salvation was to be sought by *Sanyas*, withdrawal from worldly activities. The doctrine of *Karma* and rebirth tend-

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bring about loss of hope through endeavour. The Gita Achaarya; quietly pushed this aside and ethical responsibility. When asked why man goes the sin- even when he knows that it ng, the Gita Achaarya did not *Karma* or the results of ac- past births, but said that man's mental equilibrium is dis- by some strong desire or anger passions, his powers of judg- are reduced. Desire and anger other forms of passion can and be overcome by the power of soul and when victory through straint is attained man is safe. the Gita Achaarya completely the ethical responsibility of individual without reference to births or *Karma*.

Gita Achaarya explains away rituals and substitutes surrender Will of God and *Bhakti* as the *Karma* and the best ritual of them Similarly *Sanyas*, the doctrine of ng up" is equated to the giving selfish motives and desires and down the great doctrine that the ormance of worldly duties that de- on one by one's position in so- is perfectly right, if in such per- one gives up selfish desires motives. Detachment and giving selfish motives equates such action "giving up" through adoption *Sanyas*. Detachment thus comple- takes the place of *Sanyas* accord- to the Gita Achaarya's teachings.

The object of the Gita appears to me to be that of showing the most excellent way to attain self-realization. That which is to be found, more or less clearly, spread out here and there in Hindu religious books, has been brought out in the clearest possible language in the Gita at the risk of repetition.

That matchless remedy is renunciation of fruits of action.

This is the centre round which the Gita is woven. This renunciation is the central Sun, round which devotion, knowledge and the rest revolve like planets. The body has been likened to a prison. There must be action where there is body. Not one embodied being is exempted from labour. And yet all religions proclaim that it is possible for man, by treating the body as the temple of God, to attain freedom. Every action is tainted, be it ever so trivial. How can the body be made the temple of God? In other words, how can one be free from action, i.e., from the taint of sin? The Gita has answered the question in decisive language: "By desireless action; by renouncing fruits of action; by dedicating all activities to God, i.e., by surrendering oneself to Him, body and soul."

—Mahatma Gandhi

The *Gita* is the biggest revolutionary document among Hindu scriptures camouflaged as conformism. Herein lies its greatest quality. It reformed without destroying.

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We have to find out a system which is superior to that of all and under which everything is done by common consent.

WANTED

a different system of government

ACHARYA VINOBA BHAVE

T is wrong to think there are no better persons than the present n of India. They are no doubt ntent people. Despite this, from xperience as well as from the e results, it seems we shall have earch for a different system of rnment for India.

he systems of government as ex- mented with in India have been nd to be unsuitable for the cli- e and conditions of this country. oes not, however, mean that the ent democratic system as such is ng. There can be no two opinions democracy is by far the best sys- n of government. The point is whe- r a system that originated abroad, s some modification to suit our itions. Democracy is a good ng but it has to be modified and ted as found necessary.

at People Want

The people are not interested in any ticular system. They want to live peace and happiness. They want mocracy, socialism, communism, fare state and are averse to mili- y rule or dictatorship—proletarian otherwise.

The people want food, the unemployed want employment, the sick want to be cured—whether by allopathy or homoeopathy. The weak want to be strong and the uneducated want education. In short, people want peace and prosperity.

People will accept any system that delivers these goods. Let us ponder whether the system is meant for the people or the people are meant for the system; whether the drug is for the patient or vice versa.

People are exhorted repeatedly to die for the country. But if the people are asked today to die, they will say that they constitute the country and who lives if they die? In the past it was all right when hundreds were asked to sacrifice themselves for millions. But now if those millions are asked to die, they will claim that along with their children they are the country. For whose defence should they die? Such exhortations are obsolete in this age of total war.

Anachronism

There was a time when people were asked to die for religion. And what is religion? According to Vyasdeva,

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religion or *dharma* is that which sustains (*dharan*) the people or the subjects. The best religion is, therefore, not to make war. To die for religion is an anachronism now. Nobody can be induced to go to war for fear of either heaven or hell. People will be told, since death follows birth, die for this or that cause; and they will retort that they know they have to die but that they will die for the right cause.

People will prefer a system in which man and humanity will flourish.

In a democracy, state power is won not for running the government but for serving the people. To serve we want a unanimous mandate and not one from the majority only.

There was a time when an oligarchy of a handful of enlightened people ran the whole show, whether in a monarchy or in feudalism, whether it was in ancient Rome or in Kshatriya India. As a reaction to it, we are now having rule by majority, i.e., the majority rules over the minority. It looks like a circus where successively the dog rides the horse and the horse rides the dog! What, in effect, does majority rule mean?

Representatives are elected on majority vote. But the electing majority is not necessarily the intelligent majority. What is your own experience about it? Even a majority can elect a man of mediocre intellect and not one of exceptional calibre.

We have to find out a system which is representative of all and under which everything is done by common consent.

THINK IT OVER

Are you willing—

to forget what you have done for other people, and to remember what other people have done for you;

to ignore what the world owes you and to think what you owe the world;

to put your rights in the background, and your duties in the middle distance, and your chances to do a little more than your duty in the foreground;

to see that your fellowmen are just as real as you are, and try to look behind their faces to their hearts hungry for joy;

to own that probably the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life.

to close your book of complaints against the management of the universe, and to look around for a place where you can sow a few seeds of happiness;

Are you willing to do these things even for a day?

—Henry Van Dyke

For this purpose, a common programme should be formulated. Is it not possible for the Communist Party, PSP, Jan Sangh, Congress, etc., to adopt such a common programme? They can start with the items common to their respective manifestos, e.g., eradication of poverty, reducing administrative expenses, etc.

This will pave the way for our progress.

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Materialistic Web

P. HOFFMAN

citizen of an undeveloped ntry has little concept of the s of life in a highly centralizrial nation such as America. ted States has to train its citi- be technicians in a multitude s in order to keep the indusels turning. Education which pally controlled by the State, ys sought to promote the cenl industrial complex. The and *state* are separate in ; so most educational instiemphasize the technical edu- whether it be law, medicine or ring. The average American has thought very little about phic ideas, such as; why he his purpose in life, and how tisfying goals can be achieved. technical revolution since War II has changed completely ies of a college president and fessor. A recent report entitled, *Colleges Have Changed* was ed in the January 1967 *Rea- Digest*. Until the 1940s, college ts often taught a course or wrote papers and books, and most of the faculty. The folg excerpts from the above report how all of this has changed.

"Now at many schools, they (College Presidents) are above all else fund-raisers. Much of the rest of their time is spent in economic planing and in personal recruitment of faculty and staff. What was once 'Old President Doe' is now 'The Administration'. In the classroom they are seldom the professors of the past: the witty, cultured scholars who know Greek, Latin, French, literature, art, music and history fairly well. They are now earnest, expert specialists who know algebraic geometry or international monetary economics—and not much more than that—*exceedingly* well. They have to narrow their interests chiefly because knowledge has advanced to a point where it is no longer possible to master more than a tiny portion of it. In such a situation fragmentation seems inevitable".

The professor has a problem as to whether he should emphasize teaching or research. Many schools in America have the unwritten rule that a professor must publish books on his specialty which demands research or he loses his job. The phrase "publish or perish" is well known to American professors.

If a young graduate is a philoso-

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pher who abhors the impersonal monotony of a technical life, he seldom realizes how to escape the web of a materialistic existence. The Peace Corp is one of the ways that a young American can appreciate a life of service.

If the young student knows about Gandhi and Bhave and desires to live a more fulfilling non-violent life, he can join one of the old minority sects, such as, the Hutterites or the Mennonites, however in this case, he must accept their religious beliefs. He can refuse to be employed in a city jungle, discard his technical training and try what might be called "basic living" by buying some land. Land and interest costs are high in America. Unless he were reasonably well to do, he could not have much more than a hermit existence. In a mechanized farm economy, an individual cannot compete; communities, such as the Hutterites, can compete if debt free and the sect grows its basic needs.

At present, there are efforts to establish agricultural communities in America, but they are definitely in the experimental stage. Between 1800 and 1860 there were about 130 ventures of this kind, but most of them failed because their primary goal was not based on spiritual beliefs or motivations. Three books, originally published about 100 years ago, have recently been reprinted. All these books illustrate the necessity for spiritual cement in an agricultural community. (*The Communistic Societies of the United States* by Nordhoff; *Socialism in America* by Noyes; and another). In order to succeed in communal "l American history shows that a hi degree of spiritual uniformity m exist.

The technical material society a tually strangles the non-violent, ind pendent and free society. This is th meaning of the Greek mythologi story known as *Pandora's Box*. Th evil spirits escape from the box a multiply. Materialistic desires ha polluted the air and water to a de gree little realized in a country su as India. Material goals have al given birth to degenerative habits su as gambling, smoking and drinki The pressure to keep the public e slaved by these bad habits from To bacco Companies, breweries, amo others, is fantastic. *There are fe Americans who do not earn their li lihood directly or indirectly in ind tries which help create degenerati conditions; so by far the majority the people are wedded to a lackada cal acceptance of the "status quo* The individual who protests is st pretty much a "voice in th wilderness", contra propaganda fo materialistic desires is so loud a vocal, the protestor can hardly b heard. American art, music, dram and movies illustrate the cultural de generation. At present the spy, mu der, sex plot, is the most popular m vie attraction. It has a weird materi listic unnaturalness about it. Th example set by the "paragon of in dustrialism" will teach the world th greatest lesson. Gandhi realized th when he said, "If India becomes th slave of the machine, then, I sa heaven save the world."

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Unless we have a demonstration farm in every district, we will not have reached the majority of the farmers....

DEMONSTRATION FARMS

—a need

Lilavati Munshi

DIA being a vast country the hemes and experiments carried n a few districts will not reach ajority of the farmers of the unless we have a demonstra- arm in every district if not in village. I am sure institutional rivate lands will be available for g on such experiments for one years where you can take the according to your improved me- and give an object-lesson to the rs of the district. The crop it- will more or less pay for the cost such experiments. The person who es such an experiment to be carri- out on his land will be benefited will improve his land and the ers will come to see it. Merely ising schemes and reports will reach them. This is the only way which you can reach the farmers. here is an example of Israel. In middle of three or four Kibutz put a multipurpose institution which is within a radius of two or three miles of each village. Here people get advice, implements, tractors, seeds, etc. and all their problems are solved. No farmer need waste his time by going to the Central Secretariat. He gets everything at his door-steps, that is how this country, within a short span of time became a flourishing agricultural country though mostly it is a desert with very little rainfall.

Our Government loudly proclaims that they are going to spend so much money on agriculture for attaining self-sufficiency, but actually the bulk of the money is spent in increasing staff and giving patronage. It rarely helps any one if there is no patronage prospect. If an ordinary man asks for a tractor for levelling an uncultivable fallow land, he does not get it. Either the tractor is under repair or gone to some other district. It he asks for manure, he can only get it at a commercial price without any transport

t of speech delivered at the Indian Council of Agricultural Research, Delhi.

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Smt. Lilavati Munshi

facilities and that too not in time. If help for bunding or closing the gullies is needed, there is no help—none. If earth is needed to level the land to save it from being flooded, there is also no help. If he needs a water-diviner or facility for digging a well or a tube-well, nothing is forthcoming. In spite of all these, all Governments give publicity to many grandiose schemes and talk about their plans which may be good as paper schemes or may be good for the ears of the foreign governments, but not for the cultivators.

Then there is animal husbandry. The question of cow protection was very prominent recently. This question was thought of and a Gosadan scheme was prepared years ago. What further has been done? What attention was given to the question cattle? Must people always agitate rousing the Government into a At least Gosadans can fertilise land wherever they are situated animals when they die become eco mic proposition.

It is said that lac production become uneconomical and lac ca be profitably exported. The s amount is spent for importing from foreign countries which we exporting. Why can't we stop imp of lac which does not give us profit and use the indigenous lac p duced in the country itself? This save so much money and effort.

Same thing could be said ab sugar. Its export costs much and loss is borne by the tax-payers. T same could be said about fertilis There is so much organic fert produced in the country which give us gas and fertilisers, but it goes waste.

Cotton cakes also go to for countries when we need them badly. There is so much imbalance the Governmental thinking.

In the context of inadequacy funds and exports there is a g possibility of College laboratories ing used for research. In most of science colleges there are departm of Biology, Microbiology and Bota Instead of multiplying costly insti tions we can give some projects approved Colleges and there will a great deal of mutual benefit.

We are going to open agricult Universities, but unless the studen work is linked up with the land.

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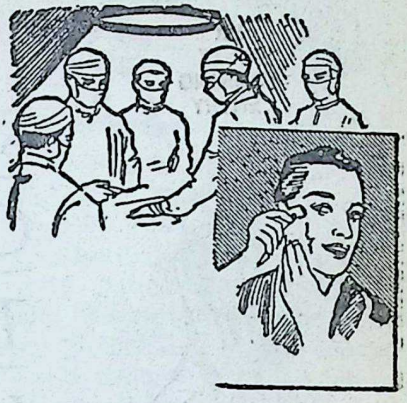
only produce officers without pro-
much food.

Food Minister mentioned in his
about the opening of agricul-
versities. In the Agricultural
Anand, almost all facilities
starting such a university and
ting very little money. Could
vernment give the organisation
I represent, e.g. the All-India
's Central Food Council—100
of land in a radius of about two
miles of Delhi for making
farm for vegetable-growing?
should be near Delhi, be-
our women workers cannot go
. It should be levelled and a
or some water facilities
be made available. We do not
money. This organisation has
much in creating interest in
-growing by organising kit-
garden competitions during the
ven or eight years and reached
people of Delhi whom the offi-
agency alone could not have
. If we get the land we can
what a model vegetable farm
be. As this request is made on
of an institution, there is no
profit.

a good competent human
can translate any scheme into
and produce results. The
Commission may know how
paper or theoretical schemes,
y do not pay any attention to
devoted or competent human
to work them.

present Food Minister who is
experienced man, I hope, will
ntion to this aspect.



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Swami Dayanand's Contribution To Spiritual Revival In India

B. K. SINGH
[*Professor of History, Govt. Hamidia College, Bhopal*]

Historical Background

A REVIVAL of spiritualism in the second half of the 19th century was a phenomenon by no means peculiar to India; it had its counterpart, though somewhat different in form and content, also in Europe. The crisis of conscience had a firm grip over European philosophers and whereas there was a powerful revival of Hegelian idealism in Germany, Italy and Britain, the philosophers of realism and of power like Schopenhauer and Nietzsche also commanded great reverence. In the same way the new era of catholicism which strove to reconcile religion with science had a great impact on new liberalism.

But in India spiritual revival did not spring from a conflict between religion and science or philosophy and technology, but from inner stresses and strains of a moribund civilization which stood in need of a thorough shake-up. The failure of the 1857 rebellion proved the futility of armed revolt against a power superior to feudal India in military strength, political organization and national character. Dayanand was a witness to the national discomfiture and expressed his anguish over this thus: "When in 1904, V.S., the English brought down the Hindu temples and strewed by their volleys of guns what did the statues do? But the Baghers (a martial community of Saurashtra comprising both Hindus and Muslims) displayed great intrepidity in battle and killed many enemies." (*Satyartha Prakash*, ed. by Bhagwaddatt, Delhi, 1963, p. 433). The country had succumbed to alien rule and Christian proselytization was going apace. Goldwold gives a vivid description of

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Swami Dayanand Saraswati

state of the country, which sought strove to revitalize, thus: ism, presented itself as a vast ies of faiths, ranging all the from the strict Advaita doctrine Shankaracharya to the crudest and superstitions embodied in the the whole being held toge- a kind of external unity by the Hierarchical organization of (*Encyclopaedia of Religion Ethics*, 1958, p. 58).

Consequently Dayanand was con- that India's salvation lay in and spiritual regeneration by ing in the Indian mind a sense in their past, especially in re- the glory of the Vedic times the nation from the dead- weight of form and ritual, blind and superstition. A nation, cut from its old moorings, and hav- no higher aim to aspire for, falls into inertia and succumbs to moral turpitude. Dayanand felt the pulse of the sick nation correctly and devoted his life to the raising of moral timbre and in harnessing spirituality to the cultural rearmament of India.

Fountain-head of His Inspiration

The sources of Dayanand's inspiration lay in his indomitable spirit and restless soul. An inner urge to probe into the mysteries of life and a keen desire to extricate himself from the tentacles of base passions and lust for power and pelf led him to renounce the world while young. An introvert by nature and inquisitive by temperament, he was sure to assert himself sooner or later and could not be expected to put up with the enigmatic ethos and decadent norms of Hindu society. His renunciation of the world in the wake of his sister's sad demise and later his wanderings in quest of true knowledge are reminiscent of the Buddha's great renunciation and long penance and finally his attainment of enlightenment. Like the Buddha who said, this religion is primeval (*esh dhammo sanatanah*) he also did not claim to be treading an independent path (*naham swatantrah*).

So it was the inner urge that impelled Dayanand to dedicate his life to the cause of humanity and in particular to the social and spiritual rejuvenation of India. There was hardly any external influence upon his mind or an impact of western civilization on his way of life or mode of thinking. He was a true son of the soil and drew his inspiration from the ancient lore of the Vedic rishis. Without being apologetic or a partisan it

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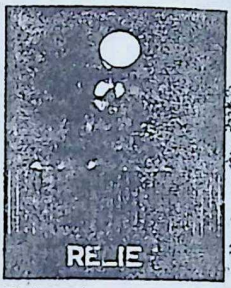

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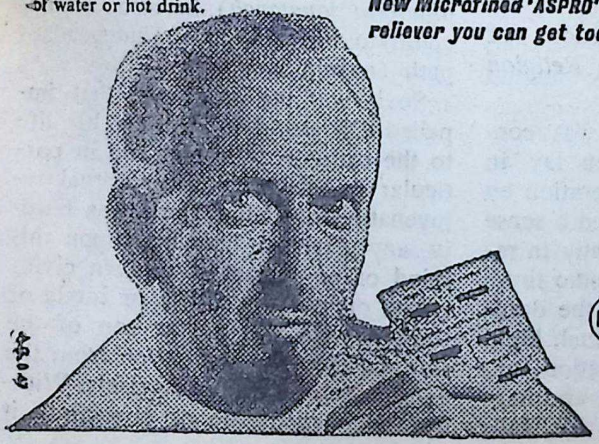

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asserted that considering the which Dayanand was born diverse forces to which he was his analysis of the problems the country and the solution for tackling them were the and most practical.

d'etre of His Spiritualism

the above it should not be as many scholars have done, Dayanand was 'unprogressive' or to the Vedas was a retrograde and he unwittingly hindered the march of the Indian people materially and spiritually. Dayapproach to religion was rand to ethics pragmatic. He was conscious of the magnitude of facing him. But he had full nce in his capability to effect morphosis in the spiritual and l life of his compatriots. And no gainsaying the fact that he nsform the spiritual content of religion and change our way howsoever imperceptible it have been in his own time.

great missionary Dr. Albert hzer has erred in asserting these men (including Dayanand) ook more energetically than their predecessors to combine e ethic of becoming more per- heart the ethic which seeks within the world, is, of course, the fact that they had become ted with, and influenced by, European world and life-affir- and the Christian ethic of (*Indian Thought and Its Development*, London, 1951, p. 209). nses for the spiritual revival in nineteenth century were analysed correctly by Monier Williams who averred "that occasional Reformers still arise who make efforts to found a purely Indian Theism on the doctrines supposed to be contained in the hymns of the Veda" (*Religious Thought and Life in India*, London, 1885, p. 531). The truth is that spiritualism is in the blood of the Hindus whom Dayanand preferred to call Aryans and Aurobindo is right when he says "This dynamic following after the highest spiritual truth and the highest aim are the uniting bond of Indian religion and, behind all its thousand forms, its one common essence." (*Spiritual Genius of India* by Sri Aurobindo, *Bhavan's Journal*, July 20, 1956, p. 18). Consequently, India never knew the crusades or or *jehads* or any of the brutalities that were perpetrated by both the Europeans and Muslims upon the non-believers (theists or *kafirs*).

Nature of His Spiritualism

Dayanand's approach to the manifold problems of life and the world differed from those of his contemporaries in several respects. Consequently all his efforts to forge a common link between the different spiritual leaders of his time did not bear fruit. He had to part company not only with some of the pioneers of the Renaissance like Devendra Nath Tagore and Keshub Chandra Sen, Madame Blavatsky and Col. Olcott and Ranade, but also with others who did not believe in the divine origin and the infallibility of the Vedas which according to him (also *Sankhya*, *Yoga* and *Vaisheshika* philosophies) were the only repository of all true

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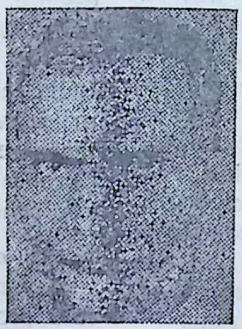
knowledge or were opposed to his campaign against idolatry. To an age steeped in mundane conventionalism and steadfastly sticking to outworn traditions and superstitions Dayanand appeared to be a revolutionary. Actually he was a reformer who strove to purge the Vedic religion of its later accretions; he endeavoured to remove the dross of doctrines and dogmas under which the gold of spirituality had lost its lustre. Moreover the challenge posed by a chain of conversions, all over India, which was an affront to the ancient land of the Aryans, could not be ignored.

Though Dayanand had renounced worldly pleasures and comforts his spiritualism was not Utopian. Dayanand was fully conscious of the common human feelings and weaknesses as well as of his own limitations to transform the society. In any age only a handful of people have been devoted to spiritualism and striven after a nobler life; the commonality always stood in need of a spiritual leader and human saviour to guide it. The sixties and seventies of the nineteenth century were one of those sombre epochs of Indian history in which light of truth and goodness only flickered and illumined only a few nooks and corners of gloom and torpor. Dayanand therefore used spiritualism as an instrument for the social and cultural reorganization of modern India. His emphasis on the propagation of Sans

krit and dissemination of Vedic ture and on purging the ancient A faith of later accretions was aim ennobling the life of the common who could then grasp the meani spirituality and be prompted to a spiritual life.

So Dayanand's approach to tuality was most pragmatic an strove in his own way—a very i ligent and effective way indeed—t troduce spirituality in the life of people. His spiritualism was devo mental acrobatics and metaphy niceties, for these had only torn Hindu society asu Dayanand aimed at viving the old glory Aryavrata by opp tooth and nail all fi rous tendencies and integrating forces.



The Author

Herculean Efforts in the C of Spiritualism

None among the s tual leaders and relig reformers of modern dia can be compared Dayanand in the bre of vision, sincerity of pur and loftiness of character. entire life was dedicated to the c of humanity as a whole and Ind particular. When Shyamji Kri Varma was about to leave for E land as a Sanskrit teacher Daya in his letter of July 15, 1878 w to him that in England he should do or say anything which might a slur on the fair name of India teach only the Vedas and nothing And here in India he himself

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ng over half of the country, the Vedic message. Wherer went enormous crowds gato listen to his discourses. His and scholarship were peerd all those who encountered debates were worsted. He reinvitations from practically all northern India to give lectures ritualism and social reforms. nces of Rajputana and several provinces vied with each other ing Dayanand to their states d Dayanand given up his camagainst idolatry he would have extended all facilities to carry work. But Dayanand stood for ism and was not prepared to mise his position. Finding that were many who believed in the of God, Dayanand for a time eagerness to make a common with Christians and Muslims as with those Hindu reformers creed was monotheism. But due ral diversities in aim and outa united front of all the like persons could not be forged. nand's impressive mien and character were the other factors ritualing India. Col. Olcott deshim as "tall, dignified in carrind gracious in manner" and estihim thus: "The Swamy was deedly a great man, a learned Pandit, with immense pluck, of will, and self-reliance—leader". (*The Encyclopaedia of Re- and Ethics*, p. 58). Needless that there were many who were towards his mission and be- his adherents and disciples be- of his saintly character. He himbrought a few scriptures to Rajput princes, but the number of those who profited by his learned discourses was very large.

Dayanand attacked the citadel of ignorance and prejudice also through his works among which the *magnum opus* is the Satyartha Prakash, which is the ambrosia obtained by his deep churning of the sea of ancient scriptures including the Upanishads and the Smritis. In his *Rigvedadi Bhashya Bhumika* he interpreted the Vedas afresh and in the *Samskarvidhih* described the sixteen *samskaras*, the observance of which, he thought, would raise the moral tone and enrich the spiritual life of the country. In the *Satyartha Prakash* is expounded his social, ethical and moral philosophy. It discusses not only God, creation and soul and their interrelations, but also marriage, divorce and *niyoga*—a subject which aroused a great controversy as to its moral propriety—and finally his rejection of most of the philosophy and ethics associated with the religions of his time. He has advanced cogent arguments while analysing some of the absurdities of non-Vedic religions and practices. However, his approach in all these matters was rational; for, as the title of the book indicates, his efforts were aimed at revealing the light of truth. In his other books and religious tracts he dilated on the contents of true religion, and irrationality in other religions, by comparison and contrast.

The plea for not killing the cow and the belief in metempsychosis were a part of Dayanand's comprehensive programme to spiritualise India and the earliest references to these are found in the *Rigveda* (cf. VI/28/1-8

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and VIII/90/15 against cow slaughter and X/18/2 and X/177/3 for metempsychosis). Valentine Chirol, who calls Dayanand 'one of the earliest apostles of reaction against the west' thought that he propagated against cow slaughter in deference to one of the most universal of Hindu superstitions' (*Indian Unrest*, London, 1912, p. 109) was misinformed. Likewise Monier Williams, D.D. Kosambi and several other western and Indian scholars have failed to notice a reference to the transmigration of soul in the *Rigveda* which is not warranted by the references cited earlier.

Dayanand was never daunted by the magnitude of the task facing him. He strove hard to give impetus to the teaching of Sanskrit in all the nooks and corners of India; for, according to him, the glory of the ancient spiritual life could not be revived unless the people knew Sanskrit. Unless most of the Hindus were able to read the ancient scriptures, especially the Vedas in Sanskrit, the spiritual and moral regeneration of India would be a dream. So that the English educated Hindus are led to learn Sanskrit, he was reluctant to allow, for quite some time, the translation of his books in English.

Unfortunately there has so far not been a balanced appraisal of Dayanand's ideals and achievements. Truly speaking, his panacea for the social and spiritual maladies of the times was a plea for the adherence to the Vedic path and was meant to arrest further disintegration of Hindu religion and society. And this was possible only by giving due recognition to the Vedic practices and prec It is surprising that Vivekanand understood both the Vedas as w Dayanand when he wrote thus: it is possible to build a consistent ligion on the Samhitas, it is a th sand times more sure that a very c sistent and harmonious faith ca based upon the Upanishads (*Complete Works of Swami V kananda*, Vol. V, 1959, p. 554). the other hand Shri Aurobind right in emphasizing the significa of the Vedas when he avers "there nothing fantastical in Dayanand's i that the Veda contains truth of ence as well as truths of religion. Veda contains other truths of a ence which the modern world d not at all possess." (*Dayananda, Man and His Works*, pp. 18-19).

The light that Dayanand kind illumined the path of mankind over half a century. It is now flick ing and may die out if another p phet is not born to revitalize its d embers. The need of the hour is revive spiritualism and reorientate Vedic message of Dayanand so t it may soar to greater hights and sc still wider horizons.

B.J. COMPETITION

The Second Prize in this Competition goes to Swami Suddhananda Bharati of Madras.

We are grateful to the Judges for scrutinizing the large number of entries to this Competition and selecting the First and Second best entries.

Our congratulations to the winners.

—Ed.

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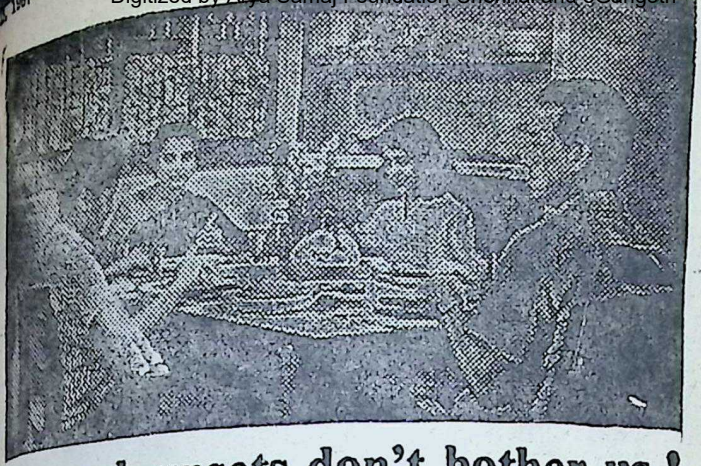

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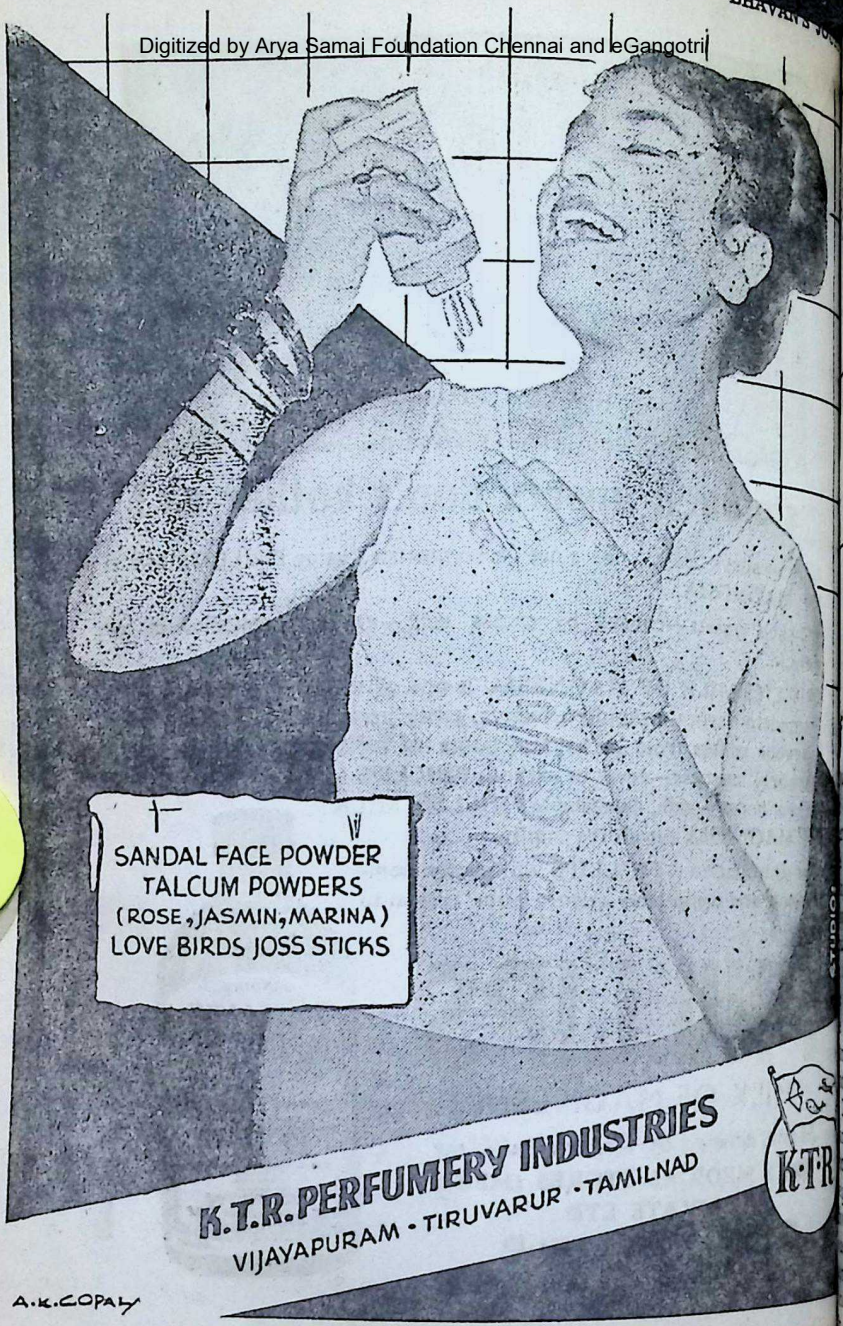

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KRISHNAVATARA

The Righteous War

THE BOOK OF VYAASA, THE MASTER

CHAPTER 3

THE FIELD OF ASHES

ATHER and son began their journey upstream in high spirits. ayana had never travelled e stream and everything was, ore, new and delightful to him. was excited to see the alligators on the banks like logs of wood, g noiselessly into the water, the herds of elephants coming e opposite bank to drink water; s transported with delight when w baby elephants, in a frolic- e mood, spraying water from their s on their elders.

aipa knew only the fisherman's g. The Muni also knew it well, at the earliest opportunity, he n to introduce his son to the e language of the Aryas. He gratified to see that his little picked up the language quickly began to make efforts to speak ough haltingly.

When the sun was about to set, the boat was halted near the village of Godhuli. The passengers who had reached their destination, left the boat; others made preparations to spend the night on the bank of the river.

No sooner the villagers heard that Pangu (lame) Muni—as they called him—had arrived, they came to the bank of the river with drums and fifes playing, to offer their salutations and seek his blessings. They loved the lame Muni; the Muni returned the love with parental affection. Soon the ailing and the sick began to arrive to seek the Muni's blessings; he was the master of the healing art.

Gautama, the Acharya of a small hermitage on the outskirts of the village Godhuli—an erstwhile disciple of the Muni—also hurried to the bank with his disciples, and fell at the feet

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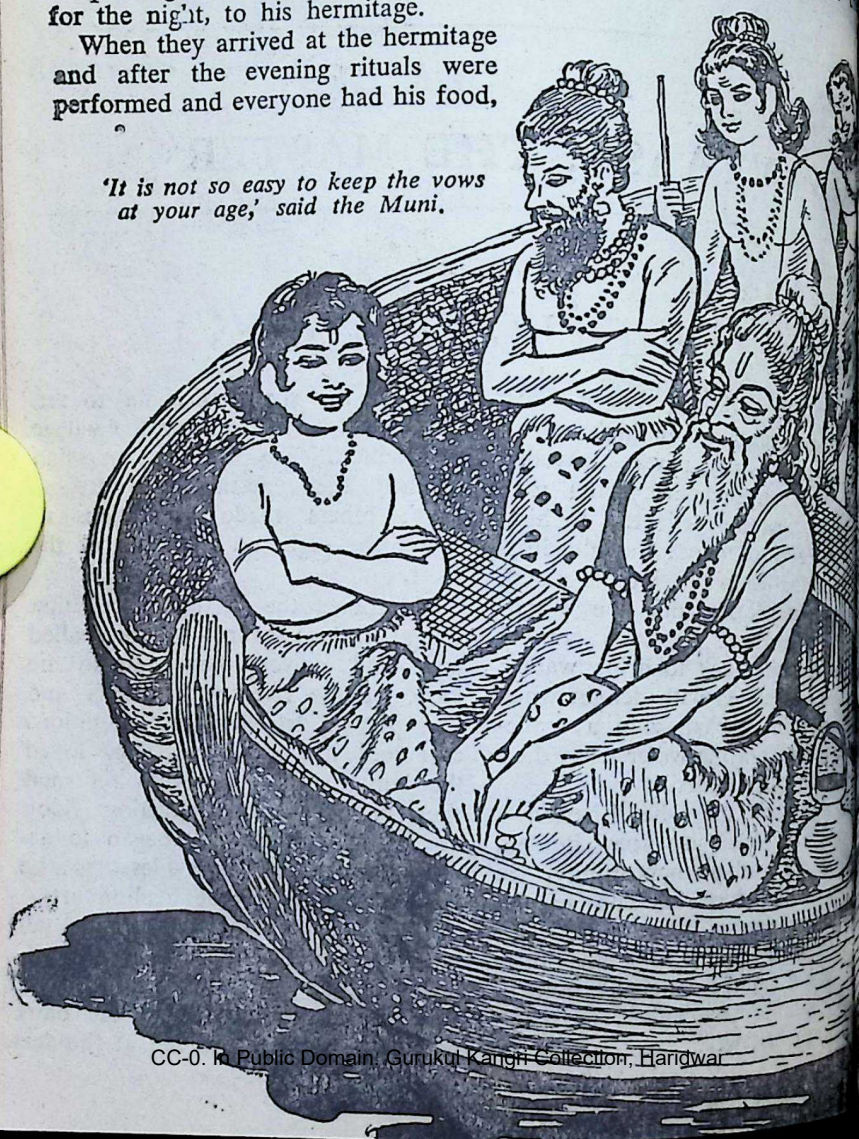
of his guru in deep reverence.

When the Muni introduced his son Dvaipa, the Acharya not only blessed him, but hugged him with affection.

Acharya Gautama invited the Muni and Dvaipa, together with the two disciples, Asval and Paila, as well as the passengers who were halting there for the night, to his hermitage.

When they arrived at the hermitage and after the evening rituals were performed and everyone had his food, the guests and the host retire sleep.

Dvaipa lay beside his father deer-skin. It was a clear night as the starry heavens moved m cally in the sky, the Muni po out the principal stars with



'It is not so easy to keep the vows at your age,' said the Muni.

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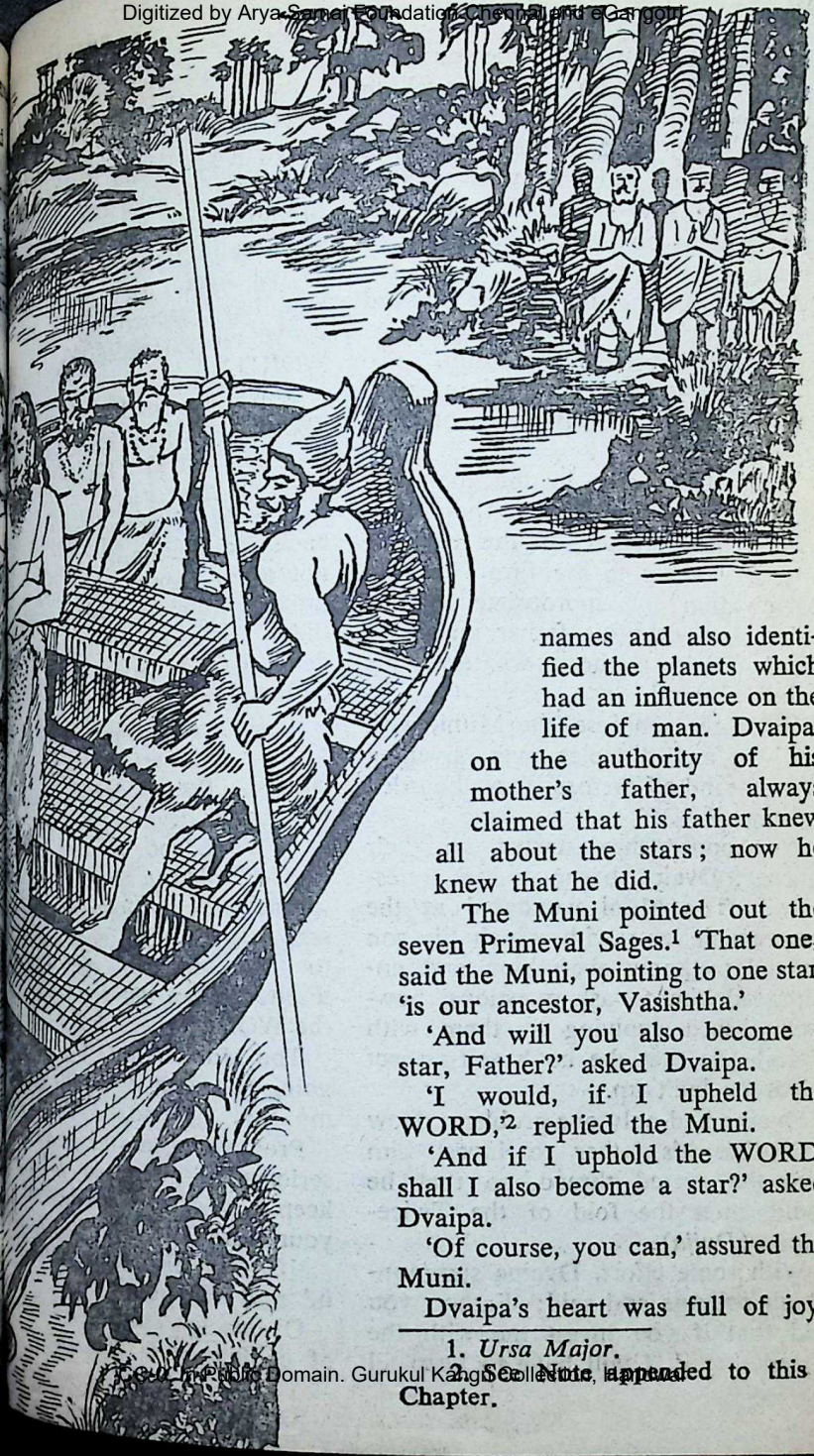

names and also identified the planets which had an influence on the life of man. Dvaipa, on the authority of his mother's father, always claimed that his father knew all about the stars; now he knew that he did.

The Muni pointed out the seven Primeval Sages.[1] 'That one,' said the Muni, pointing to one star, 'is our ancestor, Vasishtha.'

'And will you also become a star, Father?' asked Dvaipa.

'I would, if I upheld the WORD,'[2] replied the Muni.

'And if I uphold the WORD, shall I also become a star?' asked Dvaipa.

'Of course, you can,' assured the Muni.

Dvaipa's heart was full of joy.

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1. *Ursa Major.*
2. See Note appended to this Chapter.

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'But, Father, who moves the stars?' he asked. 'They seem to be travelling westwards.'

'It is Lord Varuna, the Great God of the skies and the waters, who moves the sky. The stars are his eyes, which look after the deeds of everyone.'

'Even yours and mine?' asked Dvaipa.

'Certainly,' replied the Muni.

Dvaipa was considerably impressed. Now he was under the care of God Varuna.

Next day, early in the morning, after the morning rituals, the Muni, with other inmates of the *ashram*, offered worship to the Fire God, invoking him by appropriate chants. Dvaipa sat near his father and treasured up in memory whatever his father chanted.

When the sun rose, the Muni, with his son and disciples, was given a hearty send-off before they boarded the boat.

No sooner they started on their journey, Dvaipa began to ask questions. The Muni wondered at the irrepressible zest with which his son wanted to know everything and encouraged him to ask questions, however absurd, replying to them with a smile, so that the boy's self-respect might be built up.

Dvaipa had only one problem: How to induce his father to invest him with the sacred thread, so that he could enter the fold of the Twice-borns (*Dvija*).

With some effort, Dvaipa summoned up courage and said: 'Father, you said that if you invest me with the sacred thread, I will have to keep all the vows. Tell me what they are; I am sure, I will keep them.'

'It is not so easy to keep the vows at your age,' said the Muni. 'You will have to lead the rigid life of a Brahmachari, live with your guru, walking in the strict path prescribed by the sages, take only the food which you have secured by begging, and above all, surrender your life to the WORD.'

'I will do so, Father,' said Dvaipa in an appealing voice. 'Paila does it; why not I? He is older to me only by eight years.'

The Muni patted his son on the back and continued: 'The *mantras* are not mere chants, son; they are divinities themselves. When you live for them, the secret of *Rita* (Cosmic Order) of God Varuna will be unfolded before you.'

They broke their journey near a hamlet and performed the noon-day rituals. The residents of the hamlet welcomed them with reverence and gave them food.

After midday, they started on their journey. Dvaipa found that his father was in a cheerful mood and reverted to the problem oppressing him: 'Father, when did you start chanting the WORD?'

The Muni smiled; his son was not going to accept defeat. 'It is a secret, my son,' he said.

Promptly came the question in all seriousness. 'Why do you want to keep it a secret from me? Am I not your son?'

'If I tell you, you may not believe it,' said the Muni.

Dvaipa felt hurt at his father's lack of confidence in him. He was also

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ld that if he pressed his father
tell him the secret, he might get
gry and take him back to his mo-
er.

The Muni saw how his son had
hurt and decided not to allow
thing to come between them. 'I
then tell you the secret if you
p it to yourself,' he said.

I will, Father. Rely upon me.'

My grandfather, Vasishtha, was the
riarch of all the sages in Arya-
rta. He conversed with the Gods
d they chanted the WORD, main-
ning its words, cadence and accent
all their purity.'

Dvaipa opened his eyes widely.
Could Grandfather talk to the Gods,
ally?' he asked.

'Yes,' replied the Muni.

'Could you talk to the Gods your-
f, Father?'

'Once I could. Not now,' replied
e Muni sorrowfully and added with
smile: 'You are never tired of ask-
g questions.'

'I want to know everything that
u know, Father,' said Dvaipa with
s good-natured smile.

The Muni appreciated the earnest-
ss of his son who paused for a
hile and reverted to his pet subject:
'What was your age when you were
ught the WORD?'

'I learnt it when I heard Grand-
ther chanting it.'

'Did not your father teach you
ything?'

'My father could not; he was killed
battle. I was in my mother's womb
the time,' replied the Muni.

Dvaipa pondered over the problem,
d with charming innocence, asked:
'Will you get angry with me if I
asked you some more questions?'

The Muni laughed aloud. 'I have
taken a vow not to get angry. And
angry with you? Never! I only hesi-
tate to answer your questions, for I
fear, you, at your age, may not under-
stand the significance of what I say.
What do you want to know?'

'How can your grandfather teach
you to chant the WORD before you
were born?'

'He did it; the Gods had given
him powers which no man ever pos-
sessed,' said the Muni with a sigh.
His eyes had a far-away look. Then
he spoke in a low voice: 'Those
were great days.'

'Had your grandfather an *ashram*?'
asked Dvaipa.

'He was the most revered of the
Arya rishis, as I told you. He had
the largest *ashram* in Aryavarta with
over two hundred senior disciples,
said the Muni.

'Why did he have to go to the war?'
asked Dvaipa.

'He was the guru of King Sudas
against whom the Ten Kings were
arrayed. It was a very long war, but
with the blessings of Grandfather
King Sudas won it. Have you any
more questions to ask?'

'What was your father called and
your mother?'

'My father went by the name of
Shakti and my mother, Adrishyanti.

'Are we going to your grandfather's
ashram?'

'It is a painful subject, my boy.
Let us not revive the memories of
those unfortunate days,' said the Muni
sadly.

'Please tell me one thing,' said
Dvaipa. 'When did he die?'

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'He died many years ago. When the wicked King, Sahasrarjuna burnt down the *ashrams* in Dharma-kshetra, Grandfather surrendered his life to go to the Land of the Forefathers by his own free will before the demon could kill him.'[1]

'Are we going to Dharma-kshetra?' asked Dvaipa.

'No,' said the Muni. 'It is now a wilderness. I cannot bear to see the desolation where once the learned rishis chanted the WORD.'

'Have you an *ashram* of your own?' asked Dvaipa.

'When I grew up, I founded an *ashram* of my own on the banks of the Yamuna.'

'When are we going to your *ashram?*'

'Not now,' said the Muni; a shadow of anguish fell on his usually cheerful face. Dvaipa saw it and remained silent.

The next day, they started early on their journey. A little after sunrise, as they negotiated a bend of the river, Dvaipa saw at a distance a huge field with mounds of ashes, charred stumps of trees and huge ant-hills; not a man or animal could be seen; it was frightful—a vast funeral ground.

'What is this, Father?' asked Dvaipa, his voice trembling.

'It is called the Field of Ashes. Don't look at it. Close your eyes for a while,' replied the Muni.

The boatman halted the boat near a hamlet. Its residents, who were doing their bath or watering their cattle in the river, recognised Pang-Muni, offered salutations and soon brought food for him and his companions.

Several passengers, who had reached their destination, left for the hamlet.

Father and son, with the disciples Asval and Paila, sat under the shade of a tree and partook of the food which the villagers had brought for them.

The boatman approached them. 'Venerable Muni, are you coming with us to the other bank or staying back here?'

'We will go across,' replied the Muni.

'Why does the boatman want to take us across the river?' asked Dvaipa after the boatman had left. 'Why not go along this bank? I want to see the Field of Ashes.'

'This Field of Ashes is under a curse and to sail along it is inauspicious,' said the Muni.

Dvaipa's curiosity was aroused. 'Why do we not stay here, Father, and go on foot and see that dreadful place?' he asked.

The Muni closed his eyes for a little while, opened them again as if making up his mind. 'You would be unhappy to know all about this unfortunate Field.'

Dvaipa saw the anguish on his father's face. 'I will be very unhappy if you don't tell me all about the Field,' he said in an appealing voice. Then as an afterthought, he added: 'If, however, Father, you feel unhappy talking about it, please don't.'

'Well, I had better tell you all about

1. This episode is described in detail in my romance *Bhagwan Parashurama*, summarised in English and published by Bharatiya Vidya Bhavan.

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Some day or the other, you are
e to hear it. This is my *ashram*,
rather the *ashram* that was mine.'
e Muni's voice sank into a whisper.
Your *ashram!* But it is full of
ies,' said Dvaipa, his eyes wide in
prise.

With a far-away look, the Muni,
ting a hand on the shoulder of
aipa, said: 'Once I lived there with
disciples dedicated to the WORD.
e *ashram* had about a hundred dis-
les and a large number of in-
ts.' Then he paused for a while,
ecting his strength to control the
ry he was passing through. Dvai-
rare for a boy of his age, under-
od the distress of his father and
ed a sympathetic hand on his
ck.

The Muni continued: 'Then the
ked king came here, killed most
the inmates of my *ashram*. His
committed atrocities on women.
y killed some of our cows and
k away the rest.'

Were you not here, Father, when
e wicked king came?' asked Dvaipa.

No. I was going the round of the
gs of Aryavarta, warning them that
the wicked king was not opposed
all jointly, he would not only des-
y every one of them, but all the
ons in Aryavarta; the WORD
ld be forgotten; the Gods would
n away from us, and the Arya's
y of life would disappear. When
turned here, I found that he had
ady destroyed my *ashram* and
ll most of its inmates.'

Dvaipa was shocked as the picture
the gruesome deed rose before his
nd.

The Muni continued: 'I decided to face the wicked king single-handed. I thought that in view of my *tapascharya*,[1] the Gods would give me the strength to overcome his brutality.' The Muni stopped for a while as his eyes were clouded by sorrow. 'I stopped his chariot and told him not to harbour hatred for men and destroy the house of learning and *tapas*. He hit me with the flat of his sword. One of his men broke my leg. Then, with the laughter as of a demon, he left, leaving me unconscious.'

'Was no one with you?' asked Dvaipa.

'No one,' replied the Muni. 'Then the Gods sent your mother and her parents. They had come here as usual to visit the *ashram* and, finding me lying unconscious, took me to Kalpi islet and nursed me back to health.'

'Have you no other *ashram*?' asked Dvaipa softly. He was also affected by the sorrowful voice of his father.

'After I got back my strength, I came to the Field of Ashes. Asval and Paila,' said the Muni, pointing to the two disciples with him, 'who had hidden themselves for days in the hollow of trees, joined me.'

'No one was spared except Asval and Paila?' asked Dvaipa, his voice trembling.

'Some of my other disciples, who escaped into the forest, founded small *ashrams* on the banks of Yamuna, like Gautama's which we saw at Godhuli. I began going up and down the river, heartening them, teaching them, inspiring them, and teaching the villagers to live in righteousness, healing

1. *Tapascharya*—pursuit of *tapas*—strict self-discipline of the body and the mind.

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the sick, and above all, preserving the WORD.'

Dvaipa was puzzled. 'Why did you not build another *ashram*, a very big one, Father?' He stretched out both his arms to indicate the bigness of the *ashram* he wanted to build. 'Then I would have been a Muni, like you, with many, many disciples.'

'For a long time, the grim war was fought by the Aryas led by the mighty Bhargava, Parashu Rama, the son of the venerable Jamadagni who had also been killed by the wicked king. The safety of my disciples lay in obscurity. If I had put up another *ashram*, the demons roaming about would have destroyed it too, as they destroyed the *ashrams* in Dharma-kshetra. They were deadly enemies of the WORD and *Srotriyas*.'[1]

'What happened to the wicked king?' asked Dvaipa.

'He was killed by Parashu Rama. But his men went about burning *ashrams*, destroying villages and killing the cows. The whole Aryavarta was devastated.'

'Are they still destroying the villages, Father?'

'No, most of them are wiped out. A few still go about doing it. However, what I thought was a calamity has become a blessing in disguise. Instead of one big *ashram*, my senior disciples have *ashrams* all along the banks of the Yamuna. They have created centres of righteous living, preserving the purity of the WORD. And I go up and down the river, visiting these small *ashrams* and teaching them how to live by the Arya code of life and preserving the purity of the WORD. But alas, the WORD as taught by my disciples, is now fragmentary. Except myself, no one knows its three parts in its entirety; but the Atharvana lore, its fourth part, even I have not mastered, except in fragments. My grandfather looked upon the Atharvana lore with disfavour.'

Dvaipa thought for a while, then looked up with a new brightness in his eyes. 'Father, we should re-build the Dharma-kshetra—we two,' he said.

The Muni shook his head dolefully. 'It is an impossible task. We do not know how the new king of Hastinapur, Shantanu, will shape—whether he would help in re-building the Dharma-kshetra and protect and support the new *ashrams*. I do not know whether all the *rishis* (seers) are alive or the WORD in its entirety has been preserved.'

'Father, we could re-build Dharma-kshetra and restore the authority of the WORD,' said Dvaipa with enthusiasm.

The Muni was amazed to see the eager expectancy in his son's eyes. He heard the mandate of the Gods in the voice of his son—a child though he was—and humbly thanked the Gods for giving him a son like Dvaipa. He came to a sudden decision: 'Dvaipa, we will not go across the river, but go back to Acharya Gautama at Godhuli and I will invest you with the sacred thread.'

Dvaipa, overwhelmed by the love his father gave him, clung to him.

1. *Srotriyas*—those who dedicate themselves to the WORD (*Shruti*).

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NOTE ON 'WORD'

As the story turns on the Arya way of life during the lifetime of Veda Vyasa, a central figure in *Mahabharata* as its reputed author, the position of Veda must be realized.

The word "WORD" is the nearest equivalent to convey the full significance of the word "Vedas."

Modern scholars have used the word "Veda" to indicate four separate works viz. Veda, Yajur Veda, Sama Veda and Atharvana Veda, every one of them being voluminous; without it, the pivot on which the Arya life revolved, could not be understood or described.

The Vedas are "apaureshaya"; they are not the creation of any agency, human or divine.

They are the means for attaining happiness and self-realisation which are beyond the sphere of perception or inference.

अतीन्द्रियाणामनुमानेन यस्तूपायो न बुध्यते ।
तं विदन्ति वेदेन तस्माद् वेदस्य वेदता ॥

They are called "Vedas" or "Shruti" divine chants, which, when chanted with appropriate cadence and accent and accompanied by appropriate rituals, manifest their divinity. The cadence and accent in which its *mantras* were and are being chanted, believed to be the essential part of their divinity, have continued unbroken during the last three thousand years at least.

And when so chanted, they are believed to purify the mind and the body, cure ailments, give longevity, bring rain and perform many such miracles, and ensure victory to heroes. Even today there are thousands of Brahmans (*Srotriyas*) dedicated to the study and teaching of "Shruti" (the Vedas) in the country who can chant some parts of the WORD, and a few hundred of them can chant all its four parts. Some parts are chanted at every religious ceremony connected with birth, death, marriage and other solemn occasions. We have also specialists in the Vedic lore who practise healing of ailments by reciting the chants.

The institution of the Brahmacharis was the main instrument for preserving the Vedas. For a period not exceeding twelve years, the young initiate has to lead an ascetic life and recite the Vedas. Even in modern times, when a boy is invested with the sacred thread, he is inducted into the Order of Brahmacharya, though the period of training is reduced to a token period of one or three days.

Age after age, for three millennia, the Vedas have given unity to Hinduism and lent strength to its social, moral and spiritual evolution.

The Veda is our Rock of Ages, as termed by Sri Aurobindo; it has been giving continuing inspiration to religious schools, philosophical systems, social institutions, Dharma Shastras (law texts), schools of music and even to technical works like Charaka and Kautilya; even to the Integral Yoga which the Sage of Pondicherry himself propounded in the first quarter of the twentieth century.

The Vedas are characterized by *Bhagavad Gita* as "Shabda Brahma"—Word that is God. (VI.44).

In giving a translation of the appropriate *mantras*, I have taken the liberty of giving a paraphrase which will emphasize their real significance.

[*To be continued*]

With people of only moderate ability, modesty is mere honesty; but with those who possess great talent, it is hypocrisy.

—Schopenhauer

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he
ivate Sector

. D. Tata

N regard to performance in terms actual production versus targets, have admittedly been substantial lls in the Private Sector, al- h to a much lesser extent than e Public Sector.

ese shortfalls have been for some e the object of unfavourable com- t by the Planning Commission in iews of the progress of the Plans, criticism of the alleged failures e Private Sector was pin-pointed Sri S. G. Barve in an article in *Times of India* of 26th April . He said, "Our industrial plan- has suffered from the grave dis- y that it has lacked a positive nent to ensure that Plan targets fulfilled. An industrial licensing y can succeed only on the assum- that for fulfilling all the Plan ts, there is an adequate flow of prise which is then channelled by grant of licences to the desired nt into the desired directions. Bar- the period of the upsurge in in- y during 1958-62, there has been ch entrepreneurial queue. In particular, for fulfilling the targets in industries with long gestation periods and difficult technological problems, there was a great paucity of genuine entrepreneurial willingness".

Although it is no part of my purpose to present a defence of the Private Sector, an assessment of its performance must necessarily form a part of my subject.

Shortfalls in the Private Sector?

First of all, I submit that a distinction should be drawn between shortfalls in investment or output in the Public Sector and those in the Private Sector for the simple reason that while Plan targets allocated to the Public Sector are more or less mandatory, those allocated to the Private Sector are merely indicative and in effect nothing more than estimates of what, in the opinion of the Planners, the Private Sector can, or should, achieve on the basis of the demand visualised by them at the end of the Plan period.

To elaborate, if the Plan provides a certain investment in the Public Sec-

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for the production of, say, five lectrical electric locomotives during Plan period, the project to create capacity is automatically taken hand and it is simple matter subsequently to compare actual investment and output with targets. Such a ation does not exist in the Private tor.

because of lack of finance, because entrepreneurs consider that planned targets are unrealistically or for any other reason, some of planned capacity is not created, resulting "shortfall" is only a nominal or statistical one under the Plan. For example, the alleged shortfall 40% in the production of commercial vehicles by the end of the Third n is really no shortfall at all, because there is today no shortage of mercial vehicles in the country. e alleged shortfall becomes merely illusory difference between what market for the product actually is what the Planners thought it ld be. In fact, if the higher capa- envisaged under the Plan had been blished, the industry would have in serious trouble as costly equipnt, largely paid for in foreign exnge, would have lain idle. In this icular case, therefore, the failure refusal on the part of industry to t the Planners' targets and the reing "shortfall" was in effect a posi- success, very much in the interests the country!

This can also be said of some proects in the Public Sector, as for ince in steel, where a shortfall of ut three million tons, from the target at the end of the Third Year Plan, is something we should be grateful for, as the demand today is fully met for most ordinary categories of steel.

The dubious value of judging success or failure by achievement or shortfall in terms of Plan targets is evidenced by the fact that in a number of industries, the full achievement of targets has turned out to be a costly failure as the demand visualised by the Planning Commission did not materialise and excess capacity created remained idle. For example, in the manufacture of electric cables, tyres and today, wagons. Fortunately, this situation will right itself gradually as surplus capacity is absorbed by the growth of the demand, provided of course that the same mistake is not made again in the subsequent Plan!

While, on these grounds, I do not accept, at its face value, criticism of alleged shortfalls in investment or production in the Private Sector on a mere comparison of actuals with Plan targets, it is true, as a general proposition, that the Private Sector achieved during the Second and Third Plans very much less than it was intrinsically capable of doing; but this was far from being due to a lack of enterprise on the part of Indian entrepreneurs.

Private Sector Not Lacking In Entrepreneurship

Over the years, Indian entrepreneurs have shown no less initiative and willingness to take risks than their counterparts abroad under reasonably similar conditions, but our Planners seem to forget that the flow of private capital into industrial investment requires an economic atmosphere and

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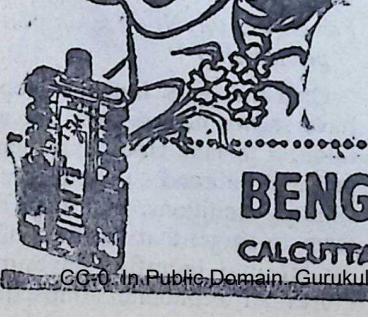

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...conditions which, largely through ...economic policies, have almost to... ...disappeared in our country.

...eed hardly remind the readers ...he incredibly difficult, time-con... ...ng and frustrating conditions un... ...which Indian Private Enterprise, ...ng to undertake new projects or ...and existing ones, has had to ...ate during the last few years. Had ...een Government's deliberate wish ...discourage private investment in ...industrial field, they could hardly ...e adopted a more appropriate set ...economic and fiscal policies and ...sures than they actually did. ...ed with a formidable panoply of ...nomic weapons in the shape of ...tive taxation and monetary, price, ...ution, and other controls, they ...ssfully created a situation by the ...nd year of the Third Five-Year ...n where not only had the capital ...ket virtually ceased to exist, but ...attempt to create or expand ...stries in the Private Sector involv... ...a nightmarish process of long-...wn negotiations, discussions, appli...ons, representations and reminders ...h, and to, a host of ministries and ...rtments, more than sufficient to ...ourage the most enterprising and ...otic of Indian entrepreneurs not ...peak of his foreign collaborators.

When we talk, therefore, of Plan ...lementation in the Private Sector, ...think it is right that we should treat ...vernment's industrial policies and ...e various controls they exercise over ...stry as forming part of the Plan ...lementation machinery, for it is ...vious that they play a vital part, ...itive or negative, in the implemen... ...tion of any project. While, as in Japan and Germany, the right economic policies will encourage and expedite the launching, completion and successful operation of a project, wrong policies coupled with rigid controls and long procedural delays will inevitably retard and hamper the project and increase its cost.

In this context, I submit that Government's licensing policies and controls in various fields established over industry have almost invariably acted as deterrents and causes for delay and high costs. The Industries Development Procedures Committee in 1964 found that an "average licence" took 165 days to be cleared, while in major projects involving foreign financial and technical collaboration it took two to two and a half years to secure the entire package of licences required to enable the scheme to go forward. An Industrial Licence obtained under the I.D.R.A. has become in practice merely a licence to apply for other licences!

Ideological Obstacles to Expansion

Apart from administrative or procedural delays in the Government licensing machinery, an applicant has often found himself the victim of ideological obstacles. For instance, if he happens to be a large concern or to form part of a large group, Government's decision is often influenced by their hostility to big business and there have been numerous cases where desirable expansion was sacrificed to the altar of this particular bogey.

Thus, we find leading industrial houses, endowed with financial and managerial resources enabling them to tackle large projects with efficiency

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dispatch, accused of concentrat- economic power and seeking in- monopolies if they apply for for new projects and, accused of initiative and drive if they

typical case which comes to mind of the Cement Industry, the of which was blocked for some by Government's refusal to use of the resources and will- of the largest producer with- industry to expand its capacity. the case of my own Firm, I have of instances where foreign col- tors told us that Government tried to discourage their partici- with our Firm and to persuade to seek other and smaller part-

where Government licenses a to undertake a project, it has at imposed conditions which au- ically nullified the licence. Let quote the case of alloy steels as everyone knows, are in- ngly required by all advanced neering industries and the bulk of have had to be imported all years at tremendous cost in for- exchange. Recognising the im- nce of the establishment of the and tool steel industry in the try, Government rightly decided, six years ago, to encourage its lishment in the Private Sector as as to undertake it themselves in Public Sector. Tata Steel was ted a licence, but Government it a condition that we should ce from our foreign collaborators whole of the foreign capital re- ed for the project, a condition incidentally did not impose on others. To make things still easier for us, the first foreign party, with whom negotiations had reached an advanced stage, was approached by Government for participation in their own project at Durgapur on a basis which required no investment whatsoever from him. Is it surprising that he withdrew from our project and threw in his lot with Government? Thereafter, we negotiated in turn over a period of four years with no less than six foreign manufacturers in various parts of the world, and in all cases found the requirement that the foreign partner should provide the whole of the foreign investment, an insuperable stumbling block. After some years, Government withdrew this condition. but in the meantime the project languished and the Private Sector was held responsible for a shortfall in the output of alloy steels!

The price control machinery created and enforced by Government during the past fifteen years has also acted as a deterrent to expansion in the Private Sector. A typical instance was the Steel Industry in which, from the end of World War II and until about 1964, prices were fixed by Government at a level which would leave a net return of $3\frac{1}{2}\%$ on fresh investments even though for some fifteen years the prices of Indian steel were the lowest in the world, and the industry which was then entirely in the Private Sector, in fact subsidised the consumer by hundreds of crores of rupees. As a result, the expansion of the industry was delayed by at least ten to fifteen years during which the country imported ten to fifteen million tons of steel at a cost of between

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and Rs. 750 crores in foreign which it could have saved. policies and controls, I repeat, ly a part of the implementa- in this case, the disimplemen- machinery of Government.

Move Towards Liberalisation

omed

st make it clear that I have ferring to conditions as they prevailed for most of the last years. It is only fair that I gladly admit that in the last two there has been a distinct of approach, if not of heart, overnment circles as evidenced process of progressive decon- diversification and de-licensing by Government during the w months. This is undoubtedly in the right direction, long which, if extended to other ries and backed by positive poli- in other directions, will greatly improve the implementation of our future Plans.

While de-licensing will help to minimise the substantial delays of securing industrial licences, it will not by itself stimulate investment or expansion if profitability is kept unduly low by price controls. For instance, the de-licensing of the paper industry while retaining a tight price control over its products which throttles profitability, has not helped to revive the industry.

Again, industries cannot rapidly develop without finance and, with the present fiscal and monetary policies, it is a serious problem to finance expansion or diversification.

Finally, a big Plan and economic liberalisation go ill together. Inflation created by the former will relentlessly push up costs; while legitimate attempts to raise prices to meet such cost increases will raise cries for inquiries and controls.

[*To be continued*]

The future of society is in the hands of mothers; if the world s lost through woman, she alone can save it.

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HEALTH FORUM

Dr. Edwin Flatto

Question:

I am desperate for help. I have dry constipation, also itching piles of long standing. The walls of the rectum are so full of fistule and haemorrhoids, the stool won't release and move out, it lays there till it is hard and dry, then an enema has to be taken. I'll be so grateful for any help you can give me. Please do not use my name if this is published.

Answer:

It was not necessary for the writer of this question to have added the last sentence. We do not embarrass anyone. However, it requires tremendous will-power to keep itching piles "a secret" for long.

Those presenting the foregoing symptoms are usually habituated to living on bread, pastries, canned, overcooked and refined foods, or are coffee and tobacco fiends. They are certainly nonconsumers of water in the natural state of fresh uncooked fruits and vegetables. Since apparently there is much irritation in the intestinal tract, you should take only freshly squeezed vegetable juices, (preferably the green leafy variety), and no more than 36 ounces daily until the irritation subsides. You may then gradually add solid food, making certain it is well-masticated (or blended by machine if the teeth false). If there is no more irritat you may have fruit for breakfast, lad for lunch, and two or three ste ed vegetables for dinner. In addi to the vegetable juices, cases of nature should be encouraged to d water freely upon arising and be meals. They should perform the dominal lift" several times daily take long brisk walks. A poised of mind and body must be cultiva or the best treatment will fail.

Question:

Sometimes blood comes out of teeth, though I am using a fam tooth-paste since the last two y and I am very careful about my te What should I do?

Answer:

There are numerous factors can cause this condition. It may that your gum tissues are not prop ly nourished and therefore bleed, dicating a lack of proper nutrit On the other hand, it may be a p ly local or mechanical condit Some people seem to think th teeth and gums are like stones proceed to brush them several tim daily with all their strength, using stiff brush, and then wonder why t bleed. The gums should be mass ed with a soft brush which has b thoroughly moistened or with the f ger. Another possibility is an inf tion of the gums caused by Vinc Angina (commonly known as "trenc mouth") or some other bacterial fection. You should check with y dentist if this condition persists.

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am a married man aged 30. I am ...ly having dreams during my ... which I have extramarital es... which are disturbing. Al... the dreams have not affected ... behaviour, I feel tired because ... is no sound sleep. Please ad...

...r:

...re are several positive steps ... can be taken to help correct ... condition. Your diet should ex... spices, stimulants, heavy meals, animal products. You should strenuous physical exercise, pre... out of doors daily. You must your mind busy and active on ...ome projects and avoid sex sti... literature and movies. Be ... keep your bowels open, since constipation can put pressure on the prostate gland.

Question:

I would like to eat as much of my food in its natural state, or uncooked, as possible. But how can grains and beans be eaten raw?

Answer:

By sprouting them. For instance, soyabeans and wheat both sprout quickly and are most delicious and even more nutritious when eaten in this form. To sprout beans or grains be sure they are uncooked. Place in a baking pan which has been prepared with numerous pinholes on the bottom for drainage. Cover with two large sponges cut to size of the pan opening. Water at least five times daily. The sprouted beans should be ready to eat in four to seven days.

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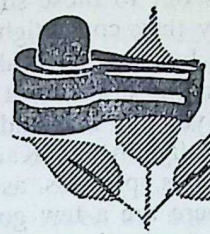

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

37. A SACRILEGE

EEMDEV MAHARAJ was in eat spirits. He had drawn first . He always prided himself on ll in archery and he had prov-

e enemy's army was encamped t of the fort, unable to de- n its future course. If Hammir ontent merely to lay a siege, he be defied for months. If he de- to attack, there were many ways vercome him. Such were the ts that passed in Bheemdev's as he walked to and fro on the ments of the fortress. Only walked behind him.

en Bheemdev reached the gate g to the sea, Ra Kama was ing the sea intently with one His face looked grave. "Why, hat are you looking at?"

o you see that in the distance?" at is that thing," asked Maha- ing his eyes on the horizon, looks like a black cloud?"

"Yes," said Lakhani, "they are ships."

"I do not think so."

"I am from Kutch. Since childhood I have spent my life at sea. These are ships and they are coming in our direction. If they get here, we are doomed."

"Why?"

"Hammir has posted a strong force of cavalry along the seashore on either side of the fort, and if our ships are captured, the sea route will be blocked."

Once again Kama examined the horizon, and remarked "There are eight vessels."

"We must keep the sea-way open," said Bheemdev. "What shall we do?"

"There is only one way," said Kama, whose one and only eye kept opening and shutting rapidly. "We must see that the ships don't reach here."

"But what about the ships?" asked

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Bheemdev. "We shall have to send some good soldiers out to those ships so that if necessary they could fight."

Kama burst out laughing. "Maharaj, it means swimming a *kosa* out to sea. I am afraid you do not understand this kind of fighting." Kama replied, proud of his prowess as a skilled sailor. "There are a few good soldiers in my army who have sailed to Misr (Egypt) and even to Chin (China). I will get them ready for this venture."

"But do they know how to fight at sea?"

"For generations we have learnt how to fight at sea," replied Kama.

"Who will lead them? I have one or two men from Kambhayat, but they are not much good."

Kama closed his one eye before replying. "If I had a son, he could have undertaken this responsibility. Never mind, I was only seventy-two last Diwali. Who dares to say that I am old?" He laughed exposing his strong healthy teeth. "I'll swim this distance in no time."

"Well done, Ra, well done."

"I'll go and look for my men. By the time it is dark, have 2000 bowmen ready. Hammir's arrows cannot reach us, but if he sends his horsemen after us to intercept our approach to the sea, we shall have a hard time. It will be up to you to save us from that disaster."

"Don't worry on that account. I'll go and make necessary arrangements immediately," was Bheemdev's confident reply.

In complete secrecy, Bheemdev collected two thousand of his best marksmen near the gate leading to the sea. Soon after sunset, as darkness began to set in, he could see that a large number of little fires were lit in Hammir's camp, around which the sol[illegible] sat down to warm themselves. Bhe[illegible] dev had ordered that no light or [illegible] should be lit in the fort until late[illegible]

As soon as it was really dark, [illegible] ma Lakhani arrived at the gate [illegible] three hundred of his best swimm[illegible] Bheemdev and minister Vimal [illegible] already there. Maharaj and Ra [illegible] braced each other with affection.

The brave Kama was fully ar[illegible] with bow and arrow slung over [illegible] shoulders and his dagger fixed fir[illegible] in his waistband. Taking Lord So[illegible] nath's name, he slowly and noisel[illegible]

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into the water. Not a bubble rose the surface, not a sound was heard while.

then a voice as of a water-hen ed those on the shore. That was signal for the next Kutchi soldier in into the water; soon he too was while. One after another, those hundred intrepid men slipped trusively into the sea.

The whole operation was so skil- carried out that none of Ham- guards across the moat had even alling of what had happened. The Kutchi warrior swam out at mid- and then lights and fires were red to be lit inside the fort.

Kama had undertaken a very risky To swim about a *kosa* or more the dark and then climb into those was an extremely difficult task. ugh these vessels were from Kam- , he was not sure whether they ged to some merchant or to the y.

For a long time, Bheemdev watch- the sea impatiently. He was anxious to know what was happening. Several times he gave up hope. There was no sign of Kama having reached destination. Then with great sadness in his heart, Bheemdev decided to retire for the night. Just then, far away on the horizon, he saw many torches being waved up and down. Bheemdev jumped with joy, exclaiming "Well done, my Kama, well done!"

Immediately Hammir's troops on the seaward front came to life. Trumpets were blown. Horses neighed. On the fortress, archers stood ready for orders to shoot. At last the torches became invisible. For a little while silence prevailed throughout Hammir's camp. Bheemdev went back to his room with a light and happy heart.

●●●

When night fell, Shivarashi completed his prayers and took his bath. Then he went to the temple to offer worship to Lord Somanath. Returning home, he sat down to the meal prepared for him by Siddeshwar.

One after another, three hundred intrepid men slipped unobtrusively into the sea.

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As a result of his meditation that day, he had discarded many of his misconceived ideas. He had no longer any doubt that Tripurasundari was moving about in the fort in the shape of Chaula. It was equally clear to him that so long as the interrupted ceremonial of Her worship was not completed, it would be impossible to defeat Hammir and the war would go on for ever! However, once the worship of Mahamaya was completed, the Goddess would leave Chaula's body, and, in accordance with age-old practice, he, as Acharya, would be entitled to be the master of Chaula. This seemed to his mind inescapable.

To a saintly person who had conquered passion, anger and desire, this did not appear to be a matter of any great significance. His whole life had been a life of sacrifice. He was ready for any sacrifice in order to complete the worship of Tripurasundari. Indeed, it was his supreme duty to be ready for any sacrifice.

He walked slowly into the Lord's temple and sat down, hidden from the general gaze by a pillar. Only one small oil lamp was burning before Lord Somanath.

In a little while Chaula arrived, looking frightened and hesitant. She threw herself down before the Lord's feet. Then she began to dance in front of Him.

Shivarashi sat there, lost in admiration of the beauty and shapeliness of every part of her body. Verily, Chaula's incredible beauty could not be hers; it was that of Goddess Mahamaya. The memory of that half-completed worship came back to his mind, and it made him tremble every limb of his body.

He was confirmed in his determination to see that Mahamaya's worship should be completed. The d was soon over.

In simple and persuasive chi words, Chaula sought to please Lord Somanath. Rashiji was te ed to complete the worship of M maya there and then, but he co led himself, realising that it could be complete without the pro ritual!

Chaula soon went back to her roo Shivarashi followed her. His m was absorbed in plans for determ ing the time and the manner in wh the worship should be comple Even in that darkness, as he wa after Chaula, he silently worship the sound of every footfall of Trip sundari.

Chaula swiftly went up to the t race. It seemed as if her feet had quired wings. Who else but Mah maya would walk on winged feet?

Chaula turned towards Bheemde quarters. Shivarashi was astonish He followed her, walking in the sh dow of the wall. Surely, God Mahamaya would not go anywh without good reason. There was man standing on the terrace in t dark. It was Bheemdev. Who e could have that magnificent body?

"Maharaj," whispered Chaula e erly, "where are you?"

"Here am I, waiting for you," r plied Bheemdev. Two forms embra ed each other and soon became on The sound of kissing could be hea

(*Continued on next page*)

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NOTES & NEWS

...NAL COLLOQUIUM ON ...AL AND SPIRITUAL VALUES

...following Resolutions were passed ...Continuing Committee at its meet... ...d in New Delhi on March 31, and ...1 and 2, 1967.

...tion No. 1

...Moral & Spiritual Values.

...the members of the National Col... ...on Ethical and Spiritual Values ...Basis of Integration, earnestly ...to draw the attention of our fellow... ...men, including the members of ...ion and State Governments, to the ...posed to our national way of ...the unchecked diffusion among ...ple of the growing modern cult ...obsession resulting in the weaken... ...social cohesion and of the family ...and the delusive concept of 'pro... ...under which these cults are flou... ...These are proving harmful even ...people of the West whose think... ...warning them against the dan... ...posed to the spiritual dignity of ...and his total life-fulfilment by these poisonous fruits of their otherwise great and glorious scientific and technological and humanistic culture.

We in India have inherited a culture and a way of life which is based on a vision of man as essentially divine, and which summons every man and woman so to organize his or her life as to allow for the progressive manifestation of his ever-present spiritual nature through the effective control and regulation of his sensate nature and appetites.

This vision of the true human glory and excellence, bequeathed to us by our rich culture, is reinforced in the modern age by great spiritual giants, and endorsed today by the higher reaches of modern science and thought.

Accordingly:—

1. this Colloquium feels highly concerned about—
   (a) the decline in moral and spiritual values in the spheres of marriage, home, and family, resulting in irresponsible sexual behaviour, and
   (b) the disregard of the sanctity of married life, the decay of the family bond, and the break-up of homes.
2. this Colloquium further feels that the causes of this phenomenon are:
   (a) the decline of the moral influence of the parents, the teachers, and the religious leaders;
   (b) the absence of any social control of the group to which the person belongs; and
   (c) the failure of the authorities to arrest the growth of sex-obsession by a strict control over the mass media like cinemas, novels, posters, and sex-dominated entertainments.
3. this Colloquium feels that if this tendency is not arrested it may precipitate social and moral disintegration, destroying the whole structure of our so-

---

...tly in that dark, peaceful night. ...ijji's anger was aroused; a veri... ...volcano erupted in his heart; it ...d to him that in front of his ...sacrilege was being committed. ...dev's lips had touched the lips ...the great Goddess Mahamaya.

...ing upon the anger of the God ...ds to be visited on the head of ...wicked Chalukya, Shivarashi, the ...st among devotees, came back ...n to his rooms. That miser... ...sinner who had defiled Maha... ...did not deserve to live for a ...nt more!

[*To be continued*]

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ciety which has survived through the centuries.

4. this Colloquium is of the view that it is, therefore, essential to re-invest the bond of marriage with sanctity, to restore the obligations of parenthood, and to inculcate regard for the higher values which the home fosters. This could be attained only if it is realised that ethical and spiritual values alone can restore a stable and creative society, and rebuild public opinion by condemning such irresponsibility.

5. this Colloquium is further of the view that the advance of hedonism can be arrested only by developing a sense of self-restraint, a spiritual outlook on life, and by a sense of responsibility in the individual.

Resolution No. 2

The need to create a climate of humane patriotism, finding expression in a passionate love of our motherland.

We, the members of this National Colloquium on Ethical and Spiritual Values as the basis of Integration, wish to bring to the attention of our fellow-countrymen our firm conviction that the successful accomplishment of the modern transition through which our ancient motherland is passing depends primarily upon the re-capturing by our people of a living faith in her past and a rational hope for her future.

An impressive aspect of her long history is the arresting fact of continuity in the midst of change.

This owes much to the spiritual vision of her sages and seers revealing the truth of the one in the many, which found cultural expression in a constructive national policy and programme of unity in diversity instead of a dull, dead uniformity.

Their lofty vision of human dignity and excellence arising out of man's innate divinity imparted to the Indian cultural experiment its basic values of universality and humanism, tolerance and peace, and a spiritual direction to surplus human energies.

These great values, which could only limited practical expression in body-politic in the past, due to his cal circumstances, are striving to unlimited expression in the modern in a new and healthy Indian body-p tic, the promise of which is enshrine the preamble of our Constitution and resolve of our alert and sensitive citi and the practical realization of w today has become facilitated by w conditions created by modern tech logy.

The translation of this vision and high promise into experience is the ch lenge before the nation today. It c meet this challenge successfully only our education is so oriented as to come capable of turning out milli and millions of such alert and sensi citizens who will have gained a glim of the central thread of India's natio unity behind her rich and diverse regional and sectional expressions, whose patriotism, national dedica and high character will become the guarantee of their motherland's co nued freedom and unity, strength progress.

With a view to achieving the abo national purposes, we strongly feel need for the creation for our citize both young and old, through suitab books, folders, paintings, films, and oth communication media, a climate of h mane patriotism, finding expression in passionate love of our motherland re vealed,

firstly, in her mountains, rivers, lak seas, and oceans, in her tre birds, and animals, and in h other varied natural features;

secondly, in her human landscape wi its diversity of languages, cultura religious customs, and manner and

thirdly, in the unity and continuity o the history and traditions of ou motherland through the interac tion of these two factors, helped and occasionally hindered, by a third factor, namely, the mutua impact of our motherland and th rest of the world.

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Resolution No. 3

How education can be oriented so as to promote altruism instead of being ego-centric.

Our nation has placed before itself the idea of developing a democratic, secular, and co-operative society, which will promote social justice and end exploitation, it is urgently necessary to orient our education accordingly. At present, it places too much emphasis on imparting of knowledge and too little on training of character and assimilation of social, moral, and spiritual values necessary for the cultivation of the requisite attitudes for the purpose. To inculcate these attitudes, we give the highest place to the development of a sense of service and of altruistic attitudes in behaviour, without which no national integration can be achieved.

The present malaise from which we are suffering has many causes, but most of them can be reduced to the basic fact that the educated individual is far too much concerned with narrow self-interest and too little with social purposes, and too little understanding of public affairs and too little compassion for his fellow countrymen, most of whom are in the grip of privation and suffering.

With a view to reorienting education in this direction, we make the following suggestions:

(1) It must develop in our schools and colleges a number of suitable programmes which may differ from institution to institution, but which will give the students a genuine opportunity of taking part in activities of social service likely to bring them into vital and valuable contact with the conditions of life around them. Such service would inculcate in them the qualities of understanding, sympathy and compassion which are the bottom foundations of good char-

(2) Instances of such programmes would be service within the school, for the school community, to the country and the neighbourhood, to institutions like hospitals, blind relief organisations etc. or in larger projects of national and social significance, particularly during

Due recognition should be given to outstanding acts of social service and altruism performed by students as it is now given to those who obtain high marks or win distinction in games.

Teachers should have discussions with students in which they can help them to appreciate such service activities as conducive to the cultivation of ethical and spiritual values.

In a country like ours which has multiplicity of religions, cultures, and languages, every aspect of school and college programme should stress the development of a broad national and humanistic outlook which would inculcate respect for the dignity of man in oneself and in others and tolerance for all groups and communities, and help in the growth of national integration. Where criticism is necessary, it should be tempered with the same qualities of tolerance and understanding.

Resolution No. 4

Utilising Mass Media for promoting National Integration.

This Committee feels that mass media are among the most potent instruments for promoting national integration.

It appeals to editors and proprietors of newspapers, therefore, to evolve a code of ethics in the sphere of news, features, comment, and advertisements with a view to national integration.

The Committee calls upon its members, and also upon all those who participated in the Colloquium on Ethical and Spiritual Values as the Basis of National Integration, and others who are in sympathy with its objectives, to take a lively interest in the campaign for integration.

This active interest may be by way of prompt reaction to daily events likely to hinder or advance the objectives of the Colloquium, propagated through Press conferences, interviews, statements, or articles for the Press, or through talks or participation in programmes put out on Radio and Television.

To this projection of the ideals of National Integration, writers and thinkers all over the country are invited to make

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a contribution through the nation-wide forum provided by newspapers, news agencies, feature services, Radio, Television, and Commercial and documentary films.

Resolution No. 5

Youth Forums

This Committee deems it essential that, in collaboration with the Gandhi Centenary Celebrations Committee, Youth Forums be organised in Universities and Colleges to create in the minds of our youth an awareness of ethical and spiritual values with a view to canalising their energies into constructive nation-building activities, and appeals to the students, teachers, and educational authorities to help successfully to implement this Resolution.

Resolution No. 6

Youth Camp

Resolved that a camp of students, teachers and educationists be organised in Bombay during 1967.

Further resolved that the Chai Co-Chairmen and Hon. Secretaries are hereby authorised to fix the du of the camp, its programme and oth tails, and take necessary steps to i ment this resolution.

Resolution No. 7

Organisational Set-up

Resolved that the central office of Colloquium be located in the Bha Vidya Bhavan, Bombay.

Further resolved that a sum of no than one lakh rupees be raised by Bhavan through donations for finan the activities of the Colloquium.

Resolution No. 8

Thanksgiving

This meeting places on record its titude to—

(1) The Gandhi Smarak Nidhi contributing a sum of Rs. 25,000/- wards the expenses of the Founding sion of the Colloquium held at Bom in December-January last, and for devoted and efficient services of its and

(2) The Bharatiya Vidya Bhav Bombay, for—

(a) contributing Rs. 30,000/- tow the expense of the Founding sion and for the devoted and cient services of the staff; and

(b) making arrangements for Founding Session and subsequ activities; and

(c) agreeing to administer the Cen Office of the Colloquium at headquarters in Bombay, and Delhi Sub-Committee at its D Kendra.

DELHI CONVOCATION

THE Convocation of the Foreign L guages Academy and the Sanskrit Dep ment of Bhavan's Delhi Kendra was on March 31. Kulapati Munshiji presid Dr. Ram Behari, M.A., D.Sc., Retir Vice-Chancellor of the Jodhpur Univ sity, delivered the Convocation Addre There was a large gathering of studen parents and the public. Dr. Ram Beh

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...address, stressed the importance ...ing foreign languages to establish ...s with foreign countries. He ...ded the efforts of the Bhavan to ... knowledge of Sanskrit. Kula... Munshiji traced the Bhavan's acti... and observed that the three-lan... formula tolled the death-knell of ... He appealed for great interest ...usiasm to learn the language of ...ture. The examination was held ... centres of the Delhi City. 1576 ...dates appeared for the examination ...m 1,227 were declared successful.

...VITATIONS

JAISUKHLAL HATHI, Union ...er for Labour and Chairman, ...'s Delhi Kendra, Dr. Karan ... Union Minister for Tourism and ... Aviation and Chairman, Bhavan's ...a and Kashmir Kendra, Sri K. K. ... Union Minister for Information ... Broadcasting and a Member of the ...m, and Sri Shantilal Shah, Mem... of the Lok Sabha and Member of ...Bhavan's Council as well as the gov... body of Bhavan's Sardar Patel ...ge of Engineering, were felicitated ... Bhavan at a reception held on ...2 at the Delhi Kendra of the ...n. About 200 distinguished guests ...ded the reception. Kulapati Munshiji ... Smt. Lilavati Munshi received the ...

...SKRIT TABLEAU

MUSICAL tableau of scenes from ...krit classics was exhibited on 5th ... by the Bhavan's Delhi Kendra in ...boration with the Sangeetha Kala ...ra, Delhi, conducted by Smt. Lalita ...swami. Scenes from the Valmiki ...yana, Krishna Karnamritha, Gita ...da, Meghaduta, Bhagavad Gita ...sa, etc. were depicted to the ac...ninment of the musical rendering of ...relevant *slokas*. The show was wit...ed by a large and appreciative au...ce of Sanskrit lovers.

...NG DEVOTEE

...M. JYOTIBALA KHIMJIBHAI, a ...year-old girl, astounded ... when she recited *slokas* from *Gita* by heart at a function recently held at the Bhavan under the auspices of the Bhavan's Seth V. R. Children's Library, Bombay. It was a masterful display of deep devotion and brilliant memory. But

Kum. Jyotibala Khimjibhai

there were more surprises in store for the audience when Jyotibala was given the number of a *sloka*, she recited that *sloka* and when someone recited a *sloka*, she immediately gave the number and chapter of that *sloka*. This rare devotion to *Gita* of this girl was highly appreciated by the audience who gave her a great ovation.

A SAD LOSS

IT grieves us to record the news of the sad and sudden death on April 3, of Sri Bhaskar Ganpat Patil—affectionately called "Madhu"—who served Kulapati Munshiji with unflinching loyalty and devotion for 48 long years. As a capable and reliable chauffeur of Kulapatiji, he had had the privilege of driving many eminent leaders, including Gandhiji, Rajaji, Sardar Patel, Rajendra Babu and Pandit Pant. Madhu had gone to his native place for a few days when the end came suddenly.

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Sri Patil who was born in Wadvan village in the District of Thana, Maharashtra, 66 years ago, entered Munshiji's service in 1919 and since the birth of the Bhavan in 1938, he was a faithful and upright member of the Bhavan's family. He was gentle and affable in his behaviour, conscientious in his work and as Kulapatiji once put it "conspicuously well-mannered." Munshiji looked upon him as "practically a member of my family."

Sri Patil leaves behind him his wife, two daughters and four sons, one of whom is a civil engineer and another a student of Architecture. May God give them courage and strength in the face of this great affliction. May Sri Patil's soul rest in peace.

The late Sri Bhaskar Ganpat Pa

THE NIZAM OF HYDERABAD

PRINCE MUKARRAM JAH, who has been installed as His Exalted Highness Mir Barkat Ali Khan Bahadur, Nizamul-Mulk, Asaf Jah Eighth, Nizam of Hyderabad, in succession to his grandfather who died on February 24, is a man of great learning, royal nobility and broad outlook.

He was born in Nice, France, and educated at Dehra Dun, Harrow and Cambridge where he did his tripos in history. He also completed a full course at the Royal Military Academy, Sandhurst and did a course at the London School of Political Science. A good marksman and a swimmer, he is fond of wrestling. He is fluent in English, French, Urdu and Turkish. He is married to Princess Esra of Turkey.

YOGA TRAINING

THE International Yoga Teachers Training Course is going to be conducted from 1st July 1967 at the premises of the Bihar School of Yoga, Monghyr (Bihar), India, under the guidance of Paramhansa Swami Satyananda. This course is meant for training Yoga teachers for India and abroad, and provides facilities for research scholars and Yoga aspirants.

For further details please write to the Bihar School of Yoga, Monghyr (Bihar).

KOTI NAMA YAGNA

THE Lalita Sahasranama Koti Arch to Mother Bhuvaneswari at the Adh tanam, Pudukkottai, was begun on F ruary 24, 1967. At the rate of a lakh *archanas* a day it is being conducted w great fervour and unabated zeal un the auspices of Swami Santananda. T *yagna* has been undertaken to stem t crisis of character and alleviate the ma forms of untoward happenings in t world in general and Bharat in particul Only a few days are left. Devotees w wish to participate in this Mahaya may do so by (1) undertaking a comp day's *pooja* with *navavarana* f Rs. 800/-; (2) half-a-lakh *archana* f Rs. 450/-; (3) quarter lakh *archana* f Rs. 250/- and (4) single Sahasran *archana* for Rs. 12/-. Prasadams with gold pendant of Bhuvaneswari Chak for Laksharchanas and silver pend for Sahasranama will be sent prompt Remittances with the person's name, G tra and Nakshatra should be made to th Secretary, Adhishtanam, Pudukkottai (S India).

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..... Without Comment

There is a tendency in the members of the Opposition parties to carry on as before organizing demonstrations, even though they are near their goal and have to change their tactics and manners. We can overthrow governments through mass agitation and various forms of violence. But we cannot *govern* by agitation. We should stick to the Constitution and must rule under it. We should not be pressed into extra-constitutional methods of agitation.

—*Rajaji*, in the "Swarajya"

I would like to do for my country what your President is doing for India—maintain and strengthen the unity of the nation.

—*Ronald Michener*,
Out-going Canadian High Commissioner in India and Governor-General-designate of Canada.

I find much more facility to serve the people of this State (Jammu & Kashmir) in the capacity of a Union Minister rather than of a Governor, which had raised a wall between me and the public.

—*Dr. Karan Singh*, Union Minister for Civil Aviation & Tourism

It has been women who have breathed gentleness and care into the harsh progress of mankind.

—*Her Majesty Queen Elizabeth* II

The weak who know how to use their weakness are strong; that is the secret of women and of underdeveloped countries.

—*M. Couve de Murville*, French Foreign Minister

From what we have seen, we feel that democracy and secularism have become inalienable aspects of Indian life, and they have come to stay in this country.

—*Andrew Faulds*, Leader of British Parliamentary Delegation, which recently visited India

The economists in our party, were in fact, rather shocked throughout our journey at what they took to be the complacent blindness of people in authority to unpleasant realities—and in particular to the voraciousness of the quicksand into which the (Indian) economy appear to be sinking.

—*Frank Edmund*, after a visit to India

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There is a good deal to be said for quiet diplomacy but when a (foreign) policy is so quiet that it apparently does not exist one must ask what has happened to it....A policy that is not being conducted is a policy which is dead.

—*N.J.N.* in 'The Times of India'

At a very early stage, I asked consul for the plaintiffs what the parties were really fighting about, and he said he really did not know, and to a similar question consul for the defendent produced the same answer.

—A Judge of the U.K.

The relationship between the Centre and the States should be based upon mutual respect, affection and interest.....The strength of the whole lies exactly in the strength of every unit. Links should become stronger if the chain is to gain strength.

—*C. N. Annadurai,* Chief Minister of Madras

I am never afraid of expressing my ideas. I am not afraid of going to prison again.....I will continue to say openly what I think.

—*Milovan Djilas,* after his release from the Yugoslav prison

Quite obviously there is no such thing as the absolute and unlimited right of the newspapers to publish anything and everything and at any time.

—*Walter Lippman,* U.S. Columnist

Every time I pick up a cigarette, I think of death. For me it is a *memento mori* more powerful than the medieval skull in the corner of a monk's cell.

—*Alan Brien,* in the "New Statesmen"

Sometimes I entertain the notion that it might be a good idea to omit the author's name from the title page of his book. Then the book will be forced to live on the strength of its contents rather than "another brilliant book by the same author"....Anonymity has its advantages. If the book is good, the book is known. If the book is bad, the author remains unknown.

—*R.K. Narayan,* in the "New York Times Book Review"

Men lose their resistance when they realise that they are coming to look obsolete or retarded or old-fashioned. Vanity is a greater force of intellectual modernization than we realise.

—*J. K. Galbraith,* former U.S. Ambassador to India

Americans whether at the dining table, over a cup of coffee or even at a banquet, are unable to avoid three topics of conversation: automobiles, the state of their digestion and insomnia.

—*H. Laurinchukas,* a Russian Press Correspondent stationed in the U.S.A.

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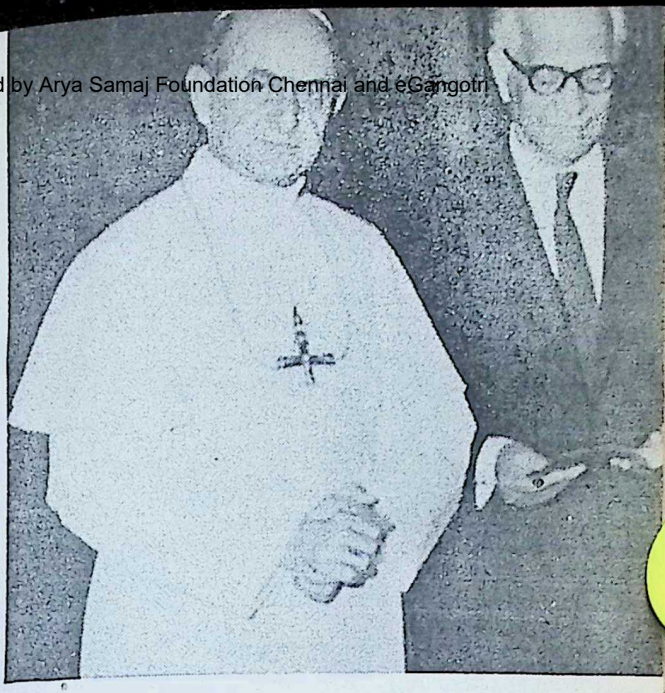
PHOTO NEWS



Paul VI and Dr. B. R. Director-General of the Food and Agriculture ization at their recent g at the Apostolic Palace.

tion to Members of the Bhavan's family: (L. to R.): *Sri Shantilal H. Shah, (Member of Bhavan's Council); Dr. Karan Singh, Minister for Tourism and Aviation (Chairman of Bhavan's Jammu & Kashmir Kendra); Kulapati Mun- President of the Bhavan); Sri K.K. Shah, Minister for Information & Broad- g (Associate Member of the Bhavan); Smt. Lilavati Munshi (Vice-President Bhavan); Sri Jaisukhlal Hathi, Minister for Labour (Chairman of Bhavan's Kendra) and Sri S.S. Shukla (Hon. Secretary of Bhavan's Delhi Kendra).*

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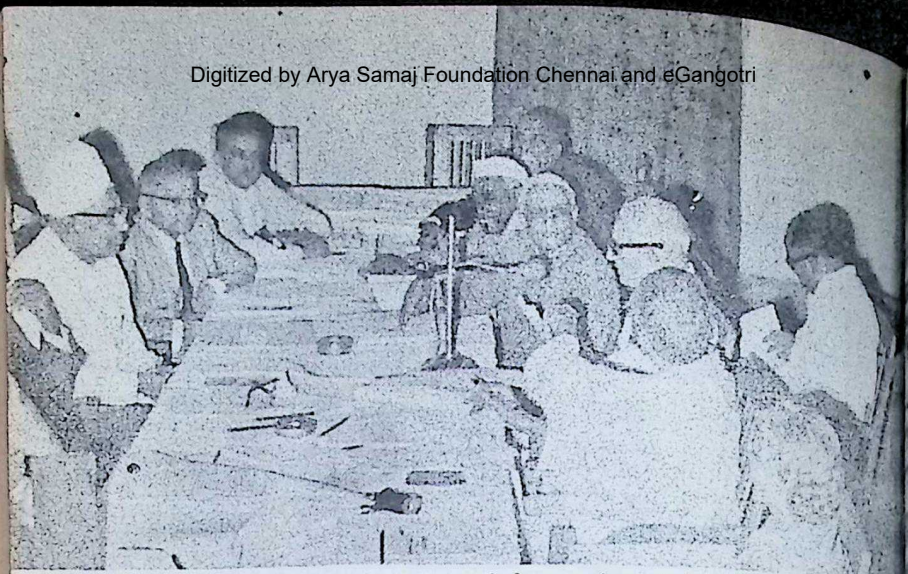
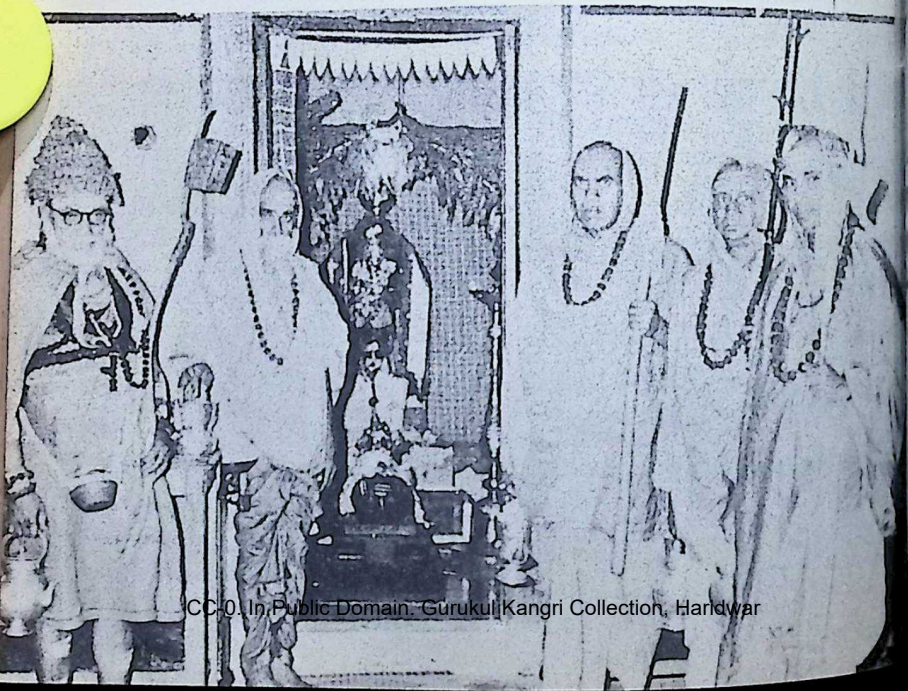


Colloquium at Delhi. *A partial view of the meeting of the Continuing Committee.* Left Row: *Mr. Justice Tek Chand; Prof. M. Ruthnaswamy, M.P.; Sri T.V. Vi-wanatha Aiyar; Prof. C.N. Vakil; Mr. Ramaprasad Mukherjee; Prof. P. Sankara-narayanan* (standing). Right Row: *Smt. Lilavati Munshi; Swami Ranganathanand; Kulapati Munshiji; Dr. R.R. Diwakar; Sri Jagjivan Ram; Sri D.L. Mazumda*

Jagadguru Renukacharya Jayanti was recently celebrated at Balehonnur. The fi Acharyas of Panchapeeta, (left to right) *Their Holiness Srimad Rambapuri, Ujja Sri Saila, Kedar and Kasi Jagadguruji met together on the 24th of last month.*



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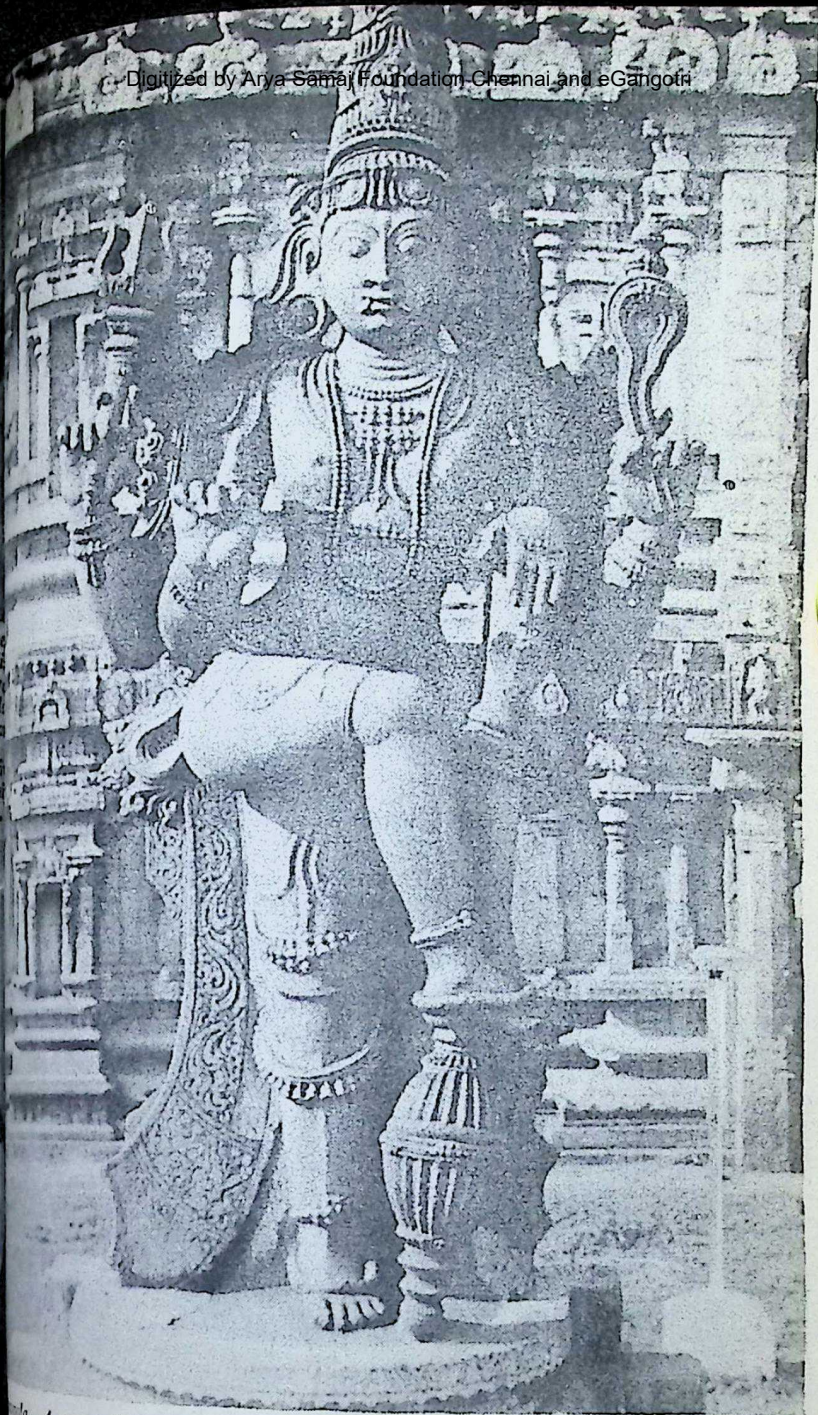

A monolith of Vijayanagar Sculpture in the Jalakandeswara temple, Vellore, 8½′ in height.

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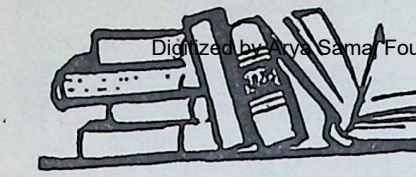

OUR BOOKSHE

A PANORAMA OF INDIAN PHILOSOPHY. By Dr. R.C. Pandeya, University of Delhi. Published by Motilal Banarsidass, Jawaharnagar, Delhi-7. 1966. pp. 223. Price: Rs. 10.

THIS work consists of notes or transcripts of lectures delivered at the University of Saigon (Viet Nam), by Dr. Pandeya as Visiting Professor of Eastern Philosophy, and also some papers contributed by him to seminars in India.

These are brief and simple in style, but even so, they are not often easy reading without the oral explanations given perhaps at the time of the lectures.

In these lectures, the author presents in a horizontal cross-section of nine or ten systems of Indian philosophy, their main problems of Logic, Epistemology and Metaphysic, e.g. Relativism, Structure of the Universe, Problem of Knowledge, Nature of Perception, Validity of Knowledge, Language, Meaning and Logic, Beyond Duality, etc.

This mode of presentation and this limited scope of it, tend to make Indian philosophy rather dry and dreary, and remote from its more concrete, living and inspiring teachings.

Further, not a single Master in the great galaxy of Indian philosophy is described in any detail or their main classical works and progressive commentaries and sub-commentaries referred to.

The author very rightly emphasises toleration as a special feature of Indian culture, and describes it as "vigorous tolerance" based on the unity and diversity of mankind.

But the essential governing values of this tolerance are not clarified. The result is that the author seems to affiliate the Indian outlook with eclecticism, "a republic of religions." So he says that "the spirit of tolerance is given to India by Jainism," a philosophy of relativ

The author seems to interpret secu ism also in the same way,—without tinguishing secularism as a state po and as a philosophy of relativism.

Some of his own technical express too, like meta-logic, epistemic bel ingness, etc. need clarification, if do not mean intuitive or integral ex ence, subjective idealism, etc. Phil phy in East and West already bri with so many unstandardised and fusing technical terms that new te though perfectly legitimate, need quate clarification.

As a scholar in Buddhist studies, author naturally sees in Samkara the method and the mentalism of s lastic Buddhist philosophy. But it is time that the complementary aspect Samkara is emphasised, viz. his rea in logic and philosophy.

However, the author ably expou how in India philosophy has not bee mere *darsana* but also a *dharma sadhana*),—not a mere intellectual but a moral and religious self-trans ration or self-realization.

Perhaps a section could have been propriately added here on the rela of philosophy and science in India, the classic Indian formulation of Scientific Method.

In an interesting and valuable sect the author outlines the modern c lenges to Indian culture, its power assimilation and rehabilitation, and role of Advaita Vedanta or Indian sp tuality in the lives of Mahatma Gan and other leaders of the Modern Ind renaissance and political emancipati

There is also a Chapter on the di culties and the need of a scientific la ratory study of Yogic experience.

—*Dr. P. Narasimh*

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NT HINDUISM. By D. S. Published by Bharatiya Vidya Chowpatty, Bombay-7. 1966. Price: Rs. 10.

-known author, Professor's excellent book on the Re- of Hinduism established him and competent interpreter of of revival of the ancient Hindu the context of the modern the leading lights of the re- gave a new and dynamic direc- aspirations and hopes of Hin- possible and surely feasible religion. In the work under Sarma's writings on the of the rebirth of Hinduism personal expression. The prises four parts devoted to in general, (2) the *Bha-* (3) some leaders of the re- and lastly miscellaneous writ- to the significance and of the *Ramayana,* Gayatri, and Sri Krishna and the cult The Appendix consists of ex- of some of Hindu legends *Gita* for Boys and Girls. are a sumptuous treat. They comprehensiveness and uni- of Hinduism which can satisfy minds yearning for the ulti- both here and hereafter. Hindu renaissance is charac- the fervent belief that Hin- fulfil the conditions for a ment of the goals of man, in genuine Oneness of Spirit inspired and is inspiring all re- ements.

arma brings out the abiding of Hinduism and shows how *Gita* has been the *philo- ennis.*

no doubt that by making this of old writings available to —some of them being unpub- erial till now,—the Bharatiya has rendered valuable the cause of Hindu Renais- is still under way.

light on very many abstruse illuminating way.

—*Dr. K. C. Varadachari*

ARCHITECTURE OF THE EARLY HINDU TEMPLES OF ANDHRA PRADESH. By K.V. Soundara Rajan. General Editor: Md. Abdul Waheed Khan. Andhra Pradesh Government Archaeological Series No. 21. Published by the Government of Andhra Pradesh, Hyderabad. 1965. pp. 31 plus XII. Fig. 10. Price: Rs. 6.50.

SRI K.V. SOUNDARA RAJAN makes a study in this bulletin of the evolution and development of the architectural styles in the early Hindu temples in Andhra Pradesh, both rock-cut and structural. The author shows that the brick temples at Nagarjunakonda had all the germs of the features of many later temples. The different parts of the typical temple of the Dravidian style took their shape in the next stage in the history of temple architecture. Some of the temples have the characteristics of the temples outside the Andhra area.

Regarding the rock-cut media Sri Soundara Rajan thinks that the Mogalrajapuram, Undavalli and Bhairavakonda caves are of non-Pallava origin, though they have some Pallava features. Considering a number of individual temples at Alampur, he says it is difficult to characterise them as essentially *vesara* and proves that they are derived from the Chalukya architectural heritage to which the traditions of the Guptas and Rashtrakutas were added. The bulletin is an immensely useful publication on the architecture of the early Hindu temples of Andhra Pradesh.

—*Dr. T.V. Mahalingam*

A SHORT LIFE OF NICOLAI SCHEIERMAN. By Dr. V.V. Athalye. Published by Satara Sadan, Satara. 92 pages. Price: Rs. 5.

NICOLAI Scheierman Demidoff, Russian born, is one of the notables who have tried, under Tolstoyan inspiration, to found typical societies based on high values of Love, Brotherhood, Service.

As a result of a climactic spiritual experience at 38, Nicolai turned completely from a life of luxury and ease to a purposive career of building up large communities organised around the prin-

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ciples of Love and Freedom. He started, singly and in collaboration with other stalwarts, such societies in various countries, the most notable of which is Santa Providencial settlement in Western America.

Dr. Athalye has developed a friendship and intimacy with this pioneer—whom he calls "a liaison saint between west and east"—and gives in these pages a readable account of his life and work. Among the several interesting things said in the book is the expression of total disappointment of Nicolai with the result of the social welfare experiment in Sweden. All the wants of men and women have been met by the State and yet, observes the sage, the psychological state of the people is nowhere nearer contentment. There is a feeling of boredom, emptiness and the spirit is bankrupt. Acharya Bhagwat draws the attention (in his foreword) of the leaders of Indian political life to this phenomenon in the Scandinavian countries.

There are some mistakes of fact in the book e.g. confusion between Sri Aurobindo Ashram and the World Union (p. 76). The *World Union* is only of the Movements started under the piration of the Ideal of Sri Aurob and the Mother and fed by the str of New Life that animates the Ash community.

—*M. P. Po*

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Dist. POONA.

THE GODDESS OF WEALTH, K.G. Mallya. Published by Jivan thi, Chikodi. Pp. 134. Price: Rs. 2

THIS is a short novel which show way to make money which, thoug good servant, is a bad master. It is that men are seldom more innoce employed than when they are hone making money. "Shri" or "Laksh which means goddess of wealth is w shipped by Subba and Amba—two ch acters of the novel. This worship fi fulfilment through a cow which yi rich dividends to the worshipper in form of money and all that it bri The general moral that can be dedu from the book is that it is better to w out than to rust out; that it is sl that makes all things difficult but ind try makes all things easy. Work is true worship while worship of idols simply symbolic. Production values poor.

—*Dr. A.S. Go*

SANSKRIT

SANKARSA KANDA of Sage Jaimi with the Bhasya of Devasvamin. Ed ed by Subrahmanya Sastri, M. Reader in Sanskrit, University of M dras. Published by the University Madras. 1965. Price: Rs. 3.

THIS is the first critical edition of four controversial chapters of Mimamsa Sutras which perhaps show be numbered 13 to 16 and placed tween the twelve chapters of the P vamimamsa and the four chapters of Vedanta or Uttaramimamsa Sutra There has been discussion even amo ancient authors about the authentici of these chapters which have not be commented upon by famous commen tors like Sabarasvamin. Though th four chapters are sometimes called their subject-matter is n

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only confined to Gods and their but include ritualistic rules of action as well, like the twelve of the Purvamimamsa. Though thors have accepted that the en- of Mimamsa includes twenty (12+4+4), it is well known Purvamimamsa is believed to ed the existence or the need s and to have enthroned Karma fruits as the arbiters of human This is the reason for the dis- t the authenticity of the San- nda.

Brahmanya Sastri has set forth glish and Sanskrit introductions ints at issue in a succinct man- generally defended the place work he has edited in the *Mima-* m. His task has not been easy; scripts were few and the work m almost forgotten in recent account of the accepted view mamsa proper was a godless sys- Sri Sastri has successfully re- the work, of which the text traced only by a careful scru- many commentaries and external in which it had got imbedded. s perhaps room for differences n even now at some points; rally speaking the work has e in a scholarly and unbiased

—*K.A.N.*

KANNADA

ADASHI. Kannada Translation vami Adidevananda. Published e President, Sri Ramakrishna m, Mysore. pp. 528 plus XIX. Rs. 12.

Of the great Vedantins, Sri Vidya- s a unique place as a versatile He served his country and Hin- by founding the Vijayanagara His contribution to Advaitic y is no less praiseworthy.

anslator in his learned introduc- s a survey of the epistemolo- metaphysical doctrines dealt *Panchadashi*. In the process of according to Vidyaranya, the ilanya is manifested in the Buddhi which is re-manifested in the object resulting in Jnana. In perception, the senses go out and take the form of the object. Coming to metaphysics, Brahman alone is Satswarupa while all the worldly objects are characterised by Nama and Rupa. Though Brahmachaitanya is manifested in everything, Buddhi acts as an intermediary to re-affirm it for purposes of knowledge. Vidyaranya also speaks of grades of reality, *e.g.*, lower than the waking world stands the dream world; but at the same time he insists that the self which experiences both the states is one and the same. Vidyaranya further asserts that it is knowledge which leads to realisation. Of course, the four-fold discipline, concentration and meditation are helping hands.

The Kannada translation is lucid and accurate and is interspersed with a few notes. The sublimity of the original verses is reflected in the Kannada rendering. The book would have been far more useful if the literal translation were accompanied by detailed explanatory notes. The translator does provide an Index of the verses; but we cannot over-emphasise the necessity of a subject-wise Index.

Such works which make available to the Kannada reader profundities of Advaita Vedanta are always welcome. The Swamiji is doing a great service to Kannada literature and we hope that his works will be enthusiastically received by the public.

—*Prof. B. R. Kulkarni*

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TIRUPPUGAZ MANJARI. Rs. 1.20.

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KUZANDAI VALARPPU KALAI. By Smt. Ranganayaki Rangarajan. Rs. 2/-; Library Edition Rs. 3/-.

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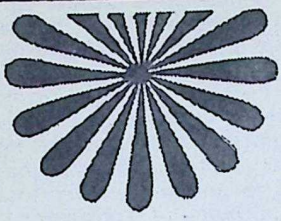

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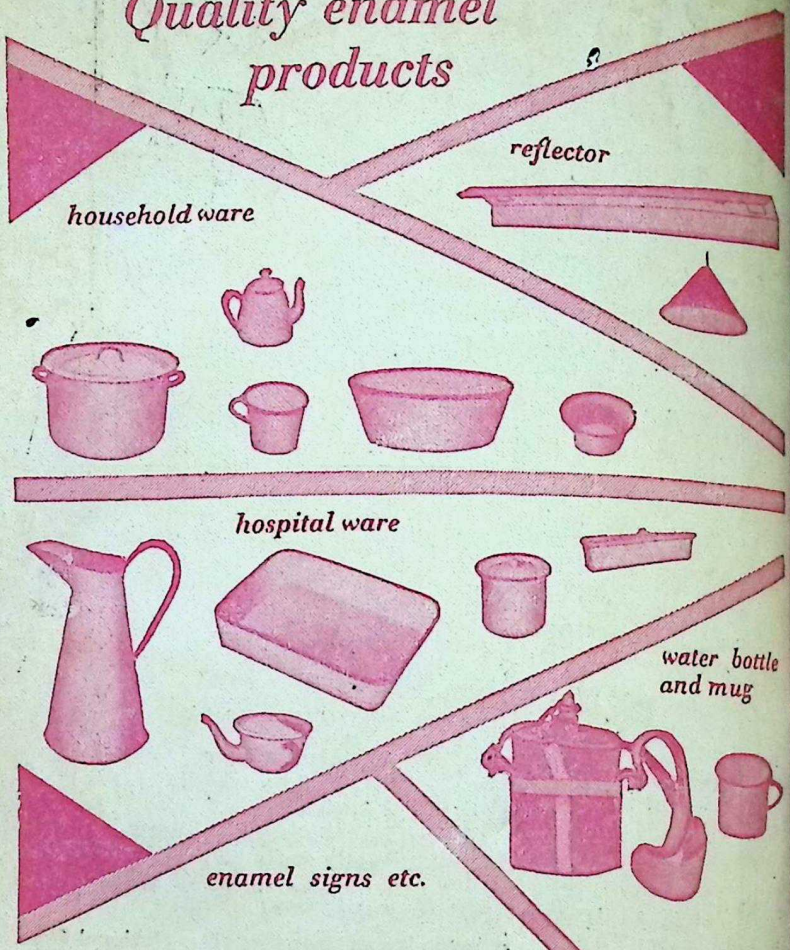

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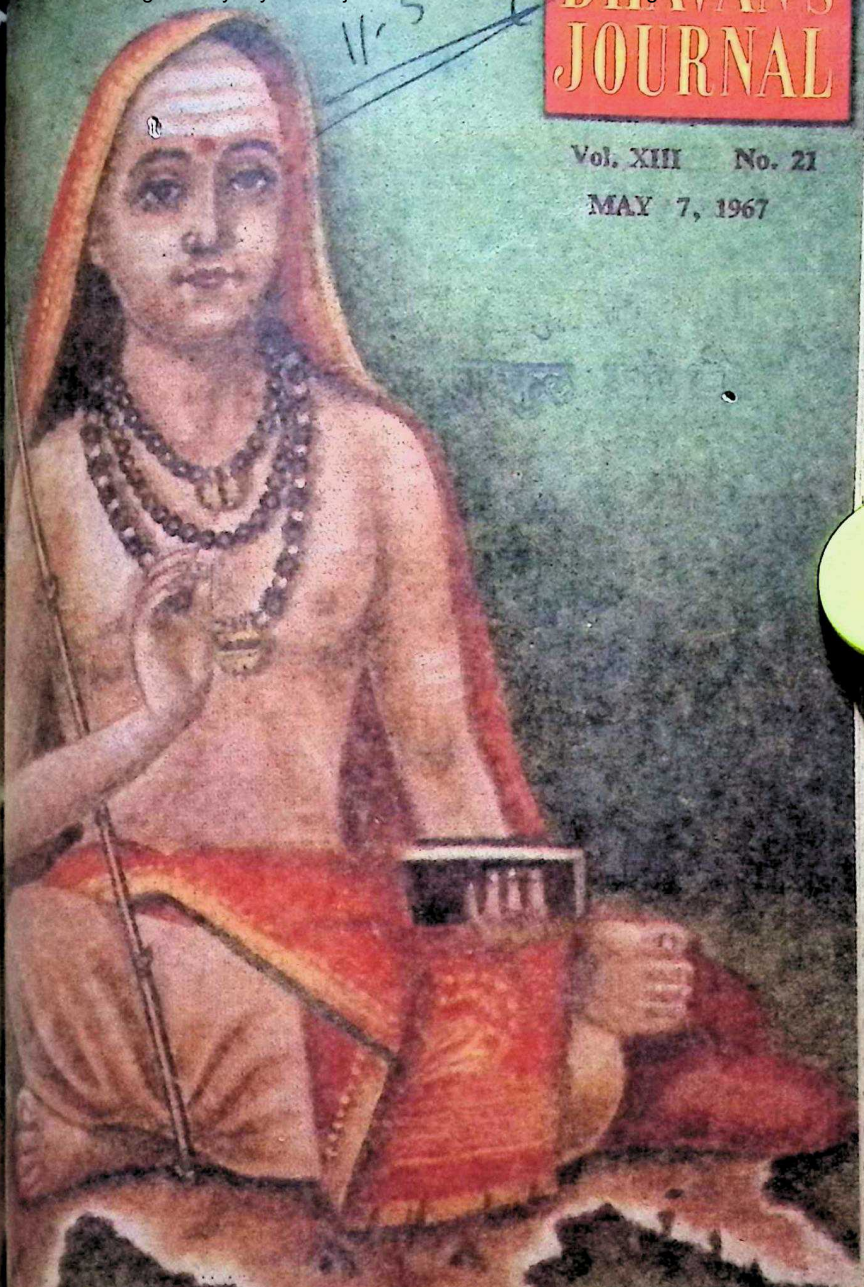

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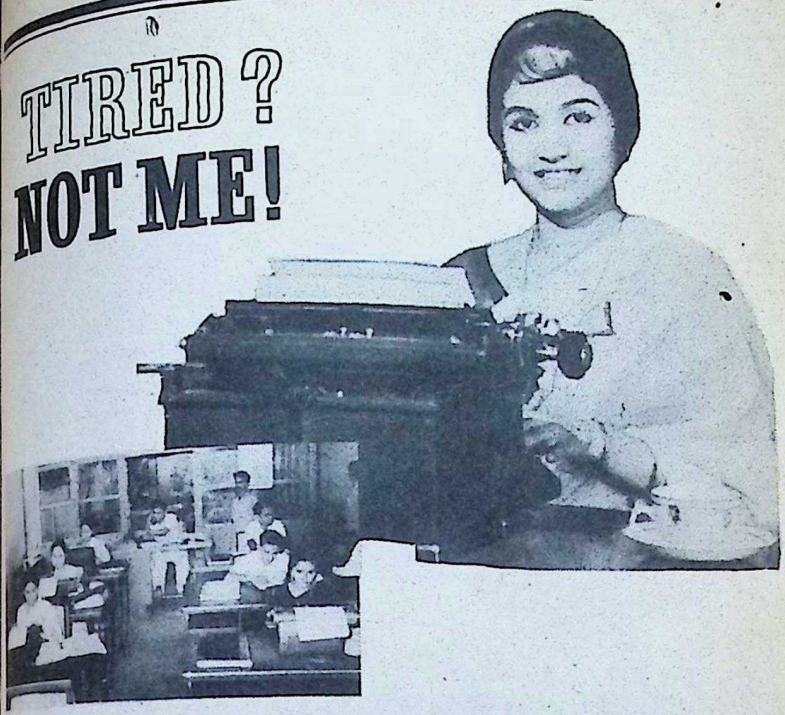

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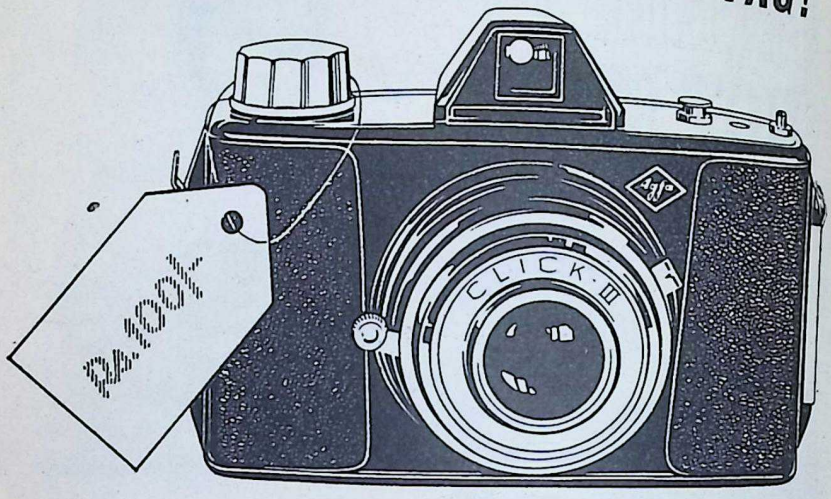

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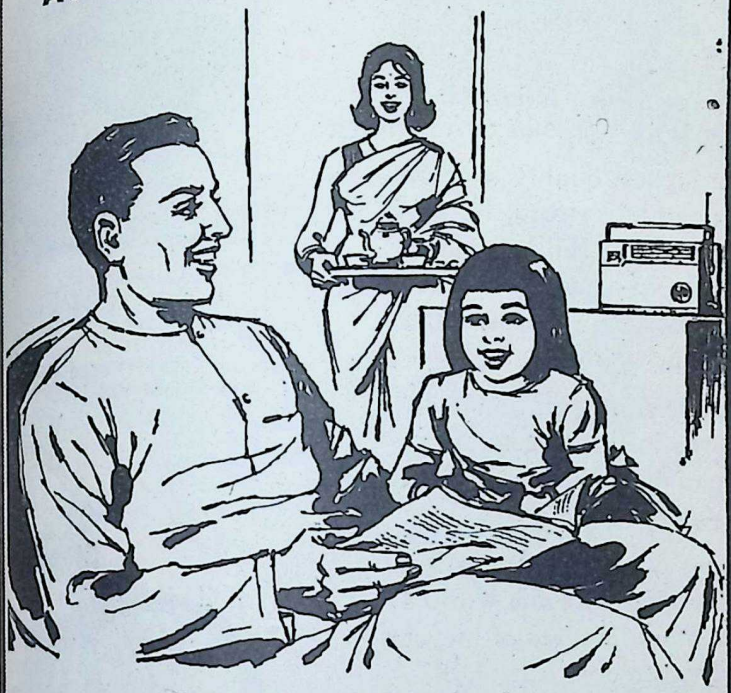

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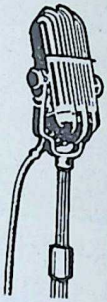

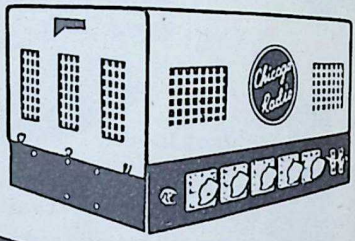

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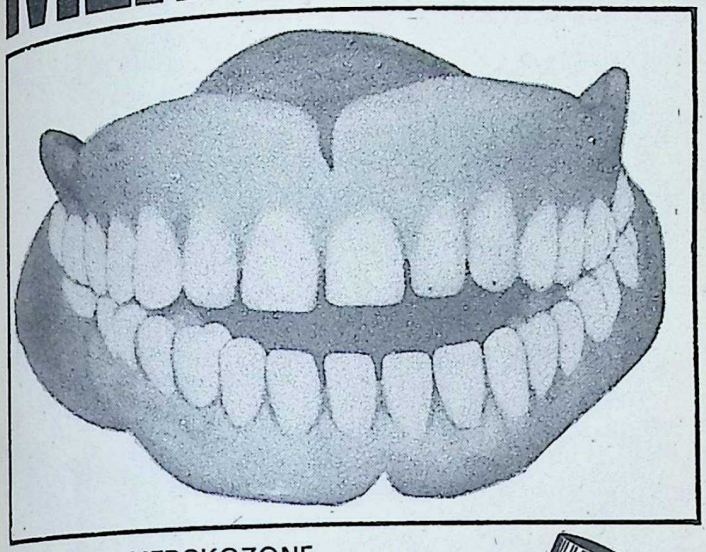

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नामि भगवत्पादशङ्करं
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; the storehouse of compassion and
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KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

ROLE OF THE PRESIDENT AND HIS ELECTION

BHARATIYA VIDYA BHAVAN,
BOMBAY.

MAY 7, 1967.

MY YOUNG FRIEND,

IN view of the transformation brought about in Indian politics by the recent General Elections, it is necessary to go back to the Constitution—the only sheet-anchor for the stability of the political order in the country.

The form of government as it ultimately emerged from the Constituent Assembly was a composite one. Parliamentary supremacy was circumscribed, first by the distribution of legislative powers between the Centre and the States, and secondly by the status, powers and functions of the President expressly prescribed by the Constitution.

The Constituent Assembly categorically ruled out the suggestion that the President should be a nominee of the Party in power at the Centre. He has to be above party, as he will be the choice of the nation. He represents the people of India as a whole as against the Union Ministers who are backed by only the majority Party in Parliament; this makes him not only the head of the Union, but the concrete embodiment of the Union.

In a conflict between the Centre and a State, his would be the last word. He is expected to be a political force representing national unity and is well invested with such powers and functions so that, when political parties develop inflexible attitudes, he can restrain their excesses and defend the Constitution.

The power to declare an Emergency is left to the President's "satisfaction." The word "satisfaction," juristically understood, involves the exercise of personal discretion on the part of the dignitary vested with the power, and

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if words make sense, be vica-
exercised. Each Emergency
be judged by the President in
of the circumstances in which

of the "supra-ministerial"
of the President are:—
Dismissal of a Prime Minister
who does not enjoy the leader-
ship of his Party;
Dismissal of a Ministry which
has lost the confidence of Par-
liament;
Dismissal of the House of the
People which appears to the
President to have lost the con-
fidence of the people;
Exercise of the powers of the
Supreme Commander in an
Emergency, where the Ministry
has failed to defend the coun-
try.

e residual powers and func-
are intended to enable him to
ergency action with regard to
entre—
if there is an impending con-
stitutional breakdown;
if there is a grave threat to the
security of the country which
is not being met successfully;
if the Government for the time
being could not or would not
meet internal disruption suc-
cessfully.

suggestion that the powers of
sident have been restricted by
ention to those enjoyed by the
ary head of a State like the Bri-
Monarch, is fallacious.

allegiance owed to the British
ch by his or her subjects is de-
from sentiment and history, and

his or her authority and status depend upon tradition and convention. On the other hand, the authority and status of the President of India depend upon the powers he can exercise and the functions he can and should perform under and within the express provisions of the Constitution.

The British Monarch can do no wrong. The President under our Constitution can be impeached if he fails to "protect and defend" the Constitution.

The President's liability to impeachment clearly indicates that there is a sphere of action in respect of which he is personally responsible. This would negative the contention of some jurists that in all matters he is under legal obligation to accept the "aid and advice" of his Ministers.

How can a convention or precedent —or rather a unilateral decision imposed by *accident of circumstances* in the early phases of the post-Independence era when our parliamentary democracy was nascent—overrule the powers and functions expressly conferred by a written Constitution? Acceptance of such action or convention as binding would mean that a written Constitution of a quasi-federal State can be amended in practice without undergoing the procedure prescribed for amending it.

So far, people did not worry about this aspect because there was one-party rule throughout the country. Now that there are multi-party Governments in a number of States, some of them run by Parties different from the Party in power at the Centre, the President will have to exercise his powers and functions expressly vest-

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ed in him to maintain and uphold the Constitution.

Under the circumstances, many critical situations are likely to arise—

(1) when the position of the Party at the Centre is unstable;
(2) when the Governors reserve their assent to controversial State legislation;
(3) when Presidential rule is imposed on a State on account of the Parties in a State being evenly divided;
(4) when fissures occur in Centre-State relationship;
(5) when there is a national emergency on account of the inability of the Centre to enforce stability.

Such situations would require the President to act in exercise of his individual discretion.

The Founding Fathers of the Constitution took into account the possibility that some day or the other, the monolithic Congress Party would break up and, to meet this contingency, incorporated in the Constitution appropriate provisions including supraministerial powers for the President.

Sri Jawaharlal Nehru himself stated in the Constituent Assembly that the President under our Constitution was "not a figurehead" as under the prede Gaulle Constitution of France.

He derives his authority from the nation represented by the electoral college consisting of the elected members of the Legislatures in the country, which, as stated by Dr. Ambedkar in the Constituent Assembly Debates, was "tantamount to a direct election on adult franchise."

It so happened that during the l seventeen years there was one-pa rule by the Congress and, thanks the party discipline, its nominee w automatically elected President. C ditions have now changed. The P sident will now be elected by sec ballot by legislators belonging n only to the Congress, but to a nu ber of other Parties and by Indepe dents. It is conceivable that quite few of even the Congress legislato might choose to follow the dictat of their own conscience in the choi of the President because the stabili and security of the nation are invol ed in the exercise of their franchise.

If that were not so, a Preside would be an instrument of the Par in power at the Centre, directing an guiding the fortunes of the Oppos tion Parties who happen to be i power in the States.

It has been urged that the Presi dent should be nominated by a na tional consensus. We have had enoug doses of consensus. The consensu idea, which has been brought int vogue by the Congress President, S Kamaraj, may have been justified a the time of Sri Jawaharlal Nehru successor, for foreign powers wer then expecting a breakdown in In dia. But once the country has settle down, consensus has no meaning; i can become a first cousin of the "de mocratic centralism" of the Sovie brand. Only in a secret ballot can a person cast his vote without fear o favour of the party bosses.

Modern democracies are run by the action and reaction of organized poli tical parties and in the nature of thing they have first to sponsor a person

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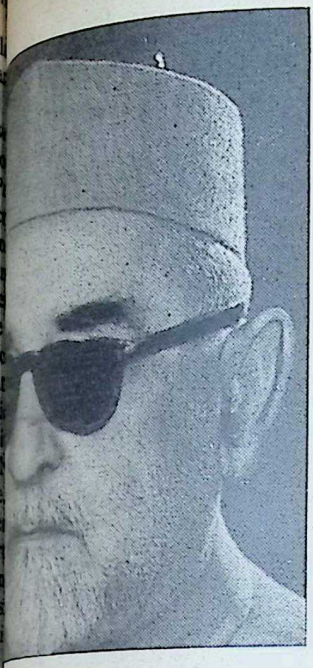
Two public men of character and ability.



Dr. Zakir Husain.

Sri K. Subba Rao.

g elected as President. Once date is nominated for election, e non-party chief of the whole

past, when the Congress was minant party in the whole it sponsored Dr. Rajendra in 1952 and 1957, and Dr. rishnan in 1962 for election as t. The Congress then was no an a political party.

Prime Minister, Smt. Indira overruled the suggestion Congress President, Sri K. Ka- to nominate Dr. S. Radha- and Dr. Zakir Husain for another term for the offices of the President and the Vice-President respectively.

If they had been nominated, these two public men of character and ability would have happily continued to occupy the two highest positions in the land. But she was firm ; she wanted to get rid of Dr. Radhakrishnan. She selected Dr. Zakir Husain for the office of the President presumably under a belief that he would be more pliable to her "aid and advice" than any other incumbent of that high office.

Dr. Zakir Husain is one of the most distinguished Indians, an educational

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expert, a nationalist, a devoted public servant and a thorough gentleman.

The Prime Minister first sought to carry the day by getting Sri Kamaraj to withhold his support from Dr. Radhakrishnan. The wrangle between the Prime Minister and the Congress President became so unseemly that Dr. Radhakrishnan, in evident disgust, withdrew from the contest. It prevented the country from having the services of one of the most distinguished men respected throughout the world.

Smt. Indira Gandhi decided to have a nominee of her own as the President, who should submit to her "aid and advice." This created a crisis in her own Party. But, ignoring it, she began to canvass for him; she wrote letters to the Chief Ministers; she put across a myth that secularism demanded that Dr. Zakir Husain should be the President.

Secularism was converted into a doctrine that no election should be contested by a Hindu if a Muslim is sponsored by the *Congress Party* as a candidate.

Smt. Indira Gandhi was not fair to Dr. Zakir Husain himself. Is he to be supported because he is a Muslim? Is he to be the representative of the Muslim community only? Should he be treated as a representative of communalism?

Has the Congress fallen so low as to canvass support for its nominee, Dr. Zakir Husain, on the ground that he is a Muslim and that to reject him would be tantamount to an anti-Muslim act, impairing our secular image—even if Prof. Mohammed Habib, a Muslim savant, wins?

The Prime Minister has made D Zakir Husain her candidate. She h put him in the unenviable position his religion being his qualifying pa port.

Is the official machinery of the Co gress Governments to be utilised f canvassing votes for Dr. Zakir Husai We know that the Congress Gover ments do it in the Universities; it done in Zilla Parishads and Munic pal elections; it is now projected in the election to the highest office the Union.

Is the power, patronage and priv leges enjoyed by the Congress as th ruling party—or whatever of it is le —to be utilised to fetter the free choi of the voter? Are the voters to b marshalled by party discipline as if was an election of a deputy leader the Congress Parliamentary Party?

This is nothing but an unabashe attempt to control the President, s that he may not exercise his power and functions with which he has bee invested by the Constitution.

What is this but "electoral corrup tion."

●●●

So much has been said against th propriety of the former Chief Justic of India, Sri K. Subba Rao, havin accepted the request of the Opposi tion Parties to stand as a candidate fo the Presidential election. To m mind, the criticism of his action i illogical.

Nomination of a person for th office of the President is not the sam thing as a High Court or Suprem

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Judge accepting an executive ch is in the nature of a gift Government for the time be- s may lay open the gates of corruption" and could, there- rictly speaking, be justifiably d. But the Congress has so r paid any attention to this. he was Chief Justice of Bom- i M.C. Chagla took up an nder the Government; so did ce Fazl Ali.

e present case, the position is The election of the President a party affair, nor a matter of rty election. The highest n the country is not in the na- a gift from a political party.

Once nominated, the Presidential candidate does not represent a Party; the supporting Parties recede into the background. The nation steps in to choose its leader.

Sri Subba Rao, one of the ablest of the Judges who have sat on the Bench of the Supreme Court and one of the most independent, has acted with meticulous propriety. He took two days to consider the suggestion of the Parties. Having decided to stand, he submitted his resignation. Nothing could be fairer than what Chief Justice Subba Rao has done.

Yours sincerely,

K. M. Munshi

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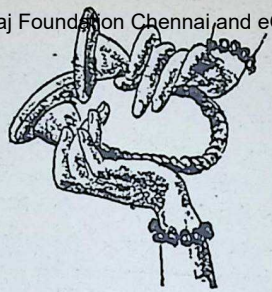

LORD'S NAME

Sadhak

AMONG the most powerful exponents of the power of God's Name are Kabirdas and Tulsidas. Their best thoughts on the subject are extracted below.

Says Kabir: Name of God is the oil in which the wick of the self is to be drenched and then ignited by the fire of God.

He adds: If you do not look out for and avail yourself of the everlasting Name of God, you will have to repent deeply within yourself and descend by the downward ladder to the lowest rung of perdition.

The secret about the Lord's Name according to Kabir is that it brings together Self and God.

To Tulsidas, uttering the Lord's Name is the pinnacle of devotion. Nama and Rupa are the two attributes of God; the obverse and reverse of the same coin or the two different facets of the same diamond, God.

Tulsidas argues that it is impossible to say whether Nama or Rupa of God is the greater. To say either Nama or Rupa is greater is committing a sin; but the philosopher knows in his heart.

Although Tulsidas does not say, it is clear that he holds Nama in his heart as the greater.

On the mode of practising Na Japa, Tulsidas has excellent advice give. According to him, he who c templates on God's Name unmind of the advantages of His Form superior to one who meditates on Form of God. The reason is, the f mer is Nishkama and God comes w greater love to the man who me tates on His Name without think about His Form.

Explaining the role of Nama, Tul das says: Saguna and Nirguna worsh cannot be resolved without the medi tion of Name which is the illuminat witness and interpreter between two. It teaches Saguna to resp Nirguna and vice-versa.

Using another analogy, Tulsid says that Lord's Name is the *deha* the lamp on the threshold of man tongue, that it might illumine bo the inside and outside of man.

Raising the level of discussi higher, Tulsi says that God's Name the symbol of Ultimate Reality; plays the part of Damaru in the hand of Nataraja.

In modern scientific terms, Lord Name is the atom bomb or the supe potential of Spiritual Energy.

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BHAJA GOVINDAM

Sankara Bhagavatpada

According to tradition, Sankara addressed the first 13 stanzas—the first being the refrain—to an old man repeating some rule of grammar, un- of the imperatives of the higher life. The next 14 stanzas were spoken kara's disciples, one each; and Sankara's again were the last 4, culmi- in a final benediction on the true disciple and spiritual aspirant. The ng is a free rendering of the poem by Dr. K.R. Srinivasa Iyengar, Chancellor, Andhra University.]

Seek Him, seek Him, thou fool,
Seek the Lord Supreme;
Vain will other endeavours prove
When Death's foreordained hour arrives.

Rid yourself of possessive desire
And fill the mind with the Real, thou fool;
Whatever your rightful wages be,
Feed the mind with rich content.

Be not seduced at the sight
Of woman's breast or navel;
Think, and remember again and again,
It is but the lure of flesh and fat.

As a dew-drop trembles on the lotus-leaf,
This life is transient ever;
The world is knotted with lies, and you are
Riddled with disease and pain.

While the going is good, and you still can amass,
You have flatterers enough;
But when you retire old and infirm,
There's none at home to speak a word with you.

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Only so long as you draw your breath
Can they care for you at home;
But when life is extinct, the body rots,
And even your wife must recoil from you.

In boyhood one is engrossed in play,
One's beloved claims one's youth,
And in old age the furies of regret!
Alas, never is one lost in the Real.

Who are they—your wife? your son?
O passing strange this phenomenal world!
Of whom—from where—are you?
Ponder over the Real, brother.

Align with the Good, and reject the false;
Shatter the bonds of viperous desire;
Awake, arise to the heights of the Real,
And live enfranchised the Blissful life.

Where is lustful play in advancing age?
Where is the lake when denuded of water?
Where are the flatterers when affluence is gone?
And where is our human bondage in the Light of the Real?

Pride of possessions, power and youth is vain,
For Time suddenly swoops and leaves you bare;
Turn, then, away from these shadows all,
And rest secure in the Real.

Day and night, and dawn and dusk,
And spring and winter, come and go;
Time thus sports with one's life away—
Yet one resists not the pull of desire.

Of wife or wealth, must thou feel distracted?
Doesn't the great Ordainer order for you?
Attunement with the Good is the only Boat
That can convey you across the phenomenal sea.

Ascetics with matted locks or ochre robes,
With shaven head or hairs uprooted—
The fools! they seem to see, yet see not;
Theirs be disguises worn for the belly's sake.

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Worn out the body, greyed the head;
And toothless has the mouth become;
Decrepit, he totters with his staff;
Yet will he not cast off the weight of desire.

Warmed only by the fire in front, the Sun behind,
He rests at night with chin on knee;
Food in the palm and shelter under the tree—
Even he escapes not the noose of desire.

He that has renounced the thirst for things and joys,
Finds shelter in the shade of temple trees,
And rests on the ground and wears sheep's skin raiment:
Doesn't his freedom lead to Felicity?

Whether one pilgrimages to the holy waters,
Or fulfils vows, or hands out gifts,—
Not until the Real is known, all Schools agree,
Can release come even in a hundred lives.

Whether laving in joys or revelling in yoga,
Whether in solitude or in society,
The man who is attuned to the Real
Knows—he alone knows—Felicity.

Why fear the Lord of Death
If one has tasted Scripture,
Bathed in Infinitude for a second,
And communed once with the Real?

The endless cycle of birth and death
And fresh gestation in the womb
Is not easy to break—
O save me, Bountiful Lord.

Let him be clad but in patched-up quilt,
Yet when he has beyonded the dualities
And is self-absorbed in the Real,
Call him verily a child—or a man insane!

Make probes into the phenomenal world,—
Its 'you' and 'I' and 'whence' and 'father' and 'mother',—
And so leap out of this farce of Appearance,
This unsubstantial fantasy or dream.

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The Omnipresent is in you and me,
And everywhere as well;
It is impatience that provokes rage:
Be ever of steady mind to reach the Real.

Resist not, nor solicit,
Friend or foe or son or kin;
But seeing the Real everywhere,
Break through the crust of Appearance.

Avoiding the traps of lust, rage, greed, illusion,
The seeker sees in All the Self;
The ignorant that lack this Knowledge
Are like the tortured denizens of Hell.

Chant the Gita, *recite the Names,*
Invoke the auspicious Form of the Lord;
Cultivate the company of the wise;
And share your wealth with the poor.

From ready sensual indulgence
Erupt in time the bodily ills;
Death is here the necessary end;
Yet the sinner will not change his ways.

Remember always that wealth is treacherous,
For it chases true happiness away;
The rich man is afraid of his own son:
That's the treachery of wealth everywhere.

Self-control and self-absorption; and self-enquiry
That discriminates between the shadow and the Real;
And the inner disciplines that make for Silence—
Practise these with care, with paramount care.

Thou ardent pupil and spiritual aspirant,
May you achieve release from the existential knot;
Through the tempering of the body and mind,
May you see the Lord enthroned in your heart.

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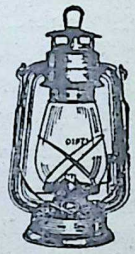

DIPTI LANTERNS

KHAS JANATA

ENAMELWARE

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Justice P. B. Mukharji

A SHANKARA MOVEMENT FOR INDIA AND THE WORLD

OM: "Mano buddhyahankara chittaninaaham
Na cha Shrotrajihve, na cha ghrananetre
Na cha vyoma bhumirna tejo na vayu
Chidananda rupa Shivoham Shivoham."

ADI SHANKARACHARYA is the epitome of India. He is India's representative man. Even after more than a thousand years the manifold effects of his gigantic impact are palpable everywhere. He lived for only thirty-two years but he continues scoring centuries in the world of thought, life and light. His message is the eternal message of India. Trained by one of India's greatest spiritual leaders and Yogis of that age, Srimat Swami Govindapad, Shankar's life is the shining example of Indian philosophy and spirituality lived and applied to daily life. He is the example of religion in action.

No intellectual genius, before or after him, had his scholarship and learning. As a Saint and a Yogi, he was one of the greatest the world has seen. As a preacher he was the most outstanding. As an evangelist he was unique. As an intellectual he was without an equal. As a commentator he was the most authoritative and the most prolific. As an organiser, reformer and a man of action he was unparalleled.

He symbolises India's spiritual, religious, and philosophical ideals. He was both orthodox and heterodox. He was conservative and radical. He was constructive and destructive. He was both analytical and synthetic. He was alike a mystic and a rationalist. He was an idealist and a realist. He was the grand multi-dimensional ascetic reflecting every highest aspiration of man upon this earth.

Born on Vaisakhi Shukla Panchami in 786 A.D. in a small village called 'Kalati' in Kerala, South India, in a

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of deeply religious Nambudiri ins and devoted to Chandra- war Shiva, Shankara began his able life on this earth. He d phenomenal memory from his t childhood. At the age of he could read any work in Ma- n and recite anything which he ce read or heard. His father ya Shivaguru resolved to make on versed in every science and ry art. Destiny took the father early and that great responsibi- fall on the mother* Vishishta She initiated him into the sac- read at the age of five and sent to the 'Guru' for learning the as and the scriptures.

dsome young brilliant scholar ara outpaced all his colleagues two years. He finished and ted his studies of the Vedas, Vedanta, the Smritis and the as and returned home at the

called Aryamba.

early age of seven. Shankara bowed at the feet of his mother who made the son a scholar in the midst of great difficulties. He opened his 'Chatuspati'. He faced opposition from the older scholars and the aged Pandits who looked askance at this prodigy, a callow youth, not even in his teens. His Chatuspati started attracting a large number of students. At this stage Shankara's life centred round his mother. Her usual habit was to proceed every day to the sacred Alwaye river for the early morning bath and then start the Puja in the temple of the family deity "Keshav." One day on her way to the temple she fainted on the road and could not return home in time. Shankara went out in search of her and saw her lying unconscious on the road. Young Shankara at that sight prayed to God on the spot by saying he had nothing to ask for himself from God, but he would only wish this: that his old mother should be saved from the physical trouble of taking the long journey to the river every day for a bath to do God's Puja and he would wish that God would bring the river down nearer to his mother's residence. So did the miracle happen and the river started appearing and flowing near his mother's residence.

Invitation came to Shankara from the royal palace through the Ministers. Young Shankara refused the requests of the Ministers to go to the palace by saying that he was only a poor Brahmin and had no attraction for political recognition. King Chandrashekharam was overwhelmed by this attitude and he placed a large amount of wealth at Shankara's feet.

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Shankara said he had no need for money and directed the king to give it to the poor and the unfortunate.

Shankara refused marriage. This refusal pained his mother. He, however, practised a *leela* upon the mother to obtain her permission to adopt the vow of celibacy and of Sannyas for life. Another miracle had the effect upon the mother. An illusion was created by Shankara, and his mother seemed to see Shankara while bathing in the river was seized by a crocodile and was almost on the point of being swallowed up by the crocodile. Then Shankara claimed that if his mother dedicated him unto God and allowed him to be a Sannyasi, then this crocodile would leave him alone. Under that fear she relented and gave the permission to Shankara to become a lifelong celibate and a Sannyasi.

This illusion is perhaps an allegory. The river is the river of life. The crocodile is the Maya moving in that river to swallow the Jiva (individual) and the rescue is by dedication and surrender to God. It illustrates Shankara's philosophy.

Then began Shankara's spiritual quest and journey throughout India as a 'Parivrajak' That was a great pilgrimage. He travelled far and wide in every direction, to every nook and corner including the most inaccessible Himalayan heights and trackless forests. He visited every religious centre in India. Debates, symposia, arguments, meetings, discussions, conferences with almost all religious and intellectual leaders of the day all over India took place during this time. His lifelong Sadhana expressed itself in many miracles during this time. In those days when roads were few and far between, when conveyances were rare, when conditions of travel were forbidding it was a miracle how he covered those long distances. It was an adventure of spirit and an adventure in travel. But he returned in time according to his promise to the death-bed of his mother. He started reciting the virtues and qualities of Brahman to the dying ears of his mother and the world saw that this abstruse scholar of the Nirguna Brahman was practical enough to be equally in communion with Saguna Brahman in the appropriate context.

Shankara's achievements are matchless, incomparable and historic in the civilization of mankind. Leadership and personality combined with scholarship and saintliness in his life to produce a rare combination which has ever since remained unsurpassed. His services defy all records. His commentaries on the Vedas, the Upanishads and the Shastras are towering monuments of intellectual achievements. His exposition of the Vedas and the Vedanta is original, incisive and illuminating. He fought back the evils of cheap religious practices. He cleansed the religious life of India from many superstitions of the day. He proclaimed his message from Badarikashram in the North to Rameswar in the South, from Dwaraka in the West to Kamakhya in the East. His powers of organisation and his efficiency in work were a marvel. His organisation of the Dasnami Sannyasis, the spiritual leaders in India and his organisation of the Maths, as the spiritual light-houses, are eloquent

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ring proofs of his masterful
y and efficiency. In these
Shankara established Vedan-
universal religion for the
His life ended at the early age
It is said that he came with
rity of only 16 years which
nded to another 16 years by
e and blessings of God and
n for the great work that he
o for India and the mankind.
did more in 32 years than
nkara did.

ce in Indian life and in In-
ught has been canonised. He
example of perfection. A
der, a great saint, a great
a great Yogi, a great writer
eat reformer, Shankara is per-
greatest figure in the history
kind in spiritual, religious and
osophical world.

kara was the forthright fol-
of the Vedas or the Shrutis.
ellectual and semantic analysis
nature and essence of Reality
passed dialectics more tho-
ing than Hegel in dia-
analysis. Shankara was more
than Kant in explaining the
ness of that Reality, uncondi-
by time and space and causa-
For him therefore that Reality
be comprehended by what is
ly known as the conditioned
intellect limited in time and
Hence, Shankara's assertion
revelation is the only source
knowledge. At the same time
e valued more than Shankara
the efficacy of logic and rea-
n the path of enquiry into the
of Reality. He laid the basis
al foundation for a theory of

God, the world and the creation.

In explaining the universe in time and space he emphasised the trinity of (1) the Vasanas, (2) the Karma, and (3) the Identification. Each led to the other in its sequence. From this he developed, explained and analysed the doctrine of Maya or the illusion as the result of "Adhyasa" and worked out to its logical conclusion the theory of error or illusion on the basis of the classical example of the Vedanta, the rope and the snake, the dream and the identification. From this originated Shankara's theory of "Vivarta", the appearance of Chit (consciousness) and Jada (unconsciousness). In his exposition he proclaimed the cause as neither different from nor identical with effect. He anticipated by centuries the modern philosophical doctrine of the identity between means and ends. In so doing he perhaps made a departure from the Sankhya philosophy of "Parinambad", the Indian theory of revolution.

Shankara is the brilliant exponent of the Vedanta. His main findings on the Vedanta are the sunlit pinnacles of philosophical thought. Stated in simple propositions they represent certain fundamental categories. His first premise is that the absolute Consciousness is the Reality or the Brahman that is Nirguna, Nirvishesa, absolute and unconditioned. This Consciousness is indivisible and recognises no difference of (a) Sajatiya, (b) Vijatiya, and (c) Sagata. His second premise is that Jiva essentially Brahman. It is the radiant message of hope and is an assertion of realisation. It is the Vedic and the Upa-

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nishadic concept *Aham Brahmasmi*. Then Shankara proceeds to explain the apparent limitations to be found in the Jiva or the individual. He attributes these limitations to "Upadhis." This is his third premise. The appearance of limitation is caused through "Avidya" (Nescience). In elaborating this concept Shankara considers personality, in its ordinary acceptation, as a bondage. Universality is the liberation. That is Shankara's fourth premise. Shankara's penultimate conclusion is the doctrine of permanent bliss. According to him permanent bliss can never be the result of work. It is directly attainable by knowledge (Jnana). But then he insisted that until that attainment the prescribed work has to be scrupulously performed, as a process in the becoming. He makes these arguments clear and lucid in his famous classical Brahma-Sutra Bhashyas.

The high watermarks of Shankara's philosophy are represented by his four celebrated theories, (1) the theory of God, (2) the theory of self, bondage and liberation, (3) the theory of error and (4) the theory of the world and creation. The rational foundation of his theory of the world is supported by his argument about the apparent change (Vivarta) and the allied concepts of Nescience (Maya or Avidya) and of projection or superimposition by identification (Adhyasa). Shankara's theory of error came in sharp conflict with Mimamsa and the western realists who still seem to think that knowledge, at least of the immediate kind, is true. Their plausible argument is that Shankara's theory of error fails to account for the undeniable unity of the erro eous judgements. But then Shanka refuted these arguments by the si ple logic that so-called unity of erro eous judgement is caused by similarity of the patterns of lin tations common in conditions of tim and space. The Adwaita view th Shankara took of the essential me sage of the Vedanta is neither nih lism nor subjectivism but a kind rigorous logical realism.

Critics of Shankara regard his ph losophy of the word as a feat of log cal jugglery. That charge is prejudi ed and does not bear the scrutiny Shankara's logic. He does not me rely explain away the world. He cr tically discriminates and distinguish the different kinds of experien which the world presents and corr lates them to the Central Reality, b a three-fold division of facts posse sing (1) an empirical existence (Pra tivasika Satta) or apparent existenc (2) the empirical or virtual existen (Vyavaharika Satta) or practical e istence, and (3) absolute existenc (Paramarthika Satta) or supren existence. It is, therefore, not co rect to say that Shankara denied th world or tried to explain it away b any logical magic. Shankara's theor of God is the logical result of h theory of existence and his theory o appearance. Shankara's view is n theism nor pantheism of the kind o Spinoza but a supertheism. Here als Shankara bases his conclusions on th Vedas and the Vedic ideas of 'Sa Chit Ananda.'

India and the world have been pre occupied with the contributions o Shankara to the Vedanta and the Ad

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ow. Attention in the modern
ever, is needed to another as-
Shankara's philosophy. The
phy, the ideas and the views
Shankara expresses in his work
ya *Lahari* are remarkable
r respects. It shows Shankara
aster of liturgical and devo-
terature and spiritual techno-
consists of verses. Their my-
otional and poetic qualities
erb. This work is regarded as
t guide of *Sri-Vidya* Upasa-
the Samaya School. It con-
e essence of the unique, mag-
and celebrated 'Mantrashas-
India. It charts the road of
philosophy, applied religion
ed spirituality. It shows that
ra, the great Vedantist, was
great scholar and devoted stu-
the famous 'Tantras' of India
adept in them. These mov-
ses of Shankara taken with
mbhagya Vardhani of Kaiva-
ma, (2) *Lakshmidhara* of Lak-
r-Acharya, and (3) *Aruna-*
of Kameswar Surin open up
world of spiritual technology
"yogas". The *Saundarya La-*
cupies a unique place on the
system of philosophy and
The efficacy of the Mantras
potency of Yantras form the
matter of this great work of
ra.

Saundarya Lahari, as the name
s, is the ocean of beauty. It is
al in prayers to the Mother,
trix of the universe, invoking
er which makes for the wealth
iety of the manifold creation.
rk is divided into two parts,
which is *Ananda Lahari* or the ocean of bliss containing 41 verses, and the other is *Saundarya Lahari* proper, the ocean of beauty which consists of 59 to 62 verses. In the north the two parts are kept and named distinct and separate. In the south, the entire work is called the *Saundarya Lahari*. It is a harmonious combination of Bhakti and efficacy of the Mantrashastras. It is the culminating emblem of Shankara's integration of Bhakti, Jnana, Karma and Yoga.

In this context, I hope I shall not be uttering a heresy if I say that Shankara was not only a Vedantist but also a Tantrik and Shakta. The three schools among the Shaktas, (1) The Kaulya, (2) The Misra, and (3) The Samayachara are broadly divided, in the sense, that the first two concern the acquisition of material power and prosperity, while the last as prescribed by Shankara, points the way to liberation and is adopted as the Mokshamarga. There are as many as 36 commentaries on the *Saundarya Lahari* out of which the Lakshmanadhara commentary and the Auronamodini commentary interpret this work from the Adwaitic point of view. The modern age awaits this synthesis between the Vedas and the Tantras as integral parts of the same philosophy and spiritual technique. Tantras of India are an essential, integral and inseparable part of India's great Vedas. The Jnana Kanda and the Karma Kanda of the Vedas are not separate in ultimate ideological objectives. There can be no Jnana without Karma and no Karma without Jnana, provided their true respective connotations are not missed.

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Shankara's place as an exponent of the philosophy and practice of Tantra, as distinguished from his place in the world of Vedanta, demands the research of Indian saints, philosophers, and religious and spiritual leaders. *Saundarya Lahari* shows that Shankara represents the synthesis between Vedanta and Tantra. That synthesis flowed from his magnificent concept of the Vedas which include the Tantras. Shankara's life and message shows that the Tantras cannot be separted from the Vedas. Attempt to separate the two has crippled both Vedanta and Tantra. Such separation crippled Vedanta by making it a narrow intellectual and logical dogma. Such separation crippled Tantra by leading it into the sterile paths of meaningless rituals and harmful practices divorced from the object of self-realisation. Shankara carried a relentless crusade against the evils of uninformed *tantrik* practices and installed the resplendent glory of Tantra on the high pedestal of the Vedas. He voiced the liberal and universal goal of all spirituality which covers all the four Vargas—Dharma, Artha, Kama and Moksha. It is a blasphemy to regard Shankara as only an arid dialectician *par excellence*.

From this last point of view Shankara truly brought in the era of spiritual renaissance in India. In the essentially Vedic times no difference was made between Jnana and Karma and each influenced the other in appropriate context. Later, in the Middle Ages, unhealthy separation grew up between the two. That separation was spiritually devastating for both. The Vedanta developed an artificial view of Maya and the theory of illu sion which led to spiritual, moral, so cial and economic neglect of th world in time and space. It becam so serious in course of time that th philosophy of the Vedanta was re duced to a dangerous philosophy o idleness and neglect of responsibili ties. On the other hand, the Tantr similarly suffered no less as it be came divorced from the main ide of the Vedas. It degenerated into sup erstition and lifeless forms and dea formalities and uninformed ritual Tantra which is the core of spiritua technology, without which all philo sophy, all religion and all spiritua lity are meaningless, thus became th pursuit of narrow and sectaria minds. Shankara came in an age o great spiritual crisis and he answere the challenge of materialism on ever level. I would therefore regard Shan kara as anticipating the synthesis be tween science and religion, betwee Vedanta and Tantra long before th actual conflict in the present atomi age.

I do not lament the present chal lenge of science and materialism t religion, philosophy and spirituality i the modern age. I have the faith an belief that this challenge will im prove both. The present age is th testing time which may help mankind to plumb the very depths of being. Shankara has given the answer by th practical affirmation in the opening verse of *Saundarya Lahari* that God is able to present the world only in association with Shakti. *"Shiva Shakta-yukta yadi bhavati shakta prabhavitum na chedebam devo na khalu kushala spanditumapi."*

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Chandramouliswara represents Nirguna and formless Brahman and Tripurasundari makes for Saguna Brahman who creates the world and backs it with manifold variety of power. There can be no "Nisreyas" without "Abhyudaya". Shankara came to uphold and affirm both. This is the road to harmony between science and philosophy.

Let us initiate a great 'Shankara Movement' for India and the world, and it may release the tidal waves of spirituality to make one world and universe a potent and tangible fact and not a mere political thesis or social theory or an economic constitution.

May in the name of the Vedas and in the name of the Tantras that the Brahman may guide us all to the wisdom of true synthesis and harmony and that absolute knowledge which is the goal and pursuit of mankind through the ages. Let this then be our resolution of this day and days to come 'A Sankara Movement for India and the World.

Our this dark age of power madness, selfishness and materialism, our modern benighted world of science and commerce, our beleaguered mankind stand in crying need for such a movement. In the words of the Upanishad, we invoke

"Om tejosi tejomayi dhehi
Viryamasi viryamayi dhehi
Balamasi balamayi dhehi
Ojoshi ojomayi dhehi."

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The Holy Panchakshara
NA - MA - SI - VA - YA

15 Vowels and 36 Consonants

Sri-La-Sri Panrimalai Swamigal

LIER it has been briefly ex-
ined how NA-MA-SI-VA-YA,
chakshara, represents the five
s that constitute the world,
th, the water, the fire, the wind
e sky, and how the five ele-
were invested with five geome-
forms, *viz.* a square, a crescent,
gle, a double triangle and a

Tamil Nad in the South is the
ncient and bountiful part of the
. What with fertile lands,
l water, immense manpower,
eful language, divine qualities
e highest traditions of Guru-
relationship, Tamil Nad
was, is and will be contribut-
e maximum good and serve as
on to the whole world. It is
in Tamil Nad that we witness
re phenomenon of 'Senthamil'
e ancient Tamil language and
ly Saivism inextricably uniting
ch other as body and soul and
ng with wonderful capacity.
ncient scholars who had carried
ensive researches of the Tamil
carved out on stones, are of the
that originally the Tamil let-
ere in the form of figures and as times passed, the form changed into curves, then into circles and still later into squares.

The research scholars have come to

BE A MAN OF PRAYER

If you would endure with patience the adversities and miseries of this life,
Be a man of prayer.

If you would acquire strength and courage to vanquish the temptations of the enemy,
Be a man of prayer.

If you would live with a gay heart and pass lightly along the road of penance and sacrifice,
Be a man of prayer.

If you would drive away vain thought and cares, which worry the soul like flies,
Be a man of prayer.

Finally if you would uproot from your soul all vices and plant virtues in their place,
Be a man of prayer.

For herein does a man receive the unction and grace of the Holy Spirit, which teaches all things.

—San Pedro

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the conclusion that during the tim
the curve and circle forms of rep
sentation were in vogue, there w
15 vowels and 36 consonants, mak
a total of 51 letters in the Tamil la
guage. Later, after the era of
great epics, the *Ramayana* and
Mahabharata, the square form of
presentation came into existence, co
prising of the twelve vowels ऋ,
इ, ई etc., the eighteen consona
क, ङ, च, ञ, etc. and the 'Ay
dha' letter ∴, making a total of
letters. These 31 letters were nam
'Senthamil' and are in usage even
this day. We therefore belong to t
age of square letters.

'Tirumantram' which is the mo
ancient and the greatest of spiritu
writings in Tamil containing a weal
of knowledge and truths emanat
from the Siddha of Siddhas, Tir
mula Munivar, seven to eight tho
sand years ago, according to the m
search scholars. Since those were th
days of round letters the 51 lette
comprising of 16 vowels and 35 co
sonants then prevalent were used
writing the *magnum opus* 'Tiruman
ram' in 3,000 stanzas. The 'Tiruman
ram' is the first and foremost auth
ritative Tamil scripture dealing wi
the Vedas and the Vedagamas. Close
ly observing the similar and dissim
lar nature of the sounds originall
emanating from the primeval suprem
force manifesting as an infinitesima
particle of an atom and imbibing thei
power, the Tatwa Jnanis or sages o
wisdom, have evolved the 51 letter
capable of producing cause and effec
by their utterances. The Tamil Sid
dhas have therefore been pronounc
ing these 51 letters as sound produc

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mantras, dividing these letters in- vowels and 35 consonants ac- to their differential qualities. of the 35 Tamil consonants, letters are very powerful and They are NA-MA-SI-VA-YA, Panchakshara. It is this Panchak- which is the *moola mantra* for *mantra* letters. It is like the r to all *mantras*. Among the 16 is the most prominent letters the five letters अ, इ, उ, ए, ओ i, o, u) which when merged the consonants constitute their force. That the powers of these ters coupled with the powers of Panchabhutas permeate the ma- sm and the microcosm in this rse is an established truth.

cording to Sri Tirumular, the r of the immortal 'Tirumant- the most sacred *mantra* OM 15 vowels and 35 consonants con- the 51 letters. The letter SI senting the Light—Jyoti—with six facets constitutes the six Adha- in our body, *viz*. Muladhara, thisthana, Manipura, Anahata, ddha and Ajna. The six inward s of the Jyoti are to be realised wakening the Pranava Nada—OM rough the initiation of the Guru.

As the blacksmith keeps alive the fire of his furnace by blowing the bellows, so the mind should be kept clean and glowing with the help of pious company.

—Sri Ramakrishna Paramahamsa

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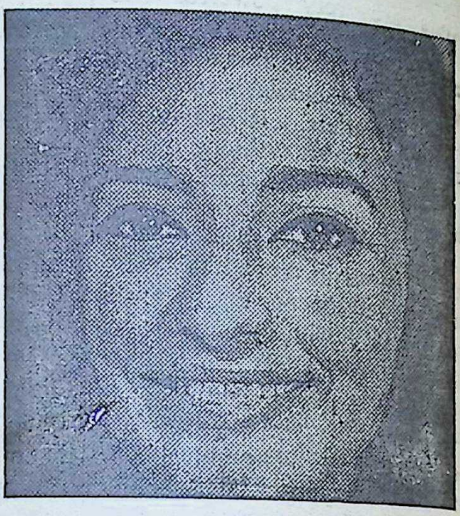

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KRISHNAVATARA

The Righteous War

THE BOOK OF VYAASA, THE MASTER

CHAPTER 4

DVAIPAAYANA IS REBORN

ATHER and son, hand in hand, went to the Field of Ashes. It a huge funeral ground in which eds of dead bodies had been cre- d—a ghastly sight.

aipa could see how his father's reflected the deep anguish he felt clung to him to show that he athised with him.

ome, Dvaipa. Let us return to hali,' said the Muni and added as e boy was a friend: 'Whenever me to this spot, I ask the Gods I was allowed to escape death at hands of the wicked King.' Then ontinued in a low voice: 'I see re me my disciples massacred and their dying moans.'

ther and son, weighted by sor- walked back to the hamlet. Two later, they returned to Godhuli. harya Gautama was surprised to he Muni returning with his son to the Godhuli *ashram*, but was very glad to learn that the Muni had decided to initiate Dvaipa into the Order of Brahmacharya as early as the stars became favourable.

Dvaipa was all enthusiasm. He joined the inmates of the *ashram* in hanging buntings of green leaves and in fixing stumps of banana trees around the hallowed ground where the sacred fire was kept alive day and night.

The women of the *ashram*, led by Sharmi, a buxom young woman of the village whom the Acharya had married when he founded the *ashram*, held Pangu Muni in reverence; now they fell in love with the bright, little boy with a friendly smile for all, moving about with the solemn air of a *rishi* (Vedic seer), asking interminable questions, cheerfully working at anything that was before him.

Dvaipa also took every opportunity

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to work with the womenfolk. He had an idea that if he was to be reborn, his mother would somehow suddenly appear among them.

The Muni reckoned the stars and fixed an auspicious date and time for the ceremony.

The villagers entered into the spirit of the festival and every house in the village was decorated with buntings of green leaves.

When the news reached the neighbouring villages, their men and women flocked to the Godhuli *ashram* to attend the ceremony of Pangu Muni's son being initiated into Brahmacharya; the professional drummers, fife-players and conch-blowers, indispensable at every festival, also followed to celebrate the event.

Before the ceremony began, the Muni invoked the planets, the friendly ones for aid, the hostile ones for goodwill.

Dvaipa was disappointed when the ceremonies connected with his birth and name-giving were duly performed without his mother being there. Anyway he saw that his father was no longer in distress as he was at the Field of Ashes. Now that they shared the secret that they were going to rebuild Dharma-kshetra, his father, as it seemed to Dvaipa, was happy.

The ceremony of initiation began by Acharya Gautama invoking God Varuna of the skies and the waters. The seven Primeval Rishis, who, his father had said, dwelt in the heavens as stars, were also duly invited; they arrived, symbolised by seven betel-nuts. Dvaipa was proud; after being reborn, he would surely find a place among them some day.[1]

When Acharya Gautama invoked Agni, the Fire-God, and lit the sacred fire, offering ghee into it, he chanted:

> "Oh, Agni, Bestower of long life,
> Be pleased to accept my prayer.
> Drink the ghee like unto nectar,
> Be pleased to lead this boy to old age,
> Like a father leading his son."

With appropriate *mantras*, the blessings of other Gods were also invoked. Dvaipa almost saw them in the sky; they had all gathered to welcome him into the Order of Brahmacharya.

The Muni asked Acharya Gautama to accept the office of his son's *guru*. Dvaipa would have preferred his father to be his *guru*, but the Acharya was happy at this suggestion and, after all, Father himself was the *guru* of the Acharya.

Acharya Gautama put a girdle made of sacred *darbha* grass around Dvaipa with the invocation:

> "It serves truth, increases *tapas*, kills the evil;
> O! Sacred Mekhala! I will wear you and be free from sorrows."

Then the Acharya gave a deer-skin to Dvaipa to wear and chanted:

> "Thou art the eyes of God Savita (Sungod); thou art effulgence;
> I am wearing the deer-skin; give me knowledge, longevity and effulgence."

Then the Acharya stood up, facing

1. The ceremony of giving the sacred thread to the boy is treated as a spiritual birth; hence the said initiate is called *dvija* or Twice-born.

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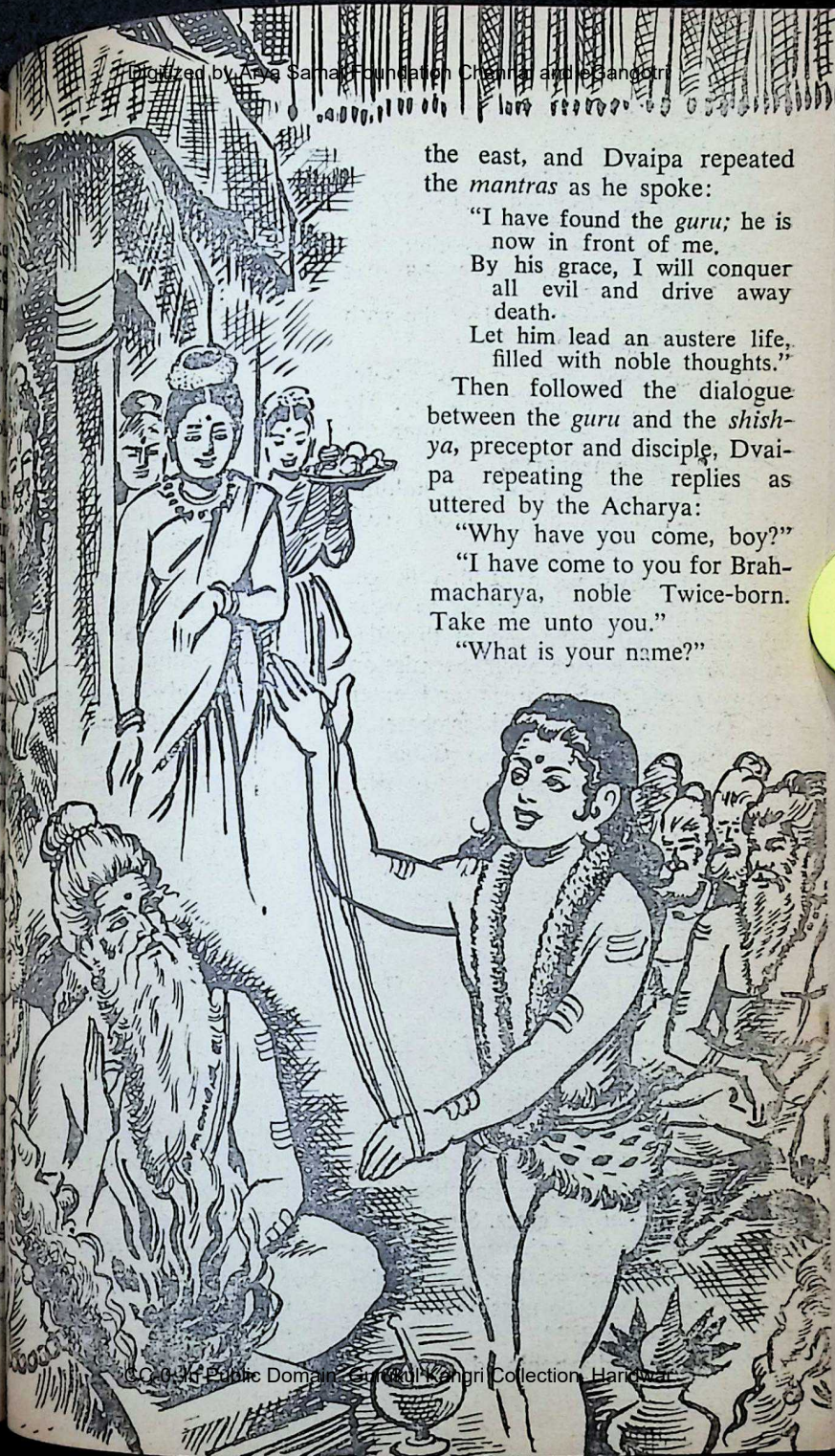

the east, and Dvaipa repeated the *mantras* as he spoke:

"I have found the *guru;* he is now in front of me.
By his grace, I will conquer all evil and drive away death.
Let him lead an austere life, filled with noble thoughts."

Then followed the dialogue between the *guru* and the *shishya*, preceptor and disciple, Dvaipa repeating the replies as uttered by the Acharya:

"Why have you come, boy?"

"I have come to you for Brahmacharya, noble Twice-born. Take me unto you."

"What is your name?"

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"I am Krishna Dvaipaayana, son of Muni Paraashara."

The Acharya then said:

"O, Surya! (Sungod), this boy is your Brahmachari.
This is your son; protect him;
Let your son not die; let him live long,
Till he attains the end of the path of righteousness."

Dvaipa's heart beat in wild excitement. His eyes beamed with joy. He was now to be reborn and enter the Order of Brahmacharya.

He was asked to stand up, holding the sacred thread stretched out from one hand to the other.

The Acharya asked Dvaipa to get the permission of his father to wear the *yajnopavita* (the sacred thread). 'Father, may I have your permission to wear this sacred thread and enter the Order of the student celebate, a Brahmachari?' he asked his father.

'Yes, my son. I give you my permission,' replied the Muni.

Then the Acharya bent down and talked to the Muni in a whisper. Dvaipa heard the word "mother" and looked at the women sitting there to see whether his mother was among them. He muttered to himself: 'How could I be reborn without her?'

According to the instructions given by the Muni, the Acharya took some *darbha* grass and installed it near the *vedi*, and worshipped it with *kumkum* (red powder), rice and flowers.

'Dvaipa, your mother has been invoked in the *darbha* grass. She is now present,' said the Acharya. 'Ask the permission of your mother. Say: "Mother, have I your permission to wear this sacred thread?"'

Dvaipa was disappointed, but was helpless and repeated the words of Acharya.

Then the Muni gave the signal. T great moment had arrived: Acharya repeated the prayer, wh Dvaipa also repeated:

"This *yajnopavita* (sacred thre born along with Brahma, Creator, is pure.
It gives long life; it gives power a purity.
I am wearing this to let it give the strength of the soul and vigour of mind."

Drums sounded; fifes were playe conchs were blown. Those who w Twice-borns showered grains of r on the Brahmachari.

The sun was shining bright. Dva looked at the Sungod, saw the ra ant orb smiling; he felt assured th he would always receive his favou

Then Dvaipa repeated the vows enunciated by the Acharya:

"Let these be my vows:
I will remember the good and forg the evil.
I will practise faith and shun d belief.
I will honour knowledge and sh ignorance.
I will follow truth and shun fals hood.
I shall lead an austere life and sh luxury."

Then the Acharya asked hi "Have you been reborn?"

"Yes."

"Sip the water for purity."

"Yes." Dvaipa sipped the water.

"Will you perform your duties?"

"Yes."

"Eat only the food which you hav begged for?"

"Yes."

"Be obedient to your *guru*?"

"Yes."

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was given a *kaupina*, a one-
ender; a *danda*, a staff to
e and strength, and a gourd
g food or water.
e Acharya covered his and
head with a cloth and whis-
o his ear the miraculous
antra:

shall adore the effulgence of
divine ruler, Savita (Sungod).
e-giving light, we shall always
k.
it enrich and stimulate the
er of our mind."
's little heart, when he re-
e *mantra*, overflowed with
. Not only was he with his
t he had entered the life of
e-born, who could chant the
Some day he might even con-
the Gods. Happy as a boy
er be, he felt sure that he
ecome a sage like his great-
er, Vasishtha, and that he
father would go to Dharma-
nd rebuild it.
prostrated himself before the
and his father, and before
present who was Twice-born,
wives of the Acharya and
ice-borns.
ll the Twice-borns present be-
chant the *mantra* to secure
of all:
the far-famed God Indra, bless
with well-being;
God Surya who knows all,
s all with well-being;
the Divine Garud, destroyer of
gs inauspicious, favour all
h well-being;
Brihaspati, the lord of divine
dom, bring well-being to all.
had heard his father chant
n of blessings and had stor-
his memory, and now with-

out least hesitation and without a single lapse, he chanted it with proper accent.

The Twice-borns present were amazed to see the six-year-old boy joining them in chanting the *mantra* with proper cadence and accent, his child's voice ringing out distinctly from the voice of the adults.

Then the Muni drew Dvaipa near him and hugged him. 'Dvaipa, you are the descendant of Vasishtha, the divine seer. As such, you have to take special vows', he said and then recited the vows, which were repeated by Dvaipa:

"I shall refrain from inflicting injury;
I shall not appropriate another man's wealth;
I shall ever speak the truth and nothing else;
I shall give away whatever I have to a needy and worthy man at the appropriate time;
I shall refrain from talking about young women;
I shall cut short the flow of greed and desire;
I shall worship the Gods and the Forefathers;
I shall live for the WORD;
I shall seek the favour of the Gods who gave the WORD."

At the conclusion of the ceremony, all the Twice-borns chanted the prayer securing the well-being of all:

May everyone be happy;
May everyone be pure;
May everyone seek goodness;
May everyone escape from unhappiness.

The ceremony was rounded off by the villagers staging a folk-dance attended by singing and ended with a sumptuous dinner.

A little after midday, Dvaipa and Paila went about the village, begging for alms. Great was the reverence in

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which the Pangu Muni was held and so was the love which Dvaipa had attracted; there was not a woman in the village who was not impatient to give the prodigy a part of the food cooked by her. His open, affectionate smile, the solemn air with which he gave blessings, made him so adorable that he was dubbed "the Little Muni."

When Dvaipa started on his begging rounds, the children of the villages followed him, more for the fun of it. Then a predicament faced him. By begging at two or three houses, his gourd was full. How could he beg food from women who were waiting at the door-steps? Rather than disappoint them, he turned to the children following him and gave them whatever he had.

He went from house to house, the children following him, and whenever his gourd was full, he distributed the food to them.

When he returned to the *ashram*, Dvaipa's gourd was empty. The Muni was surprised. 'Did no one give you any food?' he asked.

'Every one did, more than what I needed,' replied Dvaipa.

'Then where has it gone?'

'I gave it to the children who were with me,' replied Dvaipa.

'What will you eat yourself?'

'I will go without food. Where is the harm?' asked Dvaipa. 'Mother always used to fast once in a fortnight. The poor children were so hungry that I could not deny them what they needed.'

As he said this, a few hungry children ran up to him, asking him to give them food, with hands stret out and eyes expectant. Dvaipa in utter despair; he had nothing his gourd to give to them. He was clined to cry in his helplessness, he controlled himself. He prayed Savita, Sungod, the giver of life, had taken him under his protect with all the passionate earnestness was capable of.

'Oh, God Savita, keep me with food, but give me enough to sat these children. You smiled at me doing so, you assured me of your vour. Help me.' The prayer rose fr the depth of his heart. 'What sha give to the children, for whom thing is left in my gourd?'

Suddenly he felt his gourd g heavy. When he looked at it to out what made it so, he was ta aback. The God had heard his p yers; there was enough food to sa fy the hungry children!

Dvaipa was awe-struck as he tributed the food to hungry childr

He turned helplessly to the Mu 'Father,' he said, 'how did my gou become full? What happened?'

Muni Paraashara had seen the mi cle of how the gourd had been fill His heart was overflowing with j He had been waiting for a sign fr the Gods; now it was given. The f lures and misfortunes of his life wou be transmuted into the triumphs of son.

He threw his arms around Dvai and whispered: 'My son, give awa and the Gods shall give you in ample measure.'

[To be continue

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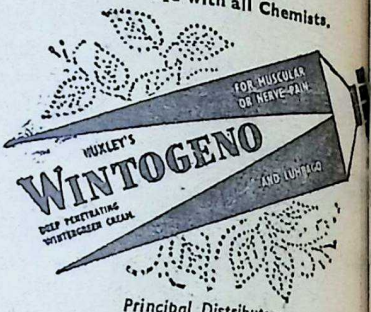

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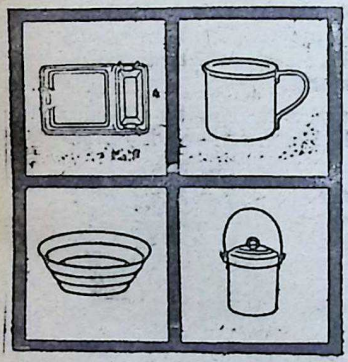

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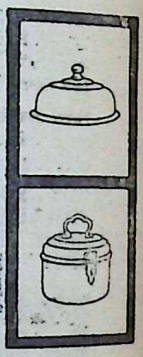

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Continued from last issue

The Management of Plans

ne Specific gestions

D. Tata

FORE concluding I shall attempt some constructive suggestions intended to facilitate and improve the management and implementation of our future Plans.

I would offer the following suggestions I made a few months a speech to the Central Advisory Council of Industries:

While welcoming the point by the Draft Fourth Plan that fixed annual review and evaluation of the Plan should be made, such review and evaluation should be conducted not merely by Government or Planning Commission, but by a high power Standing Committee with the Private Sector should be associated and which would report its findings to the National Development Council.

The Annual Plan should include a safety margin in its budgeting annual outlay to take care of the uncertainties of defence expenditure and economic variables such as the monsoon, foreign aid and the like. Indeed, in the implementation of Plans in the industrial sector, the vagaries of foreign aid have in recent times become even more pronounced than those of the monsoon.

(iii) The Annual Plan should be used as an instrument for rolling backwards and forwards the size and contents of the Plan and the projects it contains. A list of the second priority projects envisaged in the Plan should be kept ready together with their annual phasing so that, with a more favourable resource position emerging, they could be rolled in into the Plan, while if an unfavourable resource position continues, they would be kept out.

Second, and somewhat on the lines which I understand have been adopted in Pakistan, the Planning Commission should have two separate wings, one a "formulation wing" and the other a "progressing wing," the latter being constantly and exclusively engaged in receiving, analysing and interpreting progress reports and statistical data collected from all over the country concerning every item contained in the Plan. This wing would keep the various Ministries and Departments, both at the Centre and in the

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States, informed of developments and trends of particular concern to them and its reports would form the basis of the annual evaluation by the Joint Standing Committee I have suggested. Such a "progressing wing" should replace the existing but ineffective Project Evaluation Organisation.

Third, the Yugoslavian approach, which I mentioned earlier in these columns, according to which the efforts of the implementing machinery are concentrated mainly on a few selected key targets, leaving remaining areas largely to the forces of demand and supply, should be seriously considered for India. Specifically, and bearing in mind our most acute problems, Government should concentrate the efforts of their administrative machinery on selected key plan targets, headed by agriculture, family planning and industries directly serving agriculture. In non-priority sectors, maximum reliance should be placed on the market mechanism, tempered by fiscal and monetary measures rather than on detailed physical and price controls which use up too much administrative resources. A Plan in which the priority targets are clearly enunciated, and in which reliance for achievement in other sectors is placed largely on competitive forces of demand, supply and profit, would ensure the maximum results and the best usage of scarce administrative talents.

Fourth, we should, wherever possible, concentrate our efforts on projects which will bring quick returns to compensate for unavoidable long gestation periods of major projects like dams, electric power plants, steel plants, etc. With this object in view Government should forget their lar ly imaginary fears and phobias abo concentration of power and mono lies. It is obvious that additional p duction in any industry can usua be obtained much more quickly a cheaply by expanding existing un than by creating completely ne ones. For instance, it would ha been far more difficult, time-consu ing and costly to establish fro scratch and on a virgin site a facto to manufacture 12,000 heavy co mercial vehicles a year than it to TELCO to create this capacity a actually produce vehicles at that ra by doubling its existing facilitie When will our politicians, economis and bureaucrats realise that the la gest Indian private sector compani would hardly come into the first fi hundred or perhaps even thousa largest companies in the U.S.A.? fact, if Indian industries are to achie the full benefits of scale and to competitive in export markets, th will have to grow much bigger an they should be encouraged and help to do so by Government instead being suspected and criticised fo their growth.

Fifth, the capital market must b revived and for that purpose the must be a new approach to profits an taxation. It makes no sense to expe the Private Sector to make large in vestments and at the same time deny them, through unrealistic pric controls or excessive taxation, o both, a return sufficient to motivat new investments. In this context it wa heartening to hear recently our In dustries Minister say that "the bes stimulus for activising the

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market is the return industry assured on investments."

there is an urgent and impe- ed to revise the tax structure the corporate and individual

The corporate tax structure apart from its main purpose cting revenues, also be used purpose of stimulating invest- n priority industries. This has one freely and with excellent in France and Germany where cial tax incentives are or have ffered to specific industries the Plan particularly wants to eloped. In India, a small be- has been made by the intro- in our scheme of taxation of nction between priority and ority industries in regard to the tax and development rebates, benefits to industry have been Much more could and should e in that direction, and fiscal s deliberately used to motivate irect investments into those of industry where rapid deve- t is required. This should be d with decontrol wherever such s exist. In this way fiscal in- s, rather than physical controls, be relied upon to achieve the es of the Plan without any waste inistrative resources.

lly, there must be an end to the d annual exercises in fiscal ex- ntation inflicted on us year year and some stability is im- e in our tax structure both per- and corporate. In the case of al taxation, substantial relief is overdue, particularly in regard e extremely low income slabs at very high rates of tax are reach-

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ed. It also makes no sense to tax private investors out of existence, divert all savings into Government channels through taxation and compulsory deposits, and then to dole them back to the Private Sector through one or other of Government's financial institutions.

Conclusion

Although during the last fifteen years, since national Planning was introduced, we have made substantial progress compared to earlier decades, our annual growth-rate of 3.9% over the three Plan periods is modest when set against several Asian countries, particularly Taiwan (8.1%), Thailand (6.1%) and even Philippines (5.4%). Our total failure, however, to implement effective birth control measures has reduced our annual growth-rate in per capita terms from

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3.9% to barely 1.8%. At this rate, according to the Economic Commission for Asia and the Far East, it will take 137 years for the Indian to reach the current level of income of a Japanese.

What we require now is not a Plan that will repeat past mistakes in its formulation or implementation. We need a Plan that is more selective and less comprehensive, that will concentrate our limited financial and administrative resources on the achievements of top priority targets. We need a Plan that relies more on incentives than on controls, the importance of which several Communist countries have now discovered. We need a more thorough evaluating machinery built into the Planning Commission which will go to make an annual Plan assessment more purposeful and the Plans more realistic.

Above all, we need a Plan which will make people feel that they are not at every turn being regimented and controlled but are being provided for. It is true that economic growth cannot come without toil, tears and taxes, but not with all of these, all of the time. There must be a respite from inflation and taxation; there must be, equally, some respite from heavy investments with low employment-potential and long gestation-period so that the people at large can see the fruits of planning come to them in the shape of increased employment and increased consumption.

Good company management knows when it overdraws on its resources. It does not over-extend further. It regroups its assets, financial and managerial. After every period of rapid expansion, it consolidates and during each such period tries to give its shareholders some reward for their patience. On this analogy, the managers of our national economy must also consolidate after every fresh advance and allow the people to share in some of the fruits of their sacrifices. If our future Plans are to be effective, each Plan must create in our people a sense of personal involvement and participation, a feeling of individual and corporate responsibility for its success and, above all, succeed in stimulating and arousing enthusiasm to work together in a common effort towards a future in which our hopes for a better life do not become a mirage and a delusion.

[CONCLUDED]

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ga and Physical Hygiene

gashakti
President, Bihar School of
Monghyr (Bihar)

psycho-physiological aspect of
ga is of profound importance.
cient science never regards
a mere biological entity. The
thinkers paid great attention
functioning of the mind and
er mechanism. Today, psy-
has also accepted this basic
in its investigational scope and
easingly recognizing the cor-
between the body and the

The Author

ous becomes patent that for the
s of man in any field of ac-
it is necessary that he should
not only a healthy body but
healthy mind. Yoga has al-
aimed at the emergence of a
and integrated personality in
s the *sine qua non* for his abi-
take to higher flights in Yoga.
onder, therefore, that Patanjali
affirmed the technique of the
nga Yoga," the eight consti-
of Yoga, broadly divided into
tegories, technically known as
ang" (external) and "Anta-
(internal), for the perfection
oga. Those that fall into the
category are described as
s" (abstinences), "Niyamas"
vances of conduct or charac-
"Asanas" (postures) and "Pra-
mas" (breathing techniques);
classed in the second category
Pratyahara" (withdrawal or con-
trol of the senses), "Dharana" (concentration i.e. continued or exclusive attention to one object or idea), "Dhyana" (meditation) and "Samadhi" (culmination of Yogic effort into sublime equanimity).

The first four constitute the fundamentals of physical hygiene. The Yamas or the moral observances—the ethics or Yoga—the Niyamas or physical disciplines, the Asanas or postures and the Pranayamas or the

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breathing processes are the cornerstones of physical hygiene for all. Then again, the "Hatha Yoga" prescribes six purificatory techniques, the Shatkarmas, viz. "Neti" (nasal cleaning), "Dhauti" (internal cleaning), "Basti" (stomach washing), "Nawali" (abdominal cleaning), "Tratak" (gazing for optical nerves), and "Kapalbhati" (purification of the cranial region). All these constitute important techniques of physical hygiene. The ancient science of Yoga fully realizes that the spinal cord and the brain constitute the central nervous system, and therefore, strives to keep them in a healthy condition. In Yoga, the proper functioning of the endocrine glands and the chemical reactions in the body are considered important. The aspirant, therefore, cheerfully subjects himself to a voluntary adherence through moderation in life, not necessarily denying the basic necessities of life nor even resorting to suppressions of his instinctual urges, but by a steady and assiduous effort always trying to transmute them for a higher purpose.

Thus, the Asanas, the Mudras (internal exercise for activating the glands), and the Pranayamas are the main techniques which are followed to keep the physical system fit and healthy. These form the main supports of health, for Yoga requires long and steady practice in one sitting posture.

The Asanas are postures. They are not merely physical exercises which affect the muscular system. In Yoga muscular strength has not much importance and the body is only an instrument, the means to an end.

Fatigue, exhaustion, sloth, etc. are avoided in Yoga practice. The attempt is always to keep the mind cheerful. The Asanas constitute a technique which when practised daily retone and revitalize the system.

The Central Nervous System is the reservoir of all energy. There are latent centres in the body which are inactive and need to be activated. The Asanas help this to some extent. Though said to be 84 in number the principal Asanas are few. The backward bending postures like "Bhujang" (Serpent pose), "Shalabhasan" (Locust posture), "Dhanurasan" (Bow posture), the forward bending postures like "Halasana" (Plough pose), "Matsyasan" (Fish pose), twisting pose like "Ardhamatsyendrasan" (Half posture of Yogi Matsyendra) and central postures like "Sarvangasan" (all limbs pose), "Shirshasan" (Head pose), etc. keep the spinal column supple. According to the Yoga anatomy the principal nerve "Sushumna" passes through the spinal column. Of the fourteen principal "Nadis" (Nerve channels), the main three are "Ida," "Pingala," and "Sushumna." The Asanas keep the spinal column supple and toned up to enable the seeker to release his stored up energy through the psychic passages within it.

"Shatkarmas" (six purificatory techniques) referred to above merely help in keeping the internal organs clean. The Central Nervous System alone is not of importance. The body has also endocrine glands like the Pineal, Pituitary, Thyroid, Parathyroid, Thymus, etc. These glands secrete hormones and their secretions

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the blood stream. It is essential to keep these functioning properly as they contribute to the develop- the physical organism but ence in a subtle way the structure. Yoga, thus, field of physiological-psycho- Mudras are natural exer- ng at revitalization of the the internal organs. These Mudra," the "Mahamudra," Mahabandh," "Mahavedha etc. The Mudras form an Yogic technique for physical so.

ird important technique is yama." It has a two-sided helps to keep the physical pure and in a good order to control, regulate, and the mento-emotional being Pranayama means control- mical and regular breathing. Literally means breath, but in is the gross manifestation in of the subtle universal cos- It is this cosmic energy es life to all sentient beings. and regular breathing is to longevity.

While inhaling, the respiratory system takes in oxygen and while exhaling, it discharges carbon dioxide. Oxidation of the system makes the body pure, light and active. Unless the science of breathing is properly understood and correctly practised, there is a likelihood of imbalance in breathing resulting in various types of mental and emotional conflicts and impulsiveness. The world with its innumerable joys and sorrows makes a violent impact upon us and we often fail to find a realistic adjustment to life and its problems. All these affect the breathing process and the system suffers from a chronic oxygen deficiency. The resultant carbon deposits enter the blood stream and impair health. The body thus becomes diseased, sluggish and inactive. The effect of *prana* on the human being and the correlation between the mind and the body are fully realized in Yoga. Pranayama is the technique of conservation and distribution of this life force.

Thus, Yoga has an important part to play, and a substantial contribution to make, in the field of physical hygiene, which is scientific and potent.

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Hebrew Literature Today

DR. E. SCHWEID

award of last year's Nobel to two noted Jewish writers the subject of Hebrew lite- the fore. This happy deve- rendered a study of this lite- not only interesting but also .

mportant to note, at the out- Hebrew literature as we know has no continuous literary During the years when e in exile from the Holy Hebrew served the various religious life. There were e periods when it developed ished in other forms, as, for in the Muslim Spain of the 12th centuries and in the the Renaissance.

LANGUAGE

her factor that warrants our tion is that for a long time, y recently, Hebrew was re- a holy language, and thus one that could or should be mundane, everyday purposes. times, it was considered suf- the devout Jew knew enough to read and understand the

rning-point came more or e form of a challenge. Power- nces were at work and revolutionary changes were taking place in many sectors of Jewish life. Under these circumstances, it was natural that Hebrew would overcome its former limitations and emerge as a living force in the changing scene.

By one of those strange coincidences which history seems to be so fond of creating, the process through which Hebrew burst its bonds of religion and tradition occurred at the same time, more or less, when the Return to Zion movement gathered momentum.

This accounts for the fact that at about this time, the Land of Israel and all that it implied and signified to Jews all over the world became one of the outstanding themes of modern Hebrew literature.

Since it was in Israel (then Palestine) that a Hebrew reading public grew up and increased, and there that a Hebrew press and Hebrew publishers developed, it was natural that the majority of those who wrote in Hebrew should settle in Israel and begin to work there.

The influence of Israel over modern Hebrew literature has been not only actual, and physical, but also psychological. Even those who did their writing and reading of Hebrew in countries outside Israel, found that

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there was a close and growing connection between this Hebrew and Israel.

THE ROLE OF ISRAEL

As far as Israel is concerned, this old-new nation has led to the creation of a new group of Hebrew writers, a group that has flowered in our own time and that has developed and reached maturity on the rich and formative soil of the Jewish National Home.

Because the Hebrew writers of this group have been born and bred in Israel, and also because they have thus been able to discard the ties and influences to which their fathers had been bound, they have brought to literary and dramatic life new trends and new themes, all symbolic of the aspirations and the yearnings of their people.

The most prominent member of this group is S.Y. Agnon, winner of last year's Nobel Prize for Literature, who went to Israel almost sixty years ago from his birthplace of Galicia.

In a long series of epic stories, Agnon describes various aspects of many generations of Jews. As he moves from generation to generation, and from stage to stage, Agnon's style of story-telling undergoes some significant changes. In many cases, the difference of Agnon's style is bound up with changes in the relationship of his heroes to the background against which they struggle.

In these and other ways, Agnon succeeded in fashioning a Hebrew style which, by its very nature, realises a trend, one that had matured progressively in the style of his predecessors. Indeed, it is generally co ceded that the work of Agnon cons tutes a link between the Hebrew lit rature of this generation and th which was known as the classical wr ings of the years gone by.

BIALIK, NATIONAL POET

In the case of Chaim Nachman Bi lik, we have a figure in Hebrew lit rature whose poetry marks a spiritu turning-point, as it were, in the histo of modern Judaism. He thus enjo a special place in Hebrew literatu not only in his own but also in t present generation. Little wond therefore, that he is still regarded the national poet of the Jews in t fullest sense of the term.

Nevertheless, though esteem f Bialik as a poet has grown with t years, the interpretation of his role a national poet of his people has va ed. In his own time, his status dem ed and bespoke the national missi fulfilled by his poetry in the cont of the Return to Zion. He was reco nised as the prophet of chastisem and mercy, who wrote all about t tragedy of the Exile.

Today, the same status of the sa poet denotes his rendering of the s ritual atmosphere of his generatio Now we seem to be concerned not much with the political-national a pects as with the personal-univers Modern critics have even rediscove ed Bialik, thus causing him, in a sen to appear in the guise of a new po All these developments have made necessary to consider him in a ne light.

These developments teach us a gre deal about the directions in which t

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literature of the present gene- branching out in its efforts bend the personal and uni- ification of the Jewish situa- revealed in this context is rtance of many of the writ- poets of Bialik's time, as also ills. Great, indeed, has been t of the work of these writ- e Hebrew literature of the ay.

e must pause and consider of two poets who can easily among the classical figures m Hebrew literature. These Tchernichovsky and Zalman Both did a great deal, with ds and their themes, to en- rew poetry.

f these writers and poets has own style, general outlook and atter, and there are thus some outstanding differences in their works. These differences, however, are of the pattern and the variety that suggest a unity in the midst of diversity.

CENTRAL THEME

All such differences notwithstanding, we find that in one respect, at least, there is a common thread that runs through all modern Hebrew writing, and this is the close relationship between the personal-universal theme and the national one.

It is, indeed, worthy of note that the work of these writers and poets is directly related to the construction of a social and cultural centre in the Land of Israel, the Land in which most of them have served as writers, educators and editors.

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ALTH FORUM

Dr. Edwin Flatto

e is 21 years of age. From s there chronically emanates dour. It is more acute when a cold. At times she suffers hes in her tongue. There is e in her teeth such as blood t of the gums, etc. My wife ould be most grateful if you ggest remedies for the com- e of these troubles.

d breath is invariably funda- evidence of clogged bowels. er failed to mention it, but e the tongue is also heavily mornings since foul breath and ongue are both part of the ssic syndrome indicative of ion. The "itches" in her ton- due to an acid condition re- rom improper food combina- our wife should rest and fast by mouth except pure water) st five days. After this, fresh- ed fruit juices may be given riod of four days to be im- followed by a diet compris- 00% fresh uncooked fruits tables. She should have fresh in season for breakfast, a mbination salad followed by or an avocado for lunch, and ation salad and two ounces of raw nuts for supper. She should practise the stomach tensing exercises and take a glass of hot water and juice of 1/2 lemon every morning before breakfast. When the tongue is clean and the breath sweet, two non-starchy steamed vegetables followed by a baked potato or six ounces boiled millet, lentils, or brown rice may be substituted for the evening meal to be preceded by a combination salad prepared with a little lemon juice and olive oil dressing if desired.

Question:

Our children, ages 10 and 15, are both nearsighted. The older one has glasses for special occasions, the younger one not yet but the doctor has recommended them.

They have both been doing the "long swing" and sunbathing exercise since last fall but no apparent improvement. They have been on natural food as much as possible nearly all of their lives and much of it raw. Much of our food is produced in our garden along with home produced honey and whole grain cereal and flour.

I was wondering if there was any suggestion in any form that you might care to recommend to improve their eyesight and prevent them from wearing glasses.

Answer:

Under our present educational system, children start school work at a very early age. Usually students under eight years of age are required

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to use their eyes for predominantly close work. Normally, their eyes have not fully matured and are still developing. Nature tends to adopt to adverse conditions. Our eyes were not designed to be used principally for close work. Consequently, since the eyes are being used for predominantly near vision, the developing structure of the eye tends to elongate in order to relieve the strain on the ciliary muscles. This condition produces myopia since the image focuses in front of the retina.

In order to deter the myopia from progressing, your children should be instructed to wear their glasses for distant vision only and remove them when doing near work. In addition, during their formative years especially, close work and reading should be held to a minimum.

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Dr. V. Raghavan receiving the Akademi Award from President Radhakrishnan (See Notes &

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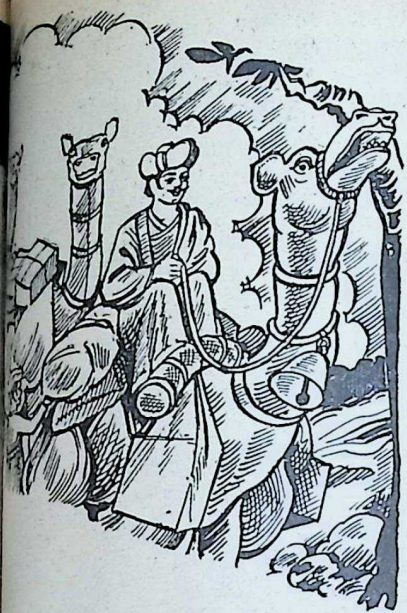

"MAMA"

Fables of India—19

THE CLEVER JACKAL

a certain forest lived a lion by me Vajradamshtra. He had se attendants, a jackal named ka and a wolf by name Kravn.

during his peregrinations, the me across a she-camel who, om her herd, was suffering lains.

oon, however, as she delivered of a calf, the lion and his fol- killed and ate her up, but the young calf out of pity or n.

lion brought the young calf nd said affectionately to him: You need have no fear from from other animals. You can n this forest freely. Since your e conical I confer upon you me of Sanku-karna."

ater the four of them lived yed together and enjoyed each other's company very much.

Sanku-karna became a hefty youngster. He never left the company of the lion.

It so happened that Vajradamshtra had to fight a wild-elephant that had strayed into the forest and in the act, got badly bruised. Indeed he became unable to move out.

Becoming starved, the lion asked his followers: "Friends! Go out and kill some animal and bring it to me so that, in my present condition, I can eat it without moving and hand over the rest to you too."

The two aides roamed about the forest but could not bag any kill.

Then Chaturaka thought, "If somehow Sanku-karna could be killed, he can provide food for us for a few days; but how can I do that? For, the master will not allow him to be killed, out of affection. I must now

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use my wits."

Saying this he went to Sanku-karna and said: "Friend, our master is dying of starvation. If he dies, we will become unsafe. We must do something for the master."

"Tell me, what should be done, tell me!" urged Sanku-karna.

"By offering one's body to the master, one gets twice as lovely a body and the master will continue to live!"

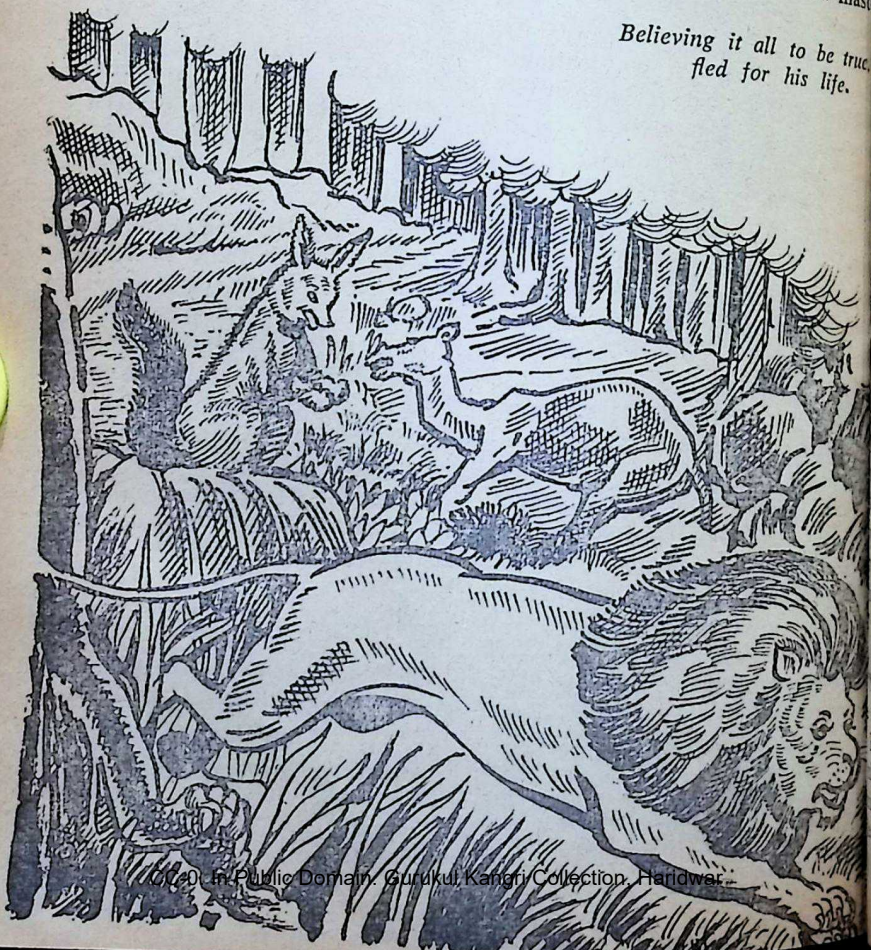
"If that is so, I shall be happy to give up my body for the use of the master, for Dharma is my surety."

The three of them then went to master and Chaturaka represente "Master, our search has been in va but Sanku-karna is willing to o himself as your food, having re to its ultimate effects on him, wh is, he will get twice as beautiful body."

Hearing it the lion said: "This most exemplary; let Dharma be w ness to the contract."

Soon, the jackal and the wolf ween them killed Sanku-karna, pre ratory to offering him to the maste

Believing it all to be true, fled for his life.



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ajradamshtra: "O, Chatura- just move down to the river and daily ablutions. Be on I return!" and went.

Chaturaka thought: "How te this camel's flesh my ex- od?"

twinkle in his eyes, he told kha who was seated by end! I can see, you are very why don't you help your- his flesh before the master I shall of course not disclose ."

lf grinned and jumped at the

ner did the wolf start eating f the flesh than the lion was rning round the corner.

Chaturaka: "Friend, the coming; keep off, keep off nce lest the master should

e wolf did so.

the lion came near, he ins- e carcass of the camel, and e heart missing.

his brows, the lion roar- o has been tampering with ! He who has made it 'left- me shall also be killed."

mukha looked at Chaturaka and begged: "Please say so that the master may cool

ha!" laughed Chaturaka and ot heeding to my advice, you esh and now you look at my ool! Now enjoy the fruit of conduct!"

those stunning words, the for fear of life.

In the meantime, a caravan laden with goods was approaching that spot.

The leading camel had a big bell tied to its neck whose loud clang bred fear into the heart of the lion.

Vajradamshtra therefore asked Chaturaka: "Hey! What is this noise? It is something unusual and don't you think, fearful? Find out what it is."

The jackal went a few yards away ostensibly into the deep where the noise came from; but actually it hid itself in a bush for a while and returning cried: "Master! Flee, flee from here while there is yet time!"

"Friend, why are you so excited? Do tell me what it is all about!" expostulated the lion.

"Master! It is Dharmaraja (god of death). He is frightfully angry with you for having caused the killing of this young camel. He says he is determined to take a thousand camels' worth out of you! With wounded pride he hurries; he has tied round the neck of the leader camel on which he rides a huge bell that chimes death, and he is followed by the relatives and forefathers of the dead camel to wreak vengeance upon you!"

The lion heard all these and saw the caravan too coming at a distance.

Believing it all to be hundred per cent true, he fled the forest fearing his life—out of reach of Yama, he thought.

Finding the coast now clear, the jackal Chaturaka ate the camel's flesh without hurry or hindrance.

MORAL

नीचाश्रयो हि महतापमानहेतुः ।

The association of cads leads to humiliation.

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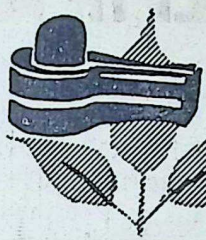

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

38. POISED FOR ACTION

OUGH sheer force of habit, arashi's feet led him towards i's quarters. This was indeed e thing that had happened. everyone under its curse. No d have imagined that such a n would be committed in the me of Lord Somanath. The be washed away, even at the one's life; penance must be d. It was essential to keep d unsullied the purity of God-hamaya.

ly Shivarashi stopped in his Why should he go to Guruji? ld simply laugh away the ing. He might even say that was nothingg more than an dancing girl. His worldly ld fail to see Goddess Tri-ari in her. It was he who had d with the performance of tional ceremonies in honour Goddess and had ordered that s of Her temple be closed.

The Sarvagna had fallen from his high estate. For years, he had been behaving like a householder—as if Gangaa, a mere dancer, was his wife and Chaula his daughter. He, Shivarashi, had been treating Sarvagna with respect out of a feeling of gratitude, and because of his learning and his devotion to Lord Somanath. But was it proper for him, Shivarashi, to recognise a person as his *guru* who had shown himself ready to ignore the sacred books, and even the practice of penance? In fact, the *guru* was just a weak and cowardly old man. It was really he, Shivarashi, who had been offering true *tapas*.

The old man had established Bheemdev on his throne in order to strengthen his own position as the Guru. And today, to retain that position, he was allowing Bheemdev to do whatever he liked. To pay homage to such a person, to obey him, Shivarashi felt, was to betray the Pashupat Sect. He

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must now put an end to this *guru*-disciple relationship. In his righteous anger, he seized with trembling hand the *rudraksh* rosary which the Guru had given him since his childhood and pulled it hard till it broke. Now his *guru* was Lord Lakulesh—no one else. None but he had the right to the highest position and hereafter it would be his supreme duty to protect the Pashupat Sect by the power of his penance.

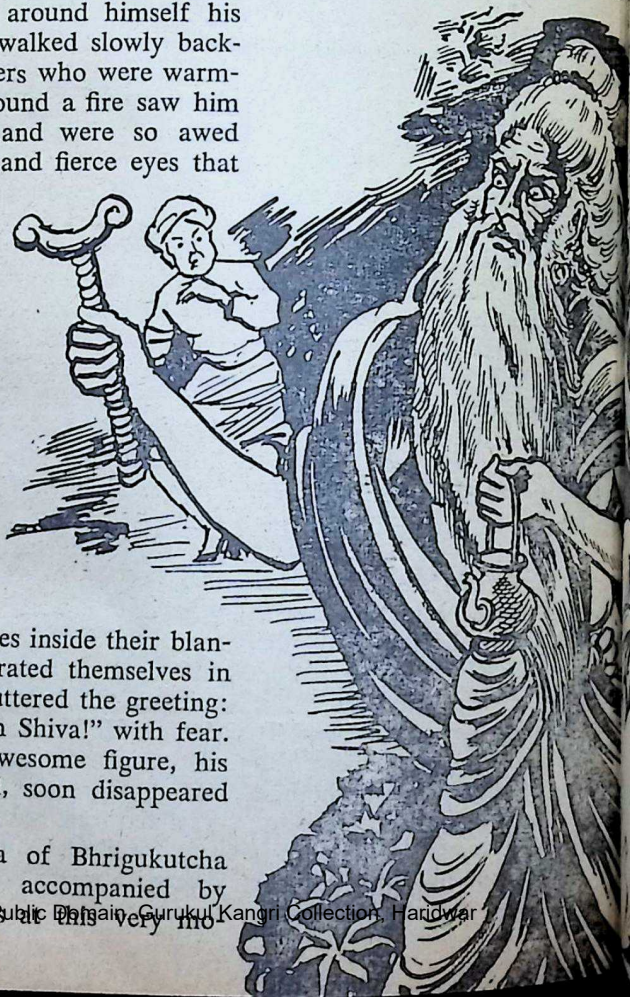
Without seeing Sarvagna, Shivarashi turned back. His mind was now made up. He wrapped around himself his warm shawl and walked slowly backwards. The soldiers who were warming themselves around a fire saw him from a distance and were so awed by his long hair and fierce eyes that they thought that it must be Lord Somanath Himself who had come to examine the preparations for defence. So fierce indeed was his appearance that the soldiers, whom even the large forces of Hammir had failed to quail, began to tremble! Some hid their faces inside their blankets; others prostrated themselves in obeisance; a few uttered the greeting: "I bow to thee, Oh Shiva!" with fear. The tall, dark, awesome figure, his fierce eyes lowered, soon disappeared from view.

Dadda Chalukya of Bhrigukutcha (modern Broach) accompanied by his staff-officer was at this very mo-

ment engaged in inspecting the rangements inside the fort. It his turn to do this and he took duty seriously. He was about th five years of age.

Dadda who lived a happy-go-lu life carried out the orders of the V roy of Patan and enjoyed bein ruler in name.

With Hammir's invasion, he asked by Bheemdev to join him his army; he had no alternative



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giving up his palatial com-
his women.
had been assigned the task
g the fortress on this cold
ht with the two armies fac-
other on either side of the
all. Had he been his own
would have tried to return
ital; but he was firmly in
of Bheemdev. He was so
Bheemdev that he was un-
return and unwilling to re-
was an ill moment, he glum-
d, when his grandfather had
ed on the throne by Bheem-
ndfather.

From a distance, he saw Shivarashi walking in his direction. His heart began to beat fast. At first he thought that he was seeing the spirit of Lord Somanath! The next moment he wondered whether it was not Kaalabhairav. His immediate instinct was to run away, but he restrained himself for fear of losing his reputation among the soldiers.

When Shivarashi came closer, he recognised him. Some three years earlier Rashiji had undertaken a pilgrimage to Bhrigukutcha to bathe in the river Narmada. At that time, Dadda had often sat at Rashiji's feet and listened to his words of wisdom. Also it was because of Rashiji's bless-

So fierce was Shivarashi's appearance that the soldiers began to tremble!

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ings that a son was born to his wife, after presenting him with five daughters in succession. Dadda prostrated himself before Shivarashi, who blessed him warmly.

Dadda was glad to Rashiji's company on his round of inspection. "Rashiji," he enquired in a friendly conversational way, "when do you think we will be able to get rid of this miserable invader?"

Shivarashi gave no reply. For a while, the two walked silently. Dadda again asked: "Guru Maharaj, do tell me what do you think will be the outcome of all this?"

Shivarashi fixed his fierce eyes on Dadda, which greatly unnerved him. "Outcome?"

"Yes, Rashiji. You are able to foresee the future. What do you think will happen?"

Shivarashi looked up and stared at the horizon before replying: "Those who offend Goddess Mahamaya will die like dogs."

Dadda was delighted. "Hammir?" he sought confirmation.

Shivarashi stopped short and looked angrily at Dadda. Dadda stood before him with folded hands. "No," said Shivarashi softly. "Bheem."

Dadda stopped as if struck by lightning.

"The consort of Lord Somanath has cursed him." With these words Rashiji walked away with long strides. Dadda, motionless and speechless, looked feebly at the rapidly receding back of Rashiji. ●●●

Dadda did not have much time to think.

The day dawned. There appeared to be tremendous commotion and bustle in Hammir's camp. The trembli Dadda blew on his conch loudly. I mediately the sentries from every g took up the call and sounded warning note. Bheemdev woke w a start. Without sparing a glance the hand on his pillow, slim and licate as a lotus stem, he jumped of bed and put on his armour. blew on his conch and rushed towa the fortress gate. Ra also came up the same moment, fully armed, a before long, Parmar and Vimal a arrived. Everyone assembled on parapet of the main gate where Bhee dev Maharaj had stationed himself.

There was indeed great activity Hammir's camp. Orders were given a loud voice in a language which one in the fort could understa Horses neighed and arms clanged. the rear, close to the forest, wh Hammir's tent had been pitched, entire area was lit up by numero torches. Like a giant machine set motion, Hammir's soldiers form ranks and assumed battle positions.

Bheemdev wasted no time in ma ing his own dispositions. One r of archers was soon drawn up kne ing and ready to let off their arro Behind them was another row, stan ing, protected by their shields. B hind this row was a row of armo ed Rajput warriors.

Gurudev came up. Bheemdev bo ed to him and was blessed in retur Gurudev then placed on the forehe of each of the assembled rulers t auspicious vermilion mark. T sound of "Jaya Somanath" soon re the air.

Before long, the darkness gave w to morning light, and Bheemdev w

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e clearly in all directions. disposition of Hammir's d been transformed. On there were two long rows each protected as it were oblong, shining shield—so only the eyes and holding the sword of each soldier le. Every soldier also car-

f board.

these men were four to six equestrian archers. They leather shields. Their long, beards covered their tunics. ds were protected by large Dorned with animal horns. word of command, ten thou- ows would be directed at 's forces. Behind were rried ranks of elephants rmed a living fort. On the each elephant there were four archers, each of whom ladder for scaling the for-

was amazing discipline, mar- rganisation. Both Ra and watched this demonstra- rength and organisation with n. "Maharaj, if we win at l be by the grace of God," spered Ra.

e grace of God and the de- n of Kshatriyas," amended proudly. "We will never truth is on our side."

always triumphs," smilingly Gurudev, as he started to from the top of the fort.

e distance, a bugle blew a ne. It was echoed by others. lim troops parted to make Hammir, who emerged from Fifty horses carrying battle drums walked slowly on two sides of him and he was followed by twenty-five to thirty horsemen.

Hammir himself with his magnificent physique and long red beard was mounted on a black horse. He wore a green turban. All around him were horsemen, bows at the ready, forming a semi-circle like the crescent of the moon.

The very sight of this enormous and powerful force served only to arouse in Bheemdev a desire to hit it hard. His blood began to course rapidly and his eyes became bloodshot with anger. He jumped on the horse Veera had kept ready for him and standing up in the stirrups, he surveyed the great warriors who were standing around him.

Then he spoke: "My own, Patan's and Lord Somanath's honour is in your hands. Brave warriors, now there stand open before us the gates of heaven. Each Kshatriya must destroy a thousand of the enemy force. Whoever takes a step backward is not a true Kshatriya."

Ra Ratnaditya was overwhelmed with a fierce emotion. He too jumped on his horse, drew out his sword and cried "Victory to Bheemdev Maharaj."

The other soldiers picked up the challenging call. Bheemdev Maharaj, satisfied, smiled and waving his sword shouted respondingly in a terrifying voice "Jaya Somanath." The entire army responded and the echo of the loudly proclaimed "Jaya Somanath" must have reached the ears of Hammir, for, it reverberated like a veritable thunderclap.

[To be continued]

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NOTES & NEWS

& KASHMIR KENDRA

ize Awarding Ceremony for who passed in the Saral Sans- inations in the above Kendra on 24th January 1967 under identship of Dr. Karan Singh, of the Kendra. 112 boys and s from the various schools of ook the examination.

ing trophy has been donated ation of Sanskrit by Sri Jai- Nanda, Vice-Chairman of the This trophy was won by Gur- ya Pathashala of Jammu this

opularity of these examinations Kendra is due, in a large mea- the interest taken by Sri Labhu ayal, Dr. Koshalya Walli and h Kumar Gupta. The Kendra send about 1000 candidates in Saral Sanskrit Examinations, for pecial classes have been started rious schools.

aran Singh awarded Saral Sans- ficates to all the successful can- and 13 individual prizes.

HEALTH DAY

mmu & Kashmir Kendra of in association with the Jammu and the Govt. Ayurvedic Col- mmu, celebrated the World Day at the Gulab Bhavan on by organising a symposium on in Health." Sri T. C. A. Sri- Varadan, Health Secretary to Government, presided. A num- nding members of the medical n spoke on the occasion. Pt. th Dogra was also present.

KENDRA

KUMAR, an Austrian of the George Siberer, who has made home and Hinduism his reli- ered a lecture on "Scientific of Hindu Religion" on Tues- 11th April, 1967, in the Bha- In his discourse he referred to the suprasensible realities intimated by yogic practices, to the science of *nadis* which are not merely physiological or anatomical, the reality of celestial beings and of other worlds than ours and to the authoritative declarations of Sastras and of *mahapurushas*. He stressed on the meaning and the efficacy of yogic disciplines like *sraddha, asana, pranayama, ahurasuddhi* and *mitahara*. He could vouch from his own experience to the reality of these suprasensible factors which govern human life and make for its upliftment.

M.S. AT THE DELHI KENDRA

ON 15th April, 1967, Smt. M.S. Subbalakshmi gave a recital of Bhajan songs at a gathering of the teachers and pupils of the Public School and a few invited guests. The assembly was treated to a half-an-hour of soul-stirring music which, as usual with the reputed singer, thrilled everyone. The Bhavan is very grateful to Smt. Subbalakshmi for the honour she did to it.

BHAVAN'S DELHI KENDRA ANNUAL DAY

THE Annual Day and Prize Distribution of the Bhavan's Vallabhram Mehta Public School, Delhi, was celebrated on Sunday the 2nd April, when Sri Bhagwat Jha Azad, Minister of State for Education, presided. Sri Azad and other guests were taken round the exhibition where the exhibits prepared by the students were praised by one and all. After prayer, Vedic invocation and Sangha Gaan, Sri S.S. Shukla, Secretary of the Bhavan's Delhi Kendra, welcoming the Minister of State for Education and other distinguished guests, referred to the services of Sri Azad in the cause of education. This was followed by garlanding of the President Kulapati Dr. K. M. Munshi, Smt. Lilavati Munshi, and other distinguished guests seated on the stage. Kulapati Munshiji, blessing the school, reminded the audience of the missionary spirit and the sense of dedi-

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cation that prevailed in the institut of the Bhavan which stood for fait God, self-discipline and other hi values of life.

Principal Chandrakant M. Bhatt read out the Annual Report of School for the year in which he tioned the progress, the achievem and the co-curricular activities of school. Prizes were given away by Azad. Sri Azad in his speech com mented the School on its high acad and athletic achievements and its em sis on moral and spiritual ideals. praised the noble work that is b carried on in the various institution the Bhavan under the benign guid of Kulapati Munshiji whose services the country in the cause of educa and revival of Indian Culture are un gettable and worthy of imitation by others. The function ended with a of thanks for the President, followed National Anthem. Then the pupil the school staged interesting program and variety entertainments which appreciated by all.

DR. V. RAGHAVAN HONOURED

THE Sahitya Akademi's Award for year 1966 for the best work in Sans (Research) has been awarded to Dr Raghavan, Professor and Head of the partment of Sanskrit, University of M ras, for his work *Bhoja's Sringara kasa*. This work is an important co bution in the field of research in S krit Alamkarashastra (poetics). Raghavan is one of the General Se taries of the Sanskrit Vishva Paris The Bhavan felicitates him on this casion.

CLOUD-SEEDING IN ISRAEL

CLOUD-SEEDING will add 90 mill to 100 million cubic metres of water year to Israel's supplies at a cost of o 0.8 agorot (about a quarter of one U cent) a cubic metre. This emerges fr a report summarizing six seasons cloud-seeding drawn up by Shaham, electrical and technical service respon ble for the project.

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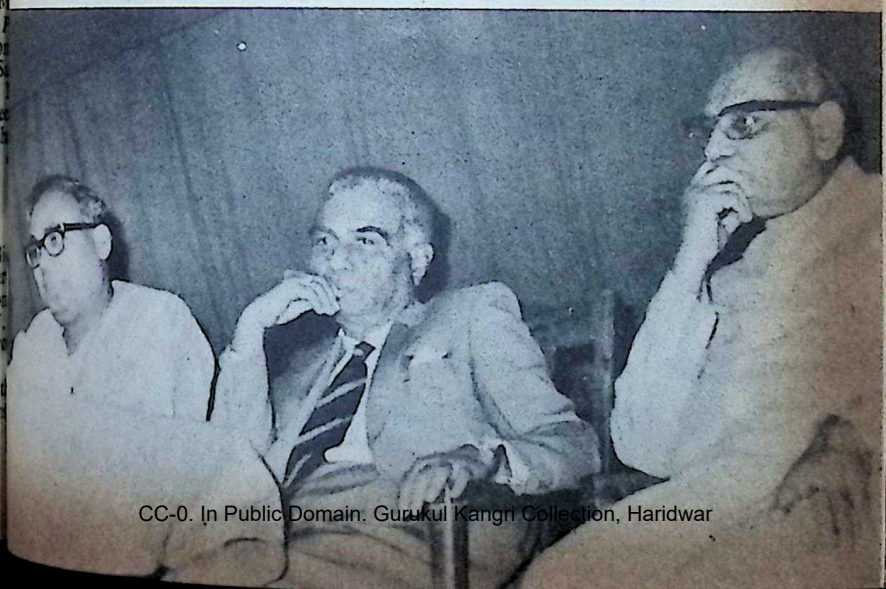
PHOTO NEWS

Bhavan's Kashmir Kendra: Sri T. C. A. Srinivasa Varadan, I.A.S., Health Secretary to Jammu and Kashmir Government (Right), presided over the Symposium arranged to celebrate World Health Day. At the left is seated Pt. Prem Nath Dogra.

Bhavan's Delhi Kendra: *Annual Day at Vallabhram Mehta Public School. (Left to Right) Kulapati Munshiji, Sri Bhagwat Jha Azad, Minister of State for Education, Sri Justice J. M. Shelat, Supreme Court, Sri S. S. Shukla, Secretary of the Bhavan's Delhi Kendra.*



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Musical Tableaux at the Delhi Kendra: A scene from Shakuntala.

Musical Tableaux at the Delhi Kendra: A scene from Soundaryalahiri.

al Tableaux at the Delhi Kendra: A scene from Gita Govinda.

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... as Kankalamurti at Tiruvalampuram. This is a rare icon of Chola art near Kaveri-...pattinam.

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OUR BOOKSHELF

THE PLAN: PERSPECTIVE AND PROBLEMS. By Asoka Mehta. Published by Bharatiya Vidya Bhavan, Bombay-7. pp. 239. Price: Rs. 8.

ON PLANNING AND FINANCE IN INDIA. By A.D. Shroff. Published by Lalvani Publishing House, Bombay-1. pp. 297. Price: Rs. 25.

PLANNING FOR SELF-RELIANCE. Edited by Ranjit Gupta. Published by Impex India, New Delhi. pp. 196. Price: Rs. 18.

THESE three books on planning are in a sense complementary to one another. The first book *The Plan: Perspective and Problems* by Sri Asoka Mehta contains the speeches delivered on different occasions in 1964. As a progressive thinker and one who is intimately connected with planning in this country, his views should merit attention.

The speeches have been arranged in two parts, one to focus attention as it were on the basic philosophy which he has tried to expound and the other on the specific problems in some of the sectors of the economy like agriculture, community development, transport and social welfare. The speeches reveal the idealism and fervour of the author and the perspective he brings to bear in the building of the New India. It is, however, a pity that he succumbs to the temptation of ornate expressions which sound rather bizarre in the exposition of a subject like planning, a consequence of which is that the reader is put to considerable difficulty in following the argument.

The second book, which contains the speeches of Sri A.D. Shroff over a fairly long period, in a sense presents the other end of the spectrum. The late Sri Shroff was one of the powerful advocates of free enterprise and he spoke vigorously against what he considered as to tarian trends of the planning phil phy as conceived and executed si 1951. While there is bound to be w dissent in view of the extreme attit taken by the author, it should be c ceded that to the extent he has hi lighted the weaknesses and inefficie of the public sector, bureaucratic ex ses and the vagaries in the operation the several controls, he deserves sym thetic hearing. But then, the remedy d not lie in throwing the baby with bath water!

The last book *Planning for Self liance* edited by Ranjit Gupta cont the proceedings of a Seminar held 1965 by the Gandhian Institute of dies. The aim of the Seminar was draw attention to those aspects of p ning calling for rectification. In esse the emphasis was on decentralisa and the adoption of different techni of planning so that planning may p ceed from the bottom instead of fr the top. This suggestion is actually thing new though its implementation received scant notice. Since the Fo Plan in its final form is yet to eme the constructive approach made h should be readily commended for po ble adoptation. The chapter enti 'Planning for Self-reliance,' tho short, provides considerable food thought in view of the many though suggestions it contains.

—*Sri T. T. Vijayaragha*

SALIHUNDAM, A BUDDHIST S IN ANDHRA PRADESH. By Dr. Subrahmanyam. Published by the G vernment of Andhra Pradesh. Hyde bad. pp. IV + 123. Price: Rs. 24/

THIS volume contains a detailed a authentic report on the excavations c ducted at Salihundam by Dr. R. Subr manyam. Though Salihundam is at

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small village on the banks of
ara river in Srikakulam district
Pradesh, it once flourished as
centre of Buddhist activity and
place of the northern and
cultural traditions and main-
contacts with the outside world.

chronological sequence of this site
the evidence furnished by the
ions at the place covers the
from as early as second century
wn to the eighth century A.D.
has yielded interesting Buddhist
es like Stupas, *viharas*, *chaityas*,
chambers, etc., all ranging in date
bout second century B.C. to the
century A.D. Besides a number of
antiquities such as inscribed
s, terracotta and steatite seals,
stone slabs and conch shells have
ought to picture, and their detail-
y certainly throws a volume of
the socio-economic and religious
the people in this part of the
during the period covering near-
n of one millennium years. It is
eresting to note that the pot-
both of indigenous and Roman
ear not only letters of the Brahmi
ers but also Buddhist symbols
e *Svastika*, taurine, etc. The find
an coins and potsherds in the
ions proves that Salihundam
ed trade and cultural contacts
e Mediterranean countries during
y centuries of the Christian era.
report is a welcome addition to
ature on South Indian Archaeo-
d archaeological work.

—*Dr. T. V. Mahalingam*

*STORY OF WORLD LITERA-
E*: Vols. I, II & III. By Krishna
anya. Published by Orient Long-
n. Pages: Vol. I, 146; Vol. II,
and Vol. III, 162. Price: Rs. 4.50

space age has made our world
in the dimensions of space and
but from the standpoint of litera-
must be confessed that the world
expanding universe. Still the au-
proves worthy of the task of pin-
down the salient features of world literature in handy and well-written volumes. These are but the first three ones; but they proclaim that the whole scheme, when accomplished, will encompass the voluminous mass of world literature. These volumes review the Mesopotamian, Egyptian, Greek and Roman literatures though, in our opinion, the Vedas being the oldest, the Vedic literature should have been treated in the first volume.

Each volume begins with a cultural background of the people whose literature is to be described. This greatly helps the understanding of the essence of their epic poetry, lyric poetry, drama, or philosophy which are all narrated with a telling simplicity. Everywhere parallels from Indian literature are given; hence an Indian mind feels at home in reading the literature of the people of far-off places and may even agree with the author's suggestion that there is a universality of feeling that we belong to one common family (Preface: Vol. I). The point is reinforced by referring to incidents like the great flood found in many literatures of the world. The books are not only informative but also give a critical review of situations, views of people and their achievements *e.g.* people's ideas of morality and social justice (Vol. I, p. 46), judgments on Sophocles as a dramatist (Vol. II, p. 81) and Virgil's philosophy (Vol. III, p. 27).

An attempt to write a history of world literature convinces us that the spirit of Herodotus is still alive on the earth.

—*Prof. B. R. Kulkarni*

MIND TO SUPERMIND (A Commentary on the *Bhagavad Gita*). By Rohit Mehta. Published by P.C. Manaktala & Sons Pvt. Ltd., Churchgate, Bombay-1. 202 pages. Price: Rs. 20.

SRI MEHTA, a radiant missionary of Indian thought and an ardent theosophist, has given in the book under review a comprehensive account of the evolution of man from his intellectual to spiritual heights, *i.e.* the state of the Supermind. The *Gita*, according to our author, discusses the stages in the

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development of man. Evolution is the key to the study. The account keeps close to the doctrine of Evolution as explained by Theosophy. Man is not merely a body plus a mind, for he is an immortal spirit in essence. The mind of man is not the last word or the final step in evolution. Beyond it is the descent of Supermind, whose function is possible only when the rational self of man sets aside his claim.

The doctrine of the Supermind is systematically developed by Sri Aurobindo, also in a different direction from the richness of his plenary experience. The volume under review is a creative interpretation of the world's great scripture which all claim as their own. The book is full of thoughts communicated with zeal and fine style characteristic of the author in his speech and writings.

—Dr. P. Nagaraja Rao

PATH TO BEATIFIC PEACE: (Vol. II). By Divine Mother Sree Ramaa Devi. Published by Rama Sakti Mission, Mangalore. 262 pages. Price: Rs. 5.

THIS second volume on the teachings of Sree Ramaa Devi consists of twenty chapters compiled from her letters and covers a very wide field of life—both material and spiritual. This teaching does not accept any bifurcation between Matter and Spirit, Earth and Heaven, Life and God. It looks upon the world as a play of the Divine Shakti providing the necessary means for man to develop his consciousness and realise his innate divinity. The various lines of self-development open to man, the utility of consecrated work, meditation and the ways of entering into peace, the role of Grace and the Guru, the part of personal effort in *sadhana*—are some of the main topics touched upon. There are echoes in these pages of truths enunciated in some of the classical works in modern spiritual literature; perhaps inevitable as the Truth is ultimately One.

The writing breathes a catholic spirit and should appeal to seekers of whatever persuasion.

—M.P. Pandit

WITH PROFOUND RESPECTS, S. Chidambaram. Published by ginbothams Limited, Madras. pp. Price: Rs. 7.50.

THE book is in the form of a hun and seventy anecdotes from the many-coloured and vivid life of C. P. stretched over a period of years of hectic activity.

Starting with a short and intere biography of Dr. C. P. in some pages, his sterling qualities, the m sided nature of his genius, his dyn energy and his dominating and gla rous personality emerge very cl from the anecdotes. Sri Chid baram who has been Dr. C. P.'s S tary for 55 years has done well giving us this beautiful study of dents which gives a better perspe of his master's personality than poss a detailed biography would.

The volume carries a good num of photographs of Dr. C. P. and well produced.

—Dr. P. Nagaraja

TAMIL

BHAJA GOVINDA SAARAM, K NAN KUZAHLOSAI, GOP GEETHAM AND OTHER DE TIONAL SONGS. Composed published by Sri A. P. Haran, D 8th Cross Road, Thillainagar, T chirapalli-3. (S. India).

THIS small devotional book con many spontaneous songs on almost Hindu deities ranging from Kedaresw to Kanyakumari and Dwarakanath Jagannath of the Bharatha Varsha Tamil, Sanskrit and Telugu, the and penetrative renderings in Tamil Adi Sankara's *Bhaja Govindam* *Gopika Geeta* of *Bhagavatam* stand unique.

The songs brim with lucidity of pression, meaning, *raga* and *laya* ta to "Manipravala style". This is a addition to schools, devotional inst tions, Bhajan parties and the like, individuals having such a bent of mi Copies can be had free on request fr Sri A. P. Ramakrishnan, 14, Vasa Street, Chandrawar Opp. King's Cir Matunga, Bombay-19.

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KANNADA

MARTHA CHINTAMANI. By Swami Satchidananda Saraswati. Published by Adhyatma Prakasha Karyalaya, Holenarsipur. pp. 282+24. Price: Rs. 4.50.

The present work is a highly technical work explaining the philosophy of Vedanta in a nutshell. In spite of their technicality, the exposition of philosophical doctrines is very lucid. The language is chaste and the terminology appropriate. The book exhibits logical accuracy and dialectical skill in argument. A mere glance at the analytical table of contents which is very systematic shows the author's mastery over the subject. We get on page 10 a beautiful account of the efficacy of knowledge of Brahman and on page 50 an excellent description of the doctrine of flux. The author rightly stresses the necessity of giving an honourable place to a study of Vedanta in the present educational system.

It is not a mere exposition of the Vedanta philosophy. The author has a theory of his own to put forward. He holds that the practice of giving prominence to Jagriti or the waking state, Swapna (dream state) and Sushupti (deep sleep state) seems just natural; in fact all of them, being only appearances, stand on the same level. And a comprehensive knowledge of Reality we have to enquire into all the three states and not only Jagriti. The three states or states, according to him, are related to one another and when one disappears, it leaves no vestiges (39). It follows that there is no continuity among the states.

To say that all the three states should be enquired into for the knowledge of Reality is one thing; and to say that they stand on the same level is another. Of all, logical analysis is possible only in the waking state and naturally it assumes prominence. The very fact that we can know at least the 'that' if not the 'what' of Swapna and Sushupti, shows that it is more comprehensive than the other two. Further, if the three states are independent, how to explain memory? That there is no continuity among them will be disputed by the twilight consciousness of a person gradually falling asleep.

Though it is difficult to agree with the author *in toto*, it must be admitted that the book is highly instructive. It is all the more welcome, for it is written in Kannada and those not knowing Sanskrit will be much benefited by it. The book is an altogether valuable contribution to the philosophical literature in Kannada.

—*Prof. B. R. Kulkarni*

TELUGU

SHRI RAMA TIRTHA VEDANTA BHASHYAMU (Complete works of Swami Rama Tirtha in Telugu) Vols. I to III. Translated into Telugu by Swami Keshava Tirthji. Published by Sri Rama Tirth Sevashramamu, Pidugurala (Guntur Dt., Andhra Pradesh). Cloth Bound. Price: All the volumes Rs. 30.

THE Telugu-speaking people are indeed greatly indebted to Sri Swami Keshava Tirthji for his yeoman services in spreading the soul-inspiring teachings of Swami Rama Tirth in the Telugu country. The Swamiji had translated and published the complete works of Swami Rama Tirth even as far back as 1949. The present volumes are revised editions of that monumental work. The entire works of Swami Rama Tirth are divided into nine sections and are now published in three handy volumes. Bapuji once declared: "One crowded hour of glory is worth an age without a name. Swami Rama's teachings have got to be propagated. He was one of the greatest souls not only of India but of the whole world." A study of his works will reveal that to Swami Rama Tirth, Vedanta was not a dogma nor an intellectual philosophy, but a practical religion.

The translation of the teachings by the Swamiji is very lucid and simple. It will be welcomed by one and all in Andhra Pradesh. The printing and get-up are quite good. These volumes are a *must* to anyone who would like to understand the spiritual greatness of Swami Rama Tirth.

—*Prof. A. C. Kamakshi Rao*

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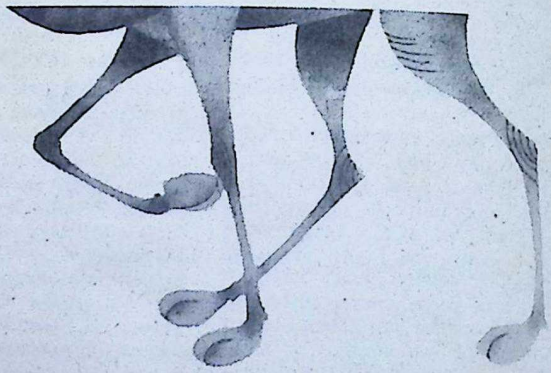

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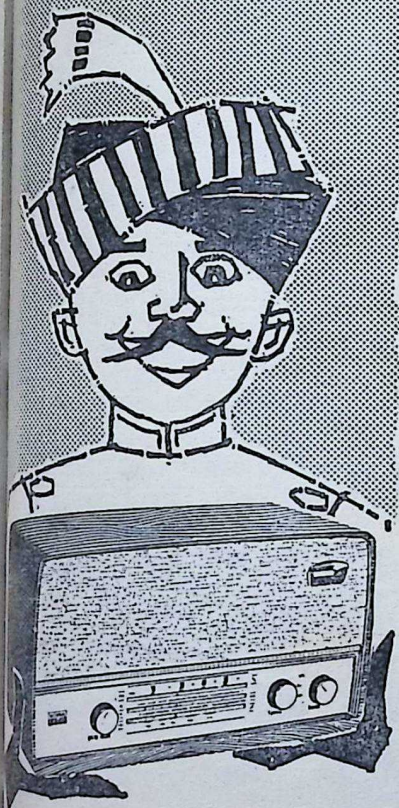

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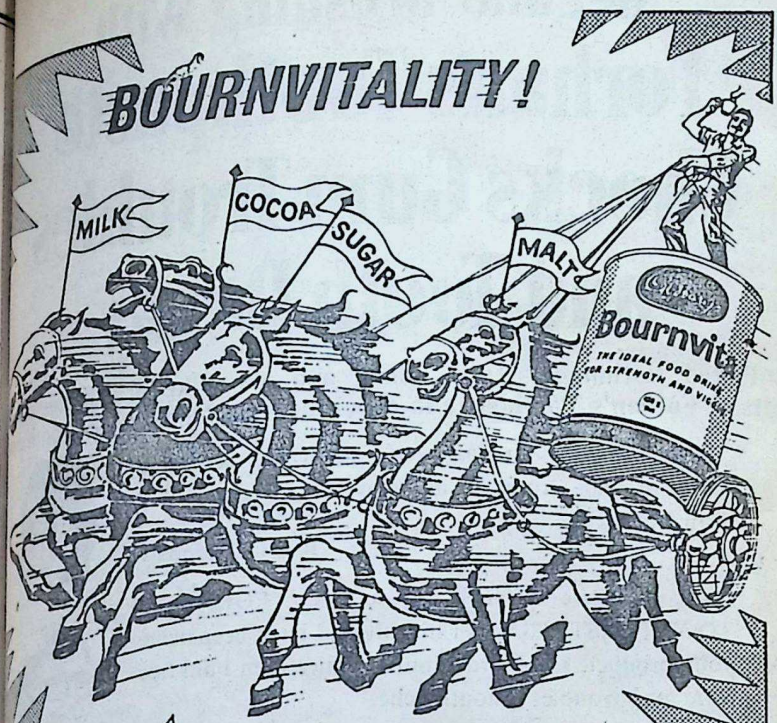

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XIII No. 22

MAY 21, 1967

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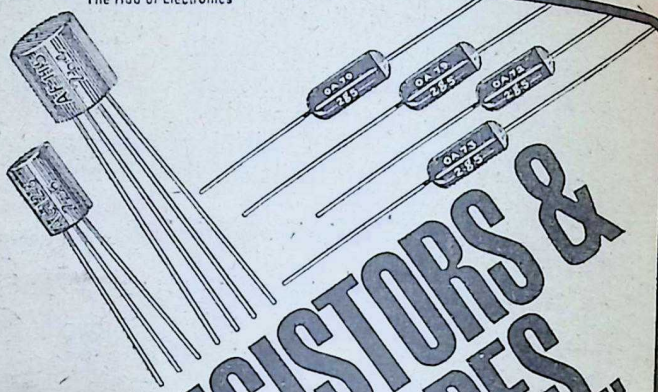

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Let nob'e thoughts come to us from every side

—Rigveda, I-89-i

AYER FOR WISDOM

स्वा मनोर्यज्ञियास्ते शृणोतन
यद्वो देवा ईमहे तद् ददातन ।
ं क्रतुं रयिमद् वीरवद् यशस्
तद् देवानां अवो अद्या वृणीमहे ॥

who are adorable to man! listen.
Give us Gods! what we pray for:
rious wisdom, fame with wealth and with
heroes.
rave today this grace of the Gods.

—*Rigved.* X 36.10

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No. 388

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

● THE NEW PRESIDENT AND VICE-PRESIDENT

BHARATIYA VIDYA BHAVAN
BOMBAY.

MY YOUNG FRIEND, MAY 21, 1967.

I offer to Dr. Zakir Husain my heartiest congratulations on his being called to the highest office in the land. This I also do on behalf of the Bharatiya Vidya Bhavan, with which he had been in active sympathy and the National Colloquium on Ethical and Spiritual Values as the Basis of Integration.

Our friendly relations started as far back as 1936-37, when he used to contribute to the magazine, *Hans*, which Prem Chandji and I had started to bring the literatures of India into the common pool of Hindi.

Dr. Husain is a great educationist, a noble patriot and a fine gentleman. He is one of those steadfast nationalists who have all along earnestly and sincerely laboured to bring about the meeting of mind and hearts between the various communities inhabiting the country.

Less than a year ago, he contributed his views to a symposium conducted by the *Bhavan's Journal* on how to halt the drift towards political disintegration. He wrote :

> "I think the time has now come for us to act. Insofar as I am concerned, I have decided that I should implement in my own life—whatever is left of it now—what I have been saying all through. If everybody else does that, I think, we shall have done quite a lot towards achieving the objective."

Just a few days ago, *The Times*, London, wrote:

> "Decades before independence the Muslims (in India) were torn between the calls of progressive secular democracy and

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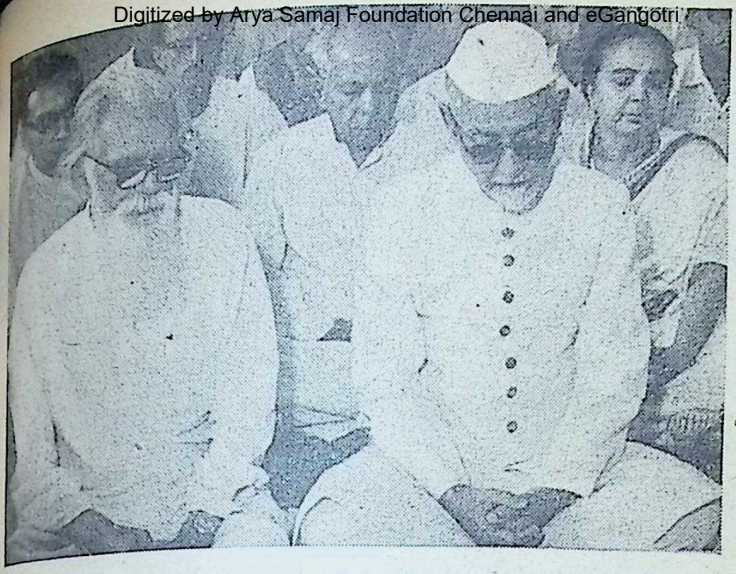

On the day following his election as President of India Dr. Zakir Husain paid homage to Mahatma Gandhi at the latter's Samadhi at Rajghat. Kaka Saheb Kalelkar is seated by his side.

national unity . . . and the pull of the community's inherent sense of identity and cohesion from which the demand for Pakistan was born. Every educated Muslim had to make his choice and Zakir Husain was one of those who chose unity, chose India. . . "

I also convey my felicitations to Sri V. V. Giri on his election the office of the Vice-President.

I have known Sri Giri intimately for about three decades and ve learnt to love him for his qualities of head and heart. A great triot and social worker, especially in the promotion of the inte- ts of labour, he richly deserves the honour.

Sri Giri has also taken a lively interest in the activities the Bhavan, the Sanskrit Vishva Parishad and the National lloquium.

The coming few years will decide the fate of India. It is for- nate that during such a difficult period, the two highest offices in e country are held by men of such high character, integrity and ility.

Yours sincerely,

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Dr. Zakir Husain taking the Oath of Office as the new President of India in the presence of the Hon'ble Sri K. N. Katju, Governor of India.

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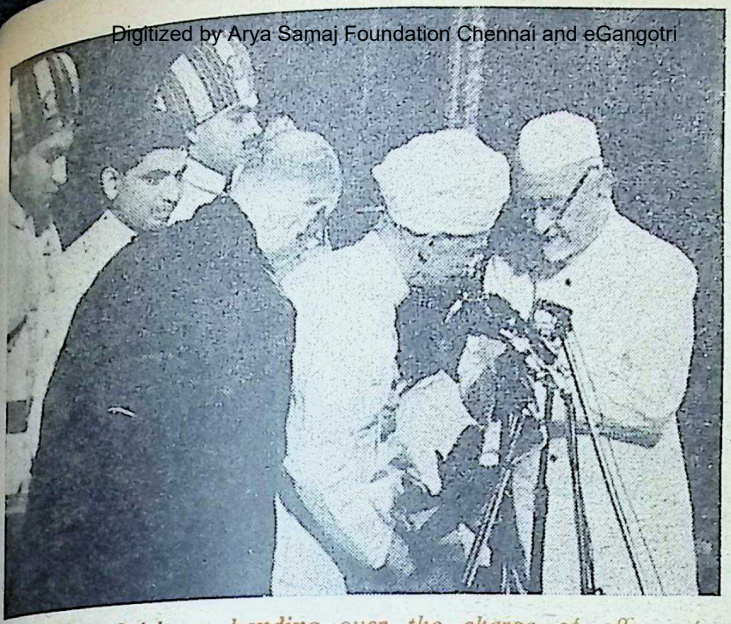
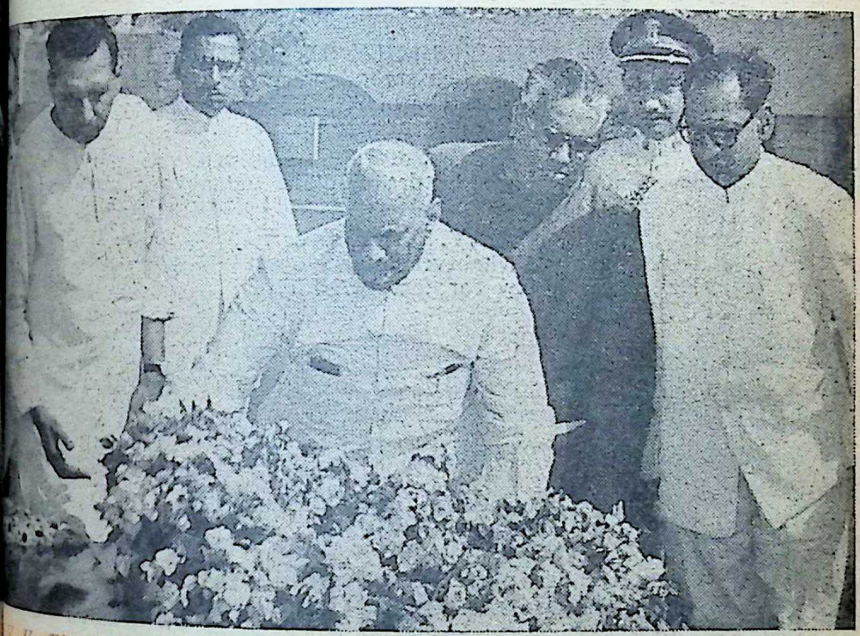


Dr. Radhakrishnan handing over the charge of office of President to Dr. Zakir Husain.



V. V. Giri, Vice-President of India, paying homage to Mahatma Gandhi's Samadhi at Rajghat.

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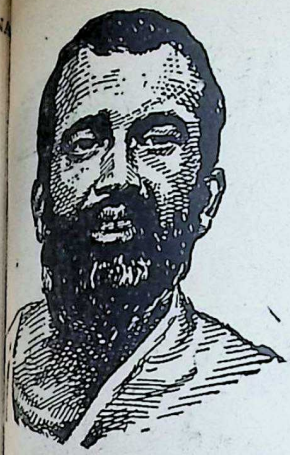

How Can One See God

...ran Sri Ramakrishna's Recipe

...ER: "Devotees like Rakhal, ...a, and Bhavanath may be *nityasiddha*. Their spiritual ...usness has been awake since ...ry birth. They assume human only to impart spiritual illumi- to others.

...re is another class of devotees, ...as *kripasiddha*, that is to say, ...on whom the grace of God ...s all of a sudden and who at ...attain His vision and know- Such people may be likened ...om that has been dark a thou- ...ears, which, when a lamp is ...into it, becomes light immediately, not little by little.

"Those who lead a householder's life should practise spiritual discipline; they should pray eagerly to God in solitude. (To Sri Choudhury) God cannot be realised through scholarship. Who, indeed, can understand the things of the spirit through reason? No, all should strive for devotion to the Lotus Feet of God.

"Infinite are the glories of God! How little can you fathom them! Can you ever find out the meaning of God's ways?

"Bhishma was none other than one of the eight Vasus, but even he shed tears on his bed of arrows. He said: 'How astonishing! God Himself is the companion of the Pandava brothers, and still there is no end to their troubles and sorrows! Who can understand the ways of God?'

"A man thinks, 'I have practised a little prayer and austerity; so I have gained a victory over others.' But victory and defeat lie with God. I have seen a prostitute dying in the Ganges and retaining consciousness to the end."

SRI CHOUDHURY: "How can one see God?"

MASTER: "Not with these eyes. God gives one divine eyes; and only then can one behold him. God gave Arjuna divine eyes so that he might see His Universal Form.

"Your philosophy is mere speculation. It only reasons. God cannot be realized that way.

"God cannot remain unmoved if

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you have *raga-bhakti*, that is, love of God with passionate attachment to Him. Do you know how fond God is of His devotees' love? It is like the cow's fondness for fodder mixed with oil-cake. The cow gobbles it down greedily.

"*Raga-bhakti* is pure love of God, a love that seeks God alone and not any worldly end. Prahlada had it. Suppose you go to a wealthy man every day, but you seek no favour of him; you simply love to see him. If he wants to show you favour, you say: 'No, sir. I don't need anything. I came just to see you.' Such is love of God for its own sake. You simply love God and don't want anythi from Him in return."

Saying this, the Master sang:

Though I am never loath to gra salvation,
I hesitate indeed to grant pu love.'
Whoever wins pure love surpass all;
He is adored by men;
He triumphs over the thr worlds....

He continued: "The gist of t whole thing is that one must devel passionate yearning for God a practise discrimination and renunci tion."

He lets happen to us what must happen for our own good.

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J. Suryanarayana Chetty, *General Manager.*

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Secret of Happiness

H. H. Jagadguru
Sri Sankaracharya of Kanchi

ARA and Naaraayana were do- g penance. Narayana is God f. Nara is a part of the divine . His was the highest stage men. Hence was he called These two Nara and Naaraa- re spoken of as having incar- as Arjuna and Krishna.

and Naaraayana were doing ce. Indra is the lord of the of gods. Being Indra is the exalted status. The Puranas say whoever does a large number of s will get that status at the d the reigning Indra will lose nce, the reigning Indra used to obstacles before all who do such But if, undaunted by them, one es one's penance, one will suc- to that state. That is the Puraa- a.

same thing happens even in modern world. If a man discip- himself, lives an austere life and sacrifice for a cause acclaimed to be good, he gains exaltation above others and is accepted as leader. He holds this position till another makes a greater sacrifice and attains the leadership. The Puraanic desire for lordship was of the same kind. But it did not stop with this world. It extended to celestial regions also, to *devaloka*.

So, when Nara and Naaraayana were doing *tapas*, Indra got nervous if he would lose his exalted position. He began to devise means to disturb their *tapas* by frightening them or tempting them by damsels, arousing lust which is the enemy of *tapas*. These are his methods to throw obstacles in the way of those who do *tapas*. He sent celestial maidens to distract Nara and Naaraayana. They went first to Nara. Though divine in essence, he was yet a man, a *jeeva*, albeit the highest man. So, he was not perfectly flawless. Afraid that the presence of the damsels would come in the way of his *tapas*, he made a

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loud grunt. Immediately, they ran away helter-skelter. Fearing that the fire of Nara's *tapas* would burn them out of existence, they resolved not to turn in his direction. Nara became so angry.

The damsels approached Naaraayana who was the picture of tranquillity and peace. As soon as He saw them, Naaraayana smote his thigh with His hand. The Sanskrit word for thigh is *ooru*. When He did so, a maiden of superlative beauty came out of it. She was *Oorvasi*. When Indra's damsels saw her, they felt ashamed of the conceit of their own beauty. They exclaimed: "What are we before the beauty of this maiden!" and they went away abashed.

By this event the Lord taught that all the desires, beauties and joys of the external world really exist in one's own *aatman*, one's own inner self. These desires, beauties and joys are only infinitesimal particles of the infinite Love, Beauty and Aananda which belong to that Self and constitute its essence. There is nothing outside of the self. Whatever appears to be outside must finally become one with what is inside. When the Lord taught this supreme Truth by thus creating Oorvasi from His thigh, the *apsara* maidens fell at His feet, besought His forgiveness and protection and said: "We shall not go to Indra's court after this. We have to serve him there for our livelihood." They begged Naaraayana to instruct them in the knowledge of Reality.

This is the story in general outline. But the moral of this story is what is contained in the following *Gita* verse II. 70:

Aapoorya maanamachala pratis
tam samudramaapah pravisan
yadvat
Tadvat kaamaa yam pravisanti sar
sa saantimaapnoti na kaam
kaamee.

Desire is what 'exists outside,' th is, it has an *external reference*. It directed to an object which lies ou *side one's self*. It has also an *externa locus*. If a man believes that he can b joyful only if he gets an object *whic is outside of him* and directs his de sires *outward*, he would never attai peace of mind or *saanti*. How ca one get *saanti* if he continuously goe out in quest of external things? Such an outside object would come and go What does it matter if it comes o goes? Let it come if it does. Then it shall be made one with that which is the nature of supreme joy and which is resident inside of one, which is the very core of one's being. A number of big rivers flow into the ocean. The ocean admits them into its bosom. Those rivers originally went 'out' from the ocean. They now come back 'into' it. When they come back, they become one with the ocean.

Even so, the 'external' joys are only particles of the *aananda* which is inside our being. When they arise, they must be mentally fused with the inner *aananda*; they must be understood to have only sprung out of that *aananda*, that they do not have an existence in their own right. Instead, these outside pleasures should not be sought as external objects. One should not go out *of oneself* in search of them. If one realises that all are only inside, one attains 'saanti': *sa saantimaapnoti*.

It is wrong to believe that a man obtains happiness when position,

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nd prestige which are suppos-
xist outside of him are got by
d that not getting them causes
the delights of external objects
y a fraction of the true inner
e joys associated with being
ra, or a king are only a very
rticle of the Paramaatmasva-
which is compact of supreme

e joys arising from external
must get into one's being and
into the inner joy. They must
to the man's self and become
h it. Else, he cannot say 'I am

the other hand, one who con-
lives in the ecstatic experience
aananda of the Paramaatman
his non-difference from It,
t feel that there is an *external*
for his joys, that his *aananda*
s on the things from outside
not getting them would cause
f.

d, if a man keeps on saying:
be happy if I get this or that
e outside world; else, I shall
ppy', that will make him run
ose objects, to 'pine for what
to get angry if one hinders
ing it, to feel enmity to such
to commit murder and end in
in the extremity of disappoint-
There will be no peace to such
n.

All rivers flow into the ocean. They all become one with the waters of the ocean. If a river does not flow into the ocean, does the ocean feel unhappy? How is the ocean? It is for ever full. It remains unmoved, unagitated by any feeling of deficiency. It does not pine for the waters of this river or that. Even as the ocean receives into itself all water flowing into it, so should a man receive into his inner being all the so-called 'external' joys and mix them with the ocean of *aananda* which is his Self.

It is the all-pervasive *aananda* that marks the Self of every person. Any joy that comes from outside must become one with that Self. One's real nature is the 'full' *poornam*, what is plenary. One must educate oneself to feel one's identity with that Supreme Self as plenary *aananda*. When that consciousness dawns, the little joys of the world will not *require to be sought* as they will be seen to be only fractions of the universal bliss one always enjoys. Such a one would say to oneself: "Let any joy come; it shall merge with my inner joy. If it does not come, no regrets; for the so-called 'external' joy is only a reflection of my inner joy." Such a one remains enjoying the *saanti* of an ever full and unmoved ocean.

Practise in life whatever you pray for, and God will give it to
u more abundantly.

—Pusey

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Prof. R. M. Dave

EE SWAMINARAYAN

April 3, 1781,* a little boy n in Chhapaiya, near Ayo- as born of a Brahmin family. me was Ghanashyam.

ashyam evinced innocent votion and high inclination to dy of religious texts even in hildhood.

his father was called upon to a referee and give his verdict al word in a great debate on held at Kashi. Five-year-old Ghanashyam had accompanied him. And there he convinced all learned scholars with his dialectic skill and established the supremacy and truth of the Vedantic principles which he held on the lines of Ramanuja.

At the age of eight Ghanashyam was given the *yajnopavita.* Extraordinarily brilliant and intelligent that he was, he completed the study of Grammar, Vedas, Dharmashastras, Puranas, Prasthantrayi, Shad-darshanas and Vedanta within three years. Meanwhile his mother Bhaktidevi died, and following her, his father Dharmadev too died soon after.

On July 18, 1793, Ghanashyam, at the tender age of twelve, left the house—renounced the world—and entered the forest of Himalayas. He reached Pullhashrama, where he studied and mastered *yoga* under Gopal-yogi. He then engaged himself in severe austerities and extreme forms of penance for months. Thereafter he travelled North, East, South and West of India, barefooted to visit all the holy shrines. On his way he preached religion and philosophy, served the people and specifically studied various sects and cults, their religious practices, rituals, etc.

Wherever he went, he asked five fundamental questions, to the scholars and preachers, concerning the essential nature of Jiva, Ishvara, Maya,

* ra Sud Ramnavami of Samvat

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Brahman and Parabrahman, but he did not receive a satisfactory answer.

At Loj, in Saurashtra, there was the *ashrama* of Ramanandswami, who was considered to be the reincarnation of Uddhava.

Ramanand had *darshana* of Lord Krishna, and had been initiated, in dream, the Vaishnava-diksha by Sri Ramanujacharya in Srirangam. Ramanand preached the philosophy and religion of Vaishnavism in Kutch, Saurashtra and Gujarat.

Ghanashyam met Muktanand, the chief disciple and assistant to Ramanand. He asked Muktanand the same five questions concerning the essential nature of Jiva, Ishvara, Maya, Brahman and Parabrahman. Muktanand replied to them satisfactorily and requested him to stay with him in the *ashrama* till Ramanand came back from a distant place. He agreed to it and waited for the meeting with Ramanand.

After a short stay he met Ramanand, and found his *ashrama* proper, suitable to his principles. He, therefore, accepted the request of Ramanand to stay with him in the *ashrama* and also accepted his discipleship.

Ramanand gave him Vaishnava-diksha and bestowed the name of Sahajanand. But he was popularly known by the name of Swaminarayan.

After a year, though there were many scholars and old disciples of Ramanand, he found young Swaminarayan of twenty as the only disciple outstandingly qualified, and therefore, placed him in the charge of the *ashrama* as his successor or spiritual heir. Shortly thereafter Raman passed away.

Swaminarayan's following grew by leaps and bounds. They nessed his supernatural powers miracles. He started giving food alms during famine to mendicants the poverty-stricken, and corre many towards morality and relig At the age of 21, he turned 500 pirants into saints by initiating *par hansa-diksha* overnight. These *par hansas* represented a very high m character and unique life of celib This indicates a dynamic person and the stupendous moral and spiri force he possessed. He and his fo wer-saints started the missionary w of moral and spiritual elevation society through their untainted c racter, comprehensive teaching humble service of humanity.

To his follower-saints, five obs vances *viz*. Control of carnal des (*Nishkama*), Non-avarice (*Nirlobh* Humbleness (*Nirmama*), Non-attac ment (*Nisneha*) and Indifference taste (*Niswada*) were made fun mental and prerequisites by him; a for a common man it was made ess tial to abstain from wine, flesh-eati adultery, stealing, and to discharge t duties of one's own station in li In addition to these, truth-speakin non-violence and celebacy were r garded as common condition to all th followers. All those who accepte these vows were given refuge and a cepted as followers by him. A Monier Williams observes, "Th (Swaminarayan) sect is worthy of full notice, both because it affords good example of the best aspect o

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1967

Vaishnavism, and because the
of its founder to deliver the
of Vallabhacharya from the
ve influence of the profligate
gas is worthy of all praise."[1]
inarayan and his follower-
suffered insults, contempt, and
from other *sanyasins* who
dulging in malpractices under
text of religion. Though many
were created in their path,
trated silently, forgave the ob-
s, and continued their mis-
work with a greater zeal.
arayan uplifted the backward
d the scheduled tribes, chang-
hearts of thieves and traducers,
verted them into real devotees
m vices.

educated the society, especially
folk, and removed the practice
le infanticide and the practice
In order to keep religious in-
s free from corruption, he
separate arrangements for wo-
worship and receive religious
on through lady preachers
the separate temples exclusive-
for them. He saved widows
rting their minds to the Su-
Lord as their real solace, the
and the final refuge, through
omotion of Pativrata-bhakti.
the prescription of virtuous
and morality, he purified
haviour, and through educa-
owledge and devotion, he did
urification of people. He re-
Sanskrit by Gujarati as the me-
of instruction and preaching.
ost difficult and intricate pro-
of Vedanta philosophy, he

taught in a simple and lucid manner, so as to enable people to obtain knowledge, self-realization and thereby liberation.

For promoting the path of devotion and *upasana* he built gigantic temples in Gujarat and Saurashtra, which are the lofty monuments of traditional Indian sculpture and architect. Through higher education in Sanskrit, he made many of his follower-saints erudite scholars of repute, who wrote commentaries on *Vedanta-sutras*, *Upanishads*, *Gita*, *Bhagavata* and *Shandilya-sutras* in Sanskrit.

Music is a source of inspiration to the devotional heart, and therefore, he encouraged the study of music which in turn made some of his pupil-saints become renowned musicians. Some of his disciple-saints were well-known devotional-poets, who hold a remarkable place in the history of the 18th century Gujarati literature. He also made two Acharyas look after the administration of temples, as also the smooth and progressive working of the sect. Swaminarayan welcomed and accepted with all rights and privileges everyone for discipleship including Muslims, Parsees, Christians and foreigners.

He always preached through anecdotes, monologues and dialogues. All his discourses were recorded by his four chief disciple-saints and compiled by them into a volume, called *Vachanamrita*, which later on was examined and certified by Swaminarayan himself as a source-book of philosophy and religion for the spiritual striving of the aspirants. *Vachanamrita* is a work which leaves nothing

[1] *...nism and Hinduism*, p. 148.

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unexplored in philosophy, and co tains the touch, polish and finish his profundity of intellect and stupen ous intuitive-experience. Loftiness thought, clarity of expression, inf lible logic and easy but original sol tions to the most intricate metaph sical problems are found in it. It also regarded as the first prose-wo in Gujarat literature by the Fort Sahitya Sabha.

For daily and regular study by t followers he gave the *Shikshapat Shikshapatri* was written by him maintain order and morality society. It is a small treatise consi ing of 212 verses pertaining to the co of conduct and religious duties f men of all status and station in li And he assures *dharma* (*virtue*), *art* (*wealth*), *kama* (*fulfilment of desire* and *moksha* (*emancipation*) to those who follow it.

After working incessantly for h mission for 30 years, at the age of 4 on June 1, 1830 he left this mort body and returned back to the higher abode from where he came.

Swaminarayan was a great met physician, a practical philosopher, matchless preacher and a great relig ous reformer. All those who came contact with him were fascinated b his magnetic personality, and therefor regarded and revered him as Para brahman, the Supreme Reality.

The best preacher is the heart; the best teacher is time; the best book is the world; the best friend is God.
—The Talmud.

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Thoughts on Education

Rashtrapati Zakir Husain

NYONE who sets his heart on giving to the Indian people an ational system worthy of its ocratic way of life should seek to nsform all our educational institu- s, from the elementary school to university, from places of passive eptivity to those of spontaneous ivity, from places of collecting and etting information to places of the covery of knowledge and its use, m seats of theoretical, intellectual -sidedness to those of practical an many-sidedness, from places individual selfishness to those of otion to social ends.

* * *

Tremendous changes in thinking d outlook appear to me to be on march in this country, but the iversities do not seem to be giving perceptible lead. The root of the tter seems to me to be that we are ch too engrossed with transmitting owledge acquired by others, being tent with the secondhand and sub- nsciously becoming satisfied with second-rate.

* * *

Education must provide the com- ence necessary to earn our livelihood; but is education, as given now, relevant to the need of a sovereign democracy? Does it make us active participants in planning and the implementation of plans? Does it make us sensitive to every movement lost, to every opportunity missed? What have the universities been doing if we must now, fifteen years after independence, just begin to talk of emotional and national integration? Can we blame it all on misguided political leadership, or are we at the universities answerable for not having made a whole generation thoughtful enough?

* * *

The objectives an Indian university had to strive to achieve as an integral part of a foreign domination cannot be its objectives today. It has no longer to content itself with giving to its alumni a certain amount of information, a certain number of skills to be harnessed to the attainment of ends set by others. It has now to educate men who can set those ends. Instead of instructing members of the rising generation in what to think, it has now to teach them how to think. Its purpose is not indoctrination but the development of the power to form sound judgments.

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R. DIWAKAR

NEHRU we remember

MEMORY or the capacity to remember is perhaps one of the atest gifts of nature to man. It be said to be surpassed only by ther gift, namely, the power to smit to others what we remem- We remember not only events, ch is history, but ideas, thoughts, eriences, personalities and what

To remember Nehru today is to mber the greatest loss India and world have suffered since the ing away of Gandhi. When Gan- died at the hands of a heartless tic, Bernard Shaw exclaimed, it s how dangerous it is to be too d! Recalling the last agony of ru, one can exclaim regarding the ese betrayal, is it not as danger- to trust too much? But Nehru ed everything and believed that cess goes to those who dare and

War was never of Nehru's seeking. hru wanted a 'no war' pact with kistan. Nehru hated violence and y unfair conduct almost instinc- ly. He could not conceive that chasheela and Bhai Bhai would be perverted into unprovoked . He was a gentleman not merely superficial training but by birth d blood.

We were fortunate that Jawaharlal hru lived long enough after inde- ence and Gandhi to consolidate least to a certain extent the gains of freedom and to endeavour for a permanent peace in this fear-torn world.

By dint of service and sacrifice, he was the most beloved of his people and had risen to the stature of being the last point of reference in all matters to the last day of his life. His word was law. When he spoke, the world listened to it as India's voice. And yet he never dreamt of being a dictator. The democrat in him had

Sri Jawaharlal Nehru's Punyathithi falls on the 27th instant.

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completely subdued his aristocratic birth and breeding. He rose magnificently above the temptation to rule as an authoritarian. His respect for Parliament was almost superstitious, like that of a devotee in a temple. To him Parliament was a place where the peoples' will expressed itself like an oracle.

His outlook was always predominantly international. If someone spoke in terms of narrow nationalism, he would combat the same and would exhort that India which is a great country should not have a small mind. He thought always of humanity, its future and in that context, India's role and her future.

Nehru's greatest contribution to international thought and to the vocabulary of diplomacy is the Panchasheela doctrine. It enunciates clearly the five principles, recognition of sovereignty, non-interference, co-existence, peaceful solution of conflicts, and co-operation, as rules of conduct between nation and nation. In fact, Panchasheela which claims to be the international code of conduct is the adaptation of the Panchayama Dharma of ancient times to international political life.

Nehru was blessed with a very rich personality and his charming manners endeared him to all who came in contact with him. His interests were varied and all-embracing. Nothing which was useful to life escaped his notice. At the same time he had the sensitive heart of a born artist. Everything that went to adorn and beautify life gave him great joy and he tried to promote the aesthetic side of life.

But supreme among his many great and sterling qualities was his love of the people. It was that which made him toil ceaselessly for their progress and elevation. Not only did he love people and serve them but he had immense faith in them. Faith in Man and his future was Nehru's religion just as faith in God and service of God in man was Gandhi's religion. Both Gandhi and Nehru lived and died in their respective faiths and both died in harness.

Gandhi and Nehru, though different in many ways, both in views and in the methods of work, there was an unbreakable bond between them. That bond consisted in the love of the people and their tireless and selfless service. Between them they have given to us and to humanity, the universal religion of man which underlies all religions. This religion of theirs holds and sustains without any blind faith, dogma, or ritual. This religion of religions is grounded in the fundamental Law of Social Life, which is love and is the quintessence of the experience of man for ages.

Pure hero-worship is healthy. It stimulates the young to deeds of heroism, stirs the old to unselfish efforts, and gives the masses models of mankind that tend to lift humanity above the commonplace of ordinary life.

—Don Piatt.

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KRISHNAVATARA

The Righteous War

THE BOOK OF VYAASA, THE MASTER

CHAPTER 5

What Dvaipa Learnt from His Father

URING the rains, the Muni, with his companions, stayed at Godhuli *ashram*.

When the rainy season was over, y started on their annual round of e *ashrams* of the Muni's disciples.

The twelve years for which Dvaipa d to remain a Brahmachari, a celie student, were a period of intense ning for him, and in spite of the rous life he lived, he was extrely happy. His reverence and love his father increased day after day.

They travelled in boats or on foot, forming the daily rituals and live on whatever hospitality the hamts offered.

When passing through jungles, his her would chant the WORD. The ers would join him if they knew e chants; if they did not, he would ch them the words, cadence and accent of the new chants till they mastered them. Dvaipa, with his phenomenal memory, however, would begin to chant the new *mantras* accurately after hearing them twice or thrice.

A fascinating world opened before Dvaipa as he learnt the new *mantras*.

There were *mantras* to invoke a God individually; *mantras* to secure the favour of the Gods collectively.

There were *mantras* to secure happiness, righteous living or victory in war; *mantras* to propitiate the Gods, particularly Indra for strength to overcome enemies, Maruts to escape winds or storms; above all, *mantras* to invoke the Great God, Varuna, the Lord of the skies and the waters, whose *Rita* (Cosmic Order) upheld the Universe, who watched the past, the present and the future through countless eyes shining at night.

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There were also *mantras* to ward off the God of Death ; *mantras* to cure sickness or to save one from serpents ; *mantras* to win a good wife or a good husband.

During the day, Dvaipa was never happier than when his father pointed out the birds of glorious plumage or flowers of beautiful hues, or gathered some herbs which, as he explained, would heal a wound or cure an ailment when used with appropriate *mantras*. Once the herbs were collected, Asval would put them in a bag which he carried, slung from his shoulder.

At night, except during the rains, they would sleep under the open skies, each on his deer-skin, around the sacred fire after invoking the Fire-God to protect them from the beasts of prey. Before they went sleep, however, Dvaipa would lie on his deer-skin by the side of his father, asking questions about the mysteries of the stars.

In their travel, they avoided highways, large settlements and the headquarters of the petty chiefs who, during the chaos following the war, had set themselves up as little kings.

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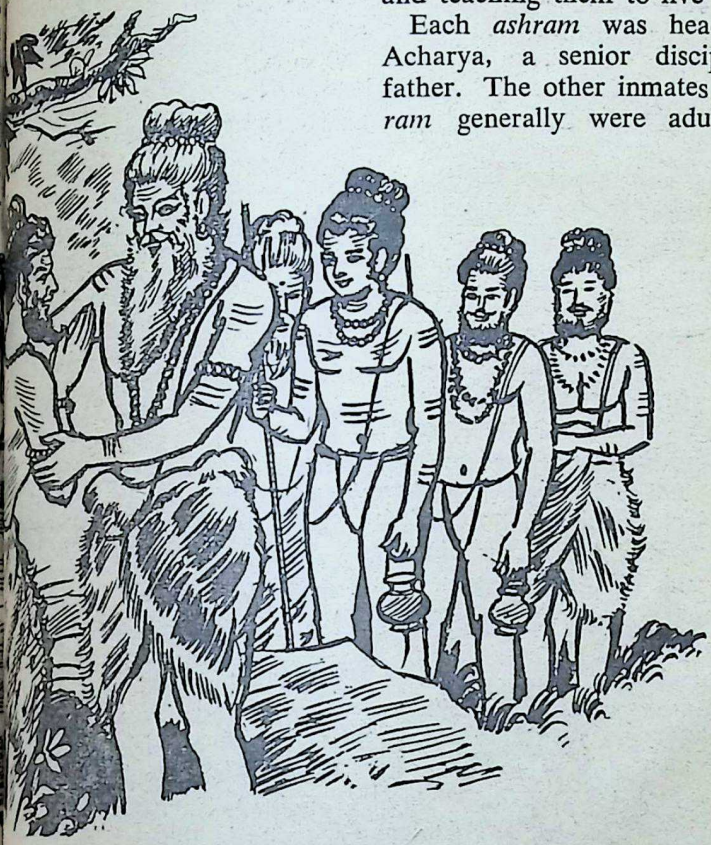
father's aim in travelling from to *ashram*, as Dvaipa perceiv- he outgrew his boyhood, was the *ashrams* founded on the of the Yamuna by his disciples

the bond between the different *ashrams* and maintained common discipline.

As he grew up, Dvaipa was lost in admiration of his father's ways of winning the love of the *ashramites* and teaching them to live righteously.

Each *ashram* was headed by an Acharya, a senior disciple of his father. The other inmates of the *ashram* generally were adult disciples



should you give up this ashram?.... *This place has become a* tirtha,' *said Dvaipa's father to the Acharya.*

had escaped the holocaust, close- mit as integral parts of the tal *ashram*.

ery *ashram*, when they visited it, his father a warm welcome, for all loved him and awaited him tiently. These visits also provid-

who had escaped the holocaust; a few Brahmacharis in different stages of training; also the wives of the Acharya and the adults—young women from the neighbouring villages whom the Acharya and the adults had taken to themselves as wives; the children

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born of such marriages, and the dependants and their families from the surrounding villages.

In front of the principal cottage was the hallowed spot, in the centre of which was built the sacred fire, kept burning day and night. Behind them was the cattle-shed where the cows of the *ashram* were kept.

The life of each *ashram* revolved round the worship of the sacred fire and the chant of the divine WORD.

Where an *ashram* was headed by a comparatively untrained Acharya, the discipline was lax, the Arya code of life being often disregarded; the WORD was chanted without regard for proper words, cadence and accent.

As Dvaipa grew up, he discovered how wonderfully his father dealt with the erring *ashramites*. He would never find fault, never rebuke anyone, never point out the lapses. All that he did was, from the first day they arrived, to start doing things himself or chanting the WORD properly. The inmates would then begin to keep in step with him.

The womenfolk of the *ashrams*, all drawn from the surrounding villages, were generally lazy, getting up later than the *brahma muhurta*—the sacred hour when the Twice-borns had to invoke Usha, the Goddess of Dawn. They took their own time for performing their services, gossiping and giggling all the time.

His father, without a word of reprimand, would quietly go to the cattle-shed himself, accompanied by him and the two disciples, clean it thoroughly, wash the cows and get them ready for milking. The womenfolk, shamed into activity, would rush to the catt shed, pretending to do what had ready been done.

Then his father, accompanied him, Asvat and Paila, would take bath and perform the morning ritua The Acharya and his disciples wo shake off their lethargy and hurrie join them.

Then they would sit around the s red fire, and his father would be to chant the WORD, his fine vo creating an atmosphere of awesom solemnity. The Twice-born inma had a hard time keeping up with father, using the correct words a the appropriate cadence and accent.

The residents of the neighbouri villages invariably looked forward his father's annual visit, often w impatience. When he arrived at *ashram*, they would flock in lar numbers to offer their salutations a receive his blessings, bringing w them whatever they could as offeri to Agni, the Fire-God. A communi spirit would then cement the bo between the *ashram* and the village

His father would heal the ailing, r solve domestic or family feud as also patch up the strife betwe rival parties in the villages. H father's astrological forecasts we sought by men and women alike.

Later in life, Dvaipa was to unde stand the secret of his father's influ ence over men; it flowed from h insistence that the *ashramites* were t live in the open, without any posse sions, and that foodstuffs should b stored in the *ashram* to last no mo than three days.

When visiting one of the *ashrams* his father discovered that the women

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kept more foodstuffs with what was required for three quietly took the surplus and distributed them among

ers.

xperience Dvaipa was never When they arrived at one it had no stock of foodstuffs; ers had not made any offer- n Dvaipa and Paila, the two haris, were not given any en they went to the villages; s were closed against them. ther said that the Gods want- to live only on the milk of s of the *ashram*. When the s not sufficient for all, his ve up his share of the milk hildren; others followed suit. during those days, his w to it that the prescribed was carried out scrupulously. ers felt the rebuke and the they brought food for the es.

ashrams were found to have he hostility of the neighbour- ers. His father's invariable t was: 'If you are badly treat- must have deserved it.'

e place, when they arrived, nd the Acharya and his dis- king preparations to shift the

do you leave this place?' his sked them.

surroundings are not conge- plied the Acharya. 'The vil- sturb our prayers; sometimes r water over the sacred fire; s they steal the cows of the

ther put an affectionate hand shoulders of the Acharya and said: 'Why should you give up this *ashram?* What better spot can there be than this one to test our faith? We have invoked the Gods here; we have made the spot hallowed by chanting the WORD. The place has become a *tirtha* where people should have come in faith and get uplifted to righteous living.'

The Acharya folded his hands and said: 'The people are wicked. We have tried to win them over, but have not succeeded.'

His father said in a most affectionate tone: 'If we cannot win over the residents of the surrounding villages to a righteous living by our dedicated life, we must have failed in our duty as Twice-born—to study, to teach and to show the way to Dharma—righteous living; we must have chanted the WORD without accuracy or offended Agni, the Fire-God, by not worshipping the sacred fire according to prescribed rituals.'

'The villagers would kill us one of these days,' said the Acharya hesitatingly.

'If the villagers want to beat you to death, continue to chant the WORD and go to the Land of the God of Death of your own will; that is what the venerable Vasishtha, my grandfather, did when the wicked King came to kill him,' said his father.

Sometimes the *ashramites* lived in fear of wild beasts. His father said to them: 'You must tame the wild beasts by affection. If the beasts attack you, don't run away. If you do so, they will kill you, thinking that you are their enemies. However, if you invoke the Fire-God and worship the sacred fire day and night, the

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beasts would go away of themselves.

In the eighth year of their tour, Paila completed his twelve years as a celibate-student, and at one of the *ashrams*, the ceremony to induct him into the Order of the Householder was performed with appropriate rituals.

A strong bond of affection had grown up between Paila and Dvaipa. During these years, Paila was often in distress; he could never learn unfamiliar chants with ease and accuracy. Soon a stage was reached when Paila had to request Dvaipa to coach him up. Paila was modest; he had no conceit; he began to look upon Dvaipa as his little guru.

Year after year, for ten years, they went from *ashram* to *ashram* on the banks of the Yamuna.

It was in the tenth year of their tour that his father took the Acharyas of the different *ashrams* into confidence about rebuilding Dharmakshetra and said: 'The next two years, we propose to go on a pilgrimage to Badri. Does any of your disciples want to accompany us on this arduous journey?'

Many young initiates offered themselves, but his father would not have more than twenty Brahmacharis with him, one from each *ashram*.

By easy stages, his father, with him and his disciples—now they were twenty-four in all—proceeded on their way, staying for a few days at each of the *ashrams* on the banks of the sacred Ganga set up by the Twice-borns who had fled from Dharmakshetra.

These *ashrams* were entirely different from those on the banks of the Yamuna. Not only the sages who

once presided over the *ashrams* Dharmakshetra, but their senior ciples, had died or were killed by Haihayas. Their disciples in the generation had drifted away from code of Arya behaviour. To th Dharmakshetra and its high tradi of righteous living were things half-forgotten past. The memorie the great rishis—Vasishtha, Viswa tra, Jamadagni, Angeera, Shunas —had receded into the backgro War had uprooted tradition. T somehow managed to live by acc ing precarious support of the villa and the petty chiefs who had set th selves in authority on the collaps the Arya kingdoms.

When they arrived, the *ashram* gave a half-hearted welcome to father; they could not ignore h he had become a legend, a great cher who had faced the wrath Sahasrarjuna. However, when t found his father and his disciples ing a strictly disciplined life and sisting on chanting the WORD m culously, they thought him a sance.

His father urged these *ashram* to rely upon the spontaneous loy of the villagers surrounding the *rams*. Dvaipa sensed that some them considered his father a fool such advice; they dared not challe his learning nor his moral author but behind his back, he was sure, t laughed at him.

During this period, they trave into the Himalayas, visited the *ashr* of the ancient sages, Nara and Na yana at Badri among the snow-c mountains. They also went on a grimage to Kailas, the home of

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ya, the God of gods, who had ired a pre-eminent position in the theon of the Aryas and others as Gods of gods or Ishan, the Lord. Dwaipa was now eighteen. During twelve years after his initiation, had not only learnt the WORD in three parts—Rig Veda, Yajur Veda d Sama Veda—but also the fragts of the Atharvana lore which his ter knew and acquired the mastery the rituals.

He had developed a new personawhich was as inspiring as his ter's.

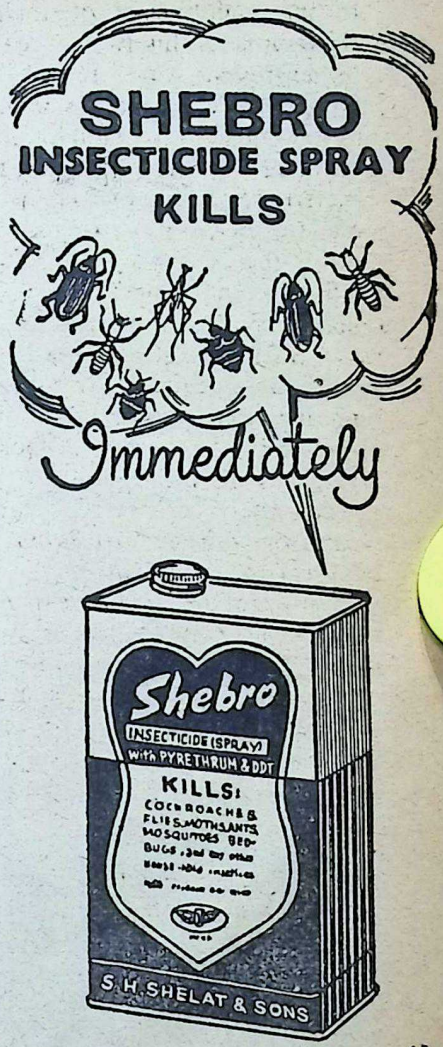
His body was now powerful and cket like his father's; his forehead was broad and his dark eyes med with kindliness. His pracof serving food to others before took his own or going hungry when had no surplus food sufficient for visitors, brought him love in ammeasure. He had acquired, in his n right, a complete hold over the *rams* founded by his father's disples.

In the last month of his twelve rs of Brahmacharya, his father and companions returned to Godhuli perform the ceremony which was induct him into the Order of the seholder.

[*To be continued*]

Disappointment to a noble soul is what cold water is to burning metal; it strengthens, tempers, intensifies, but never destroys it.

—E. Tabor.



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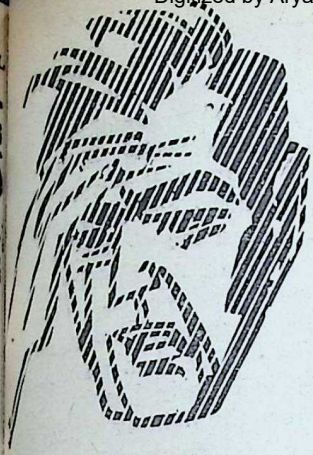

HEADACHES

THEIR CAUSE AND PREVENTION

Dr. Jesse Mercer Gehman

EADACHES are the periodic ffliction of millions of people. are responsible for one of the t patent medicine businesses in orld, and have been for many

is a far cry from the little pink he pills of Grandma's day to spirin tablets so popular today. effect of both seems pretty the same—"deaden the symp- forget about causes."

The same causes of headache in yesteryear exist today, but they have been multiplied manyfold by the contrivance of civilisation, which man welcomes without considering consequences.

Among these devices are the automobile, the bus, steam and electric and gas heat, and a variety of other appliances too numerous to mention, which help to make up what is popularly referred to the Standard of Living, or Way of Life.

CAUSES

The causes of headaches are simple. Headaches are of two kinds, but arise from anyone of a number of reasons, or perhaps a combination of all or several of them, for when people sin against their bodies, most of them seem to go all out and have little or no thought against hurting themselves.

We have often been told by those supposed to know that constipation is a cause of headaches. This is no more so than that polio is caused by a virus, a microbe, or any other extraneous or infective means.

The cause or causes of constipation are the cause or causes of headaches in the main. Constipation is but a symptom as headache is a symptom of an underlying condition.

Causes of headaches can be divid-

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ed into two main classes: external and internal.

Externally caused are those headaches produced by eye strain as occurs from reading in poor light—they cannot be alleviated unless the reading habits are corrected. Those caused by disturbing excessive vibration or noise; those caused by overheating and under-ventilating rooms. Others externally caused are concentration of sight on television for long periods of time; pressure in the spine or musculature from prolonged sitting or other strained position of the body which may retard blood and nerve supply.

Another external cause is lack of ample physical activity. This is understood when one realizes that physical activity induces deeper breathing, oxygenizing the blood, improving circulation, thus keeping the brain clear and free from congestion and subsequent aching.

The internal causes of headache are mainly those arising from insufficient good fresh air, which means a person is not out-doors enough, or while in-doors fails to have enough ventilation. Without air there is bound to be stagnation of the circulation, especially in the brain where it is evidenced in headache, as the blood has to be pumped to the upper extremity of the body against the force of gravity.... result brain fag.

Still another cause is heavy eating—eating more than is needed, especially starches, proteins and fats. Eating more than is required is a bad habit for anyone, even the health enthusiast.

And finally, emotional stress, inability to hope instead of worry.

ALLEVIATION

To alleviate headaches is as simp as the causes. Take steps to imm diately change conditions, which p duce the headache. If the cause is e ternal, remove it at once; as an exa ple, if there has been insufficient a get out in the air and breathe dee for five minutes inhaling and exhali through the nostrils. This works most as rapidly and is far safer a more lasting than an aspirin.

If eye strain has been responsib correct the lighting so there will be glare, no shadows, no reflection light into the eyes. Bathe the eyes clear cold water for several minu with an eye-glass or place face in basin of cold water and alternat open and close eyelids; also stop rea ing for that day.

Of course, if you are obliged to in gas fumes from car or chemica the quicker you are able to make change the better.

To remove internal causes of hea aches will require considerable chan in living habits, from inactivity to a tivity, from heavy foods to simpl and lighter foods.

The one who suffers headach should examine his food intake als A dietary should be composed of 8 per cent vegetables and fruits, an 20 per cent nuts and legumes, with n fried or overcooked foods, and a abundance of salads will do wonder

The common addictives, cigarette beer, wines, coffee, tea, cocoa; col drinks are in themselves either alon or in combination capable of caus ing headache—combined with any o the other causative factors pointe out, of course, the presence is mad

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quent, the severity more in-

st plain common sense to e enervating stimulants, the referred to above. To use to invite chronic headaches, e often hear people say that arette is not smoked, a cup imbibed by a certain time, or r coke, they will have a head- e addictive simply alters the nal system of the body, which s pain when it is present so sufferer can mend his ways— more addictives.

RELIEF

adaches will respond for re- the simple remedy of a mild the system—not a toxic in- ock, but a non-toxic external s—sudden exposure of the cold air, a cold water tub or bath of some seconds or a -bath immersing only the pel- n of the body for three to five

t is also had from walking in er for five to ten minutes, or the cold water over the lower om the knees down for seve- tes.

emotional upsets by self-sug- Your problems are no grea- n you make them. Worry ma- hem and cannot help. Hope es them and reduces the ten- arn to relax mind and body. ation must not be mistaken for on however. Having alleviat- distressing pain of headaches take steps to prevent recur- otherwise you will become a

> **We squander health**
> **In search of wealth,**
> **We scheme and toil and save;**
> **Then squander wealth**
> **In search of health,**
> **And all we get's a grave.**
>
> —Anon

slave to one of the proprietary addictives and gradually fasten a habit upon the body in addition to creating a disease from both of which you will have a difficult time freeing yourself as the years advance.

PREVENTION

Preventing headaches resolves itself into a plan of living, which not only prevents the pain called headache, but also prepares the body to avoid far more serious afflictions; as headache unless due to one of the external causes referred to is definitely a symptom of underlying toxicity of a rather complicated nature.

This toxicity manifests in varied disorders of which headache is but one of the signals, and to affect the symptom with any degree of permanency requires a change of living habits which will reactivate the body, especially the breathing and circulatory systems, and supply the system with high mineral and vitamin potency, and low calorie food which nourishes without burdening the organism.

Any headache which occurs with a reasonable degree of regularity is definitely an indication of sluggishness of the body which requires an extended period of adjusted living habits to correct.

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B. J.
PROFILE

Mr. George Woods

WHEN the President of the World Bank Mr. George Woods was in our midst the other day to ask us, in effect "What is the matter with you boys, you have not even been able to pay the interest?" we were somewhat irked, but let us hope that the negotiations he has had with our officials on behalf of the Aid-India Consortium lead to a happy consummation.

Dark-haired, sans beard, brown-eyed, Mr. Woods is a trim lanky man with a relaxed and casual manner. He is a sauve speaker and skilful financial trouble-shooter and a leading authority on private capital market. Indeed his rise to the present position of President of the most influential international lending organisation in the world is another "log-cabin to the White House" story.

Born in July 1901 in the U.S. as the son of worker John Woods, George had to quit school to support his family when his father died quite early in his life. Armed with a letter from his headmaster sought and obtained a job in the house of Harris Forbes & Co. W ing by day, he carried on his stu in the American Institute of Ban at the New York University at ni In the office, his bosses took a g fancy for him as he was a bright sonable young man. He steadily in position with that firm which s sent him to Japan on an import assignment. The second World W interrupted his career when he fo himself as the buyer of U.S. Ar supplies to the General Staff Co of the Pentagon. Before the war over, he rose to be Colonel and w the Legion of Merit. Resuming job after the war, Woods' dilige made the First Boston Corporat

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powerful banking concern
S. He won its Chairmanship
ard.
ods is not new to India. As
1952, he was sent to India
Eugene Black, then President
rld Bank, to pave the way
n to expand the steel indus-
isting in the amalgamation
l Company of Bengal with
Iron & Steel Co. Ltd. He
India in 1954 to help form
rial Credit & Investment
n of India, a channel of the
k loans providing foreign
finance for Indian private
He helped to implement the
in Development agreement
dia and Pakistan.

Mr. Woods' other notable
ns to international econo-
e is the organisation of the
nt banks in Pakistan (1956)
pines (1962). When Egypt
Suez Canal in 1956, he was
e two mediators who settled
te over the compensation
be paid by Egypt to the
ers of the Suez Canal Co.

be recalled here that the
k, otherwise called the In-
l Bank for Reconstruction
lopment, was conceived at
Monetary and Financial
e at the Brettonwoods in
n 44 nations laid the plan
mic co-operation in the post-
. The Bank was establish-
ember 1945 with a member-
nations. Today there are
ers and its annual earnings
e order of $ 275 million, half
goes to expenses. It has a
pital of about $ 2,243 mil-

lion, subscribed to by members without interest, and there is a reserve of $ 954 million. It has already paid out about $ 7,259 million in loans, India's share (loans less repayment) alone being about $ 1,000 million. The Bank is not only a lender but also a borrower. We are negotiating a reschedule with Mr. Woods in respect of the above with a moratorium for a specific period. We are trying to impress upon Mr. Woods the need for the World Bank help in our fertiliser projects. So far, India has not defaulted.

The World Bank used to charge a standard rate of 5½% interest on its loans till March 1965. Now it charges 6½% to richer nations like Japan and Italy, thus enabling the poorer nations to enjoy the benefit of the old rate of interest despite the rise in costs. Mr. Woods, who is a champion of multilateral loans as against the bilateral, further helps poorer nations by encouraging private investors to pump in capital for private enterprise and allays fears of expropriation and the like by suitable safeguards.

Mr. McCloy was the first President of the World Bank, Mr. Eugene Black being the second. Mr. Woods took over from the latter in 1963. In the very first year of Mr. Woods' office the bank earned $ 89,000,000 as profit. And of course he has been consistently improving on it. If its operations are proving eminently successful, it is in great measure due to the foresight and thoroughness with which each project is examined before sanctioning loans. There have been no bad debts either.

The very fact that Mr. Woods is

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having personal discussions with Indian officials, even after the World Bank Commission had submitted its report—and there has been ample discussion at the ambassadorial level—goes only to show the thoroughness with which things are done.

It is on the cards that our recent devaluation had much to do with the IMF advice; but Mr. Woods is apparently not satisfied with our follow-up action. If his visit has highlighted one thing, it is the hope that we shall have no further devaluation.

By virtue of his Presidentship of the World Bank, Mr. Woods has automatically become the ex-officio President of the International Developme sociation (IDA) and Chairman International Finance Corp (IFC)—the World Bank's tw liates.

In politics Mr. Woods is a vative Republican with a fre proach. He is a Director of th ser Foundation Hospitals, a tru the New York Foundation, the feller Foundation, the J.F. K Library, etc. Mr. Woods is i ed in the show business too. backed many Broadway shows. versities and Colleges have co Hon. Degrees of Doctorate o He is married to Louise Tarald

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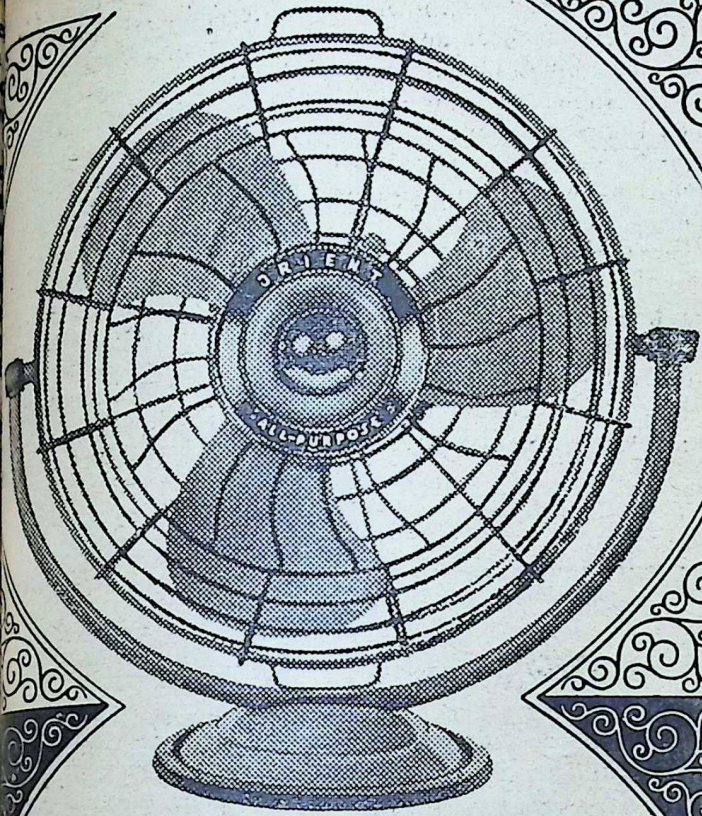

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nce

miscuity

I is "the pill" doing to the l patterns of the nation? g popularity of oral contra- s raising profound questions ciologists, educators, church- others. Is the pill regarded ce for promiscuity? Can its y to all women of child- ge lead to sexual anarchy? fears of the social stigma of y about to become a thing t?

s a report, appearing in the ws & *World Report*, based ive inquiry, on birth-control the present and future, and ling authorities say about the sible impact on American

of vast change in sexual now is developing in America. being expressed that the y be heading into a time of "sexual anarchy." Just six years ago the birth-control pill came onto the market. Today—

College girls everywhere are talking about the pill, and many are using it. The pill is turning up in high schools too.

City after city is pushing distribution of the pill to welfare recipients, including unmarried women.

Tens of thousands of Roman Catholic couples are turning to the pill as a means of practising birth control.

These and other trends are expected to accelerate in times just ahead as laboratories perfect the long-term "contraceptive shot" and the "retroactive" pill which wards off pregnancy even if taken after sexual intercourse.

Result: Widespread concern is developing about the impact of the pill on morality.

Being asked are these questions: With birth control now so easy and effective, is the last vestige of sexual restraint to go out the window?

Will mating become casual and random—as among animals?

Recently, John Alexander, general director of the Inter-Varsity Christian Fellowship, which has its headquarters in Chicago, said: "I am very much afraid that sexual anarchy could develop."

Disquiet is voiced even by an official of Planned Parenthood World Population, which actively promotes

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Srikurmam temple in the Srikakulam district is dedicated to Lord Vishnu in the avathara of Srikurmam *viz.* tortoise. The presiding deity of the temple facing the west goes by the name of Kurmeswara. It has beautiful pillared *mantapas* and some of the pieces of sculpture done in granite are masterpieces of workmanship. The Vimana of the temple is built in the characteristic Chola type of architecture, though the outer gates beyond the *prakara* are of a much later date. The temple is of very great sanctity, being the only important temple to Lord Vishnu in the Kurmavathara in the whole of India.

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ontrol. Dr. Donald B. Strauss

two great supports of sexual y in the past—fear of disease ear of pregnancy—have now, been largely removed.... I submit, leaves our generation nts with a problem that largely unsolved."

Early Promiscuity

dimensions of that problem are outlined daily by signs of grow- xual promiscuity among Ame- young.

Connecticut State Department lth recently estimated that one -old girl out of every 6 in that will become pregnant, outside lock, before she is 20. Almost ess incidents have been report- ross the U.S., of teen-age girls h schools carrying birth control In some cases, these have been d by their parents. "Sex clubs" h schools are reported from o time.

A Different Outlook

n as playing an important role is form of "sexual anarchy" g youngsters is a new attitude d morality. An official at Mills ge in Oakland, California, re- d that "there is less talk than used to be about 'right or wrong' e question today is more, 'Is the dual making a wise decision for ture'?"

s not just the young people who ausing worries about the nation's l morality. Marital infidelity is ing accepted by many Ameri- as being of little importance. A "wife swapping" scandal made headlines in California, while Long Island's suburbs were rocked by police accounts of how housewives were earning money as prostitutes—some with the knowledge and consent of their husbands.

A Whole New World

As many clergymen and educators see it, the pill is becoming a major element in the crumbling of past standards of sexual morality—especially among the young. A woman teacher at a small college in upstate New York said:

"When you talk to the girls today, you're talking in a whole new world. They know how to get the pill. They think a girl is a fool not to use it if —and it's a big if—she is seriously in love. Promiscuity is still frowned upon, but it's not equated with morals. It's a matter of personal pride."

Most educators appear to agree with an official of Ohio State University who described the vast majority of students as "nice normal young people" but admitted that "this whole area of sexual morals is like an iceberg—some of it is visible but the extent of the submerged part is unknown."

Changing Attitudes

Until recently, church pressure was a curb on private, as well as public, clinics for birth control among the poor.

Today, however, welfare administrators everywhere are turning to the pill as a means of keeping women from producing large broods, many

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illegitimate, to be supported by the public treasury.

New York, Chicago and Washington, D.C., at first limited birth-control services among the poor to married women. Now unmarried women too, are getting the pill in those cities.

A number of officials and clergymen are voicing concern over this trend. Unchecked, they say, it could lead to official endorsement of the idea that the sexual promiscuity is acceptable as long as pregnancy does not result.

What Sociologists Think

Sociologists point out that the pill itself, is only one element in the danger of moral anarchy.

Dr. Mary S. Calderone, executive director of the Sex Information and Education Council of the U.S., said:

"Society provides young people with far too many examples of sex irresponsibly used. Highschool kids see sex used as a commercial come-on, as an end in itself, presented to them. If the pill hadn't come along, we would be excited about whatever methods were being used."

Even so, the pill is becoming major factor in the problem. S million American women are usi it. This sudden and overwhelmi popularity has caused a few physica to caution that physical effects ov the long run are not thorough known. But neither these reservatio nor the moral issues are dimming t enthusiasm felt by many American One social worker said:

"The pill is so clean and simpl and sure, that everybody who hea about it wants it. And I tell ever body about it."

Crisis Ahead?

Less enthusiastic are many Amer cans who feel that the pill is maki moral choices much more difficult f a lot of people, and could precipita a crisis in sexual morality.

Recently the Right Rev. Richard Emrich, Episcopal Bishop of Mich gan, said:

"The existence of the pill opens u dangerous possibilities.....It pro vides an invitation to premarital sex There must be limitations and restric tions on the use of sex if we are t remain a civilized people."

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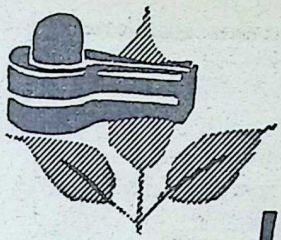

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

39. Shivarashi Disowns His Guru

MMIR stroked his beard as he oked at the fortress. In his conquer the world, he had d many such forts, but he had countered anything like this, a place strongly defended. He ced innumerable hardships, had many battles and undergone ies such as he had never beperienced. Now his own maat army was ready. Facing him e small Kshatriya army deter- to resist to the bitter end. For ment he felt unhappy at the t of destroying so many peo- ; he had not the slightest doubt st as he had put to the sword nds of Rajput soldiers on his this fort, this army too would stroyed.

h Allah and the Prophet on his why could not victory be won l bloodshed? The thought vani- s swiftly as it came.

wanted to earn fame which should be recorded in history as incomparable. The destruction of Lord Somanath was to be the climax to the golden record of his fame. This small army opposing him was merely an obstacle that stood between him and his cherished goal. Destruction of such forces of Kafirs was destined to enhance his fame. His eyes shone as he shouted: "Allah-O-Akbar".

The drummers echoed the cry on their drums. Immediately, the cry of "Allah-O-Akbar" from every throat rose in the air. Every battalion blew its own trumpets, and the whole army started forward like an enormous python.

Bheemdev watched from the top of the central parapet the slow march forward of the large mass of "human tortoises," men with their back covered by large rectangular boards. As he got down from his horse, he directed his archers not to shoot their arrows until the horsemen came near enough,

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and in any case, not to waste their arrows upon the "tortoises."

He then turned to Veera and said: "Find out where Vimal is and tell him to send men with stones up here. As soon as these tortoises jump into water, we have to sink them." Veera mounted Bheem's horse and rode away to look for Vimal Mantri.

Bheemdev pulled out an arrow from its quiver and commanded his archers: "You should shoot as soon as I let loose my arrow; but take care not to aim at the tortoises or at the horsemen, aim only at the horses." The tortoises moved forward on their hands and feet, followed by the horsemen and the elephants. As soon as the horsemen came close enough for their arrows to reach their target, they released them and spurred their horses. The tortoises stood up and started running forward. All three operations took place simultaneously.

At that psychological moment, Bheemdev shot his arrow, and according to his instructions, his band of thousand archers followed suit. Hundreds of wounded enemy horses either fell to the ground or ran various directions. Several of Bhe dev's archers too were wounded, their colleagues kept up their p sure on Hammir's cavalrymen, w found it difficult to protect their ho and keep them under control.

The advance of the elephants w checked by the fallen horses. Th riders were momentarily nonplus unable to decide whether to rele their arrows or not. The tortoises moved towards the moat without protection of horsemen and elepha

As soon as Hammir learnt of w had happened, he issued a success of orders. Fresh cavalrymen were s forward speedily to protect the toises.

Both sides kept up continuous leys of arrows. Bheemdev and selected band of archers rarely mis their mark. The disabled horses their riders unprotected, and imm diately became targets of the arch of Gujarat. Bheemdev successfu selected the enemy commanders a each of his arrows invariably fou its mark. Even the elephants, whi

....Each of Bheemdev's arrows invariably found its mark....

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nding some distance away, escape. By the time the tor-me close to the moat, the een them and the elephants with ladders had increased bly.

f Hammir's commanders rea-at was happening. The lad-e transferred from the ele-o the horses. Several horse-e up despite the rain of the arrows and succeeded in on some ladders to the tor-

ot waste your arrows against toises. Concentrate instead on emen and archers," Bheem-ted again.

Hammir's horsemen came they shot down some of archers. Nevertheless Bheem-haraj's armoured archers emselves wholeheartedly into ct. These powerful warriors led to hit their targets. The clasping their board in one a ladder in the other, jump-he moat.

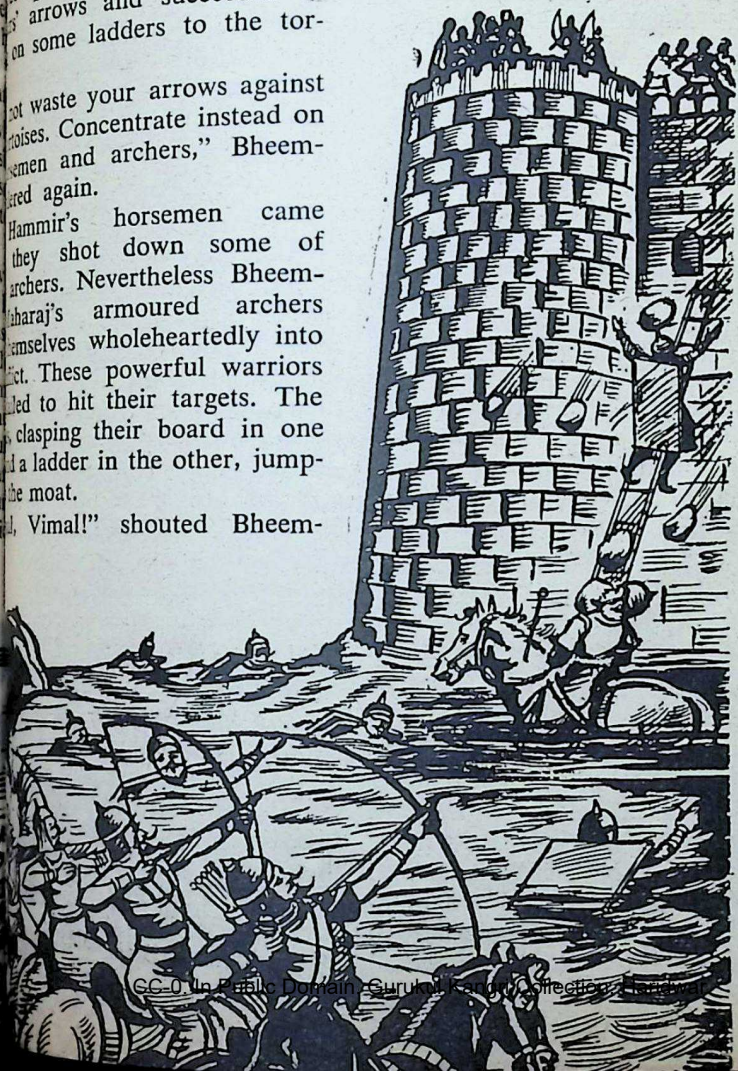
l, Vimal!" shouted Bheem-

"Maharaj, I am here."

"Have you brought the stones?"

"Yes, Sir."

"Conserve your arrows. Don't waste them on these creeping creatures." He then handed over his own bow to Veera and taking a large rock, aimed it with full force at one of the tortoises. It fell with a thud on his shield. The man let out a loud scream, sank into the water and was drowned.



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Taking their cue from Bheemdev Maharaj, his soldiers also kept up a shower of rocks on the tortoises. For a long time, this fierce battle continued and the tortoises were hard put to keep afloat. Those who succeeded in evading the rocks, could not escape the arrows if they came too close to the moat wall.

On the fort wall too, many were wounded, some continued to shoot, despite their wounds; and a few even as they breathed their last, pushed a rock at a tortoise and destroyed him!

Bheemdev was here, there and everywhere. One moment, he would be on foot and at another, he would be on his horse. He ordered and encouraged his soldiers to attack the enemy in turn with arrows and stones. From time to time, he would call out "Victory to Somanath" to rouse everyone to fresh outbursts of energy. His saffron-coloured turban attracted the enemy's arrows but not one came near enough to wound him. His body was protected by an invulnerable armour. Around his waist was a bright yellow sash, from which was suspended his pearl-studded sword. Half a dozen men loaded with arrows ran behind him to replenish his fast dwindling quiver. He shot always with a sure hand. Whenever he shot, he found a target.

From the high balcony of the temple, Gang*aa* and Chaula, clinging to each other, watched the movements of the saffron-coloured turban. From time to time exclamations like "There he goes"...."Oh! Oh!"...."Good heavens!"...."Oh my Lord!" involuntarily escaped their lips. If the turban disappeared from sight, Chaula would hide her face in Gang*aa*'s arms when she saw the turban bobbing and down vigorously, her heart w burst with joy and her feet perf a silent dance. Her whole b through her eyes was attached to turban. Had that turban fallen, heart would have been broken.

Gurudev had also been watching magnificent bravery of Bheem Maharaj. Chaula bowed to him asked: "Gurudev, is it not true Maharaj is the reincarnation of dra?" Gurudev smiled as he repl "Yes, my child, of course he is. there be any doubt?"

Gurudev went down to offer w ship to Tripurasundari. There peace in his heart. He had heard m of Bheemdev's bravery, but only day he had seen him in action. Ne had he imagined that Bheemdev wo be so wonderfully brave. Hamm forces were far larger than he expected. On the other hand, Bhe dev's strength was also far greater t he had estimated it to be. He satisfied that the Lord was still look after them.

When Gurudev arrived at Tripu sundari's temple, he was shocked find that someone had broke open locks of the outer doors. He guess this to be Hardatt's evil deed and went inside to investigate. The do of the inner temple were also op It was evident that someone had de berately defied him.

When he arrived at the entrance the inner temple, he saw Shivaras meditating in front of the idol. Ne it, there were offerings of flesh a wine. Gurudev was astonished th his principal disciple should have

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s orders in this blatant man-
was something inconceivable.
arashi gone mad?

ev made no observation.
a few moments, Shivarashi
his eyes. He gave Gurudev
and impertinent look. Sarva-
ed sadly. How could he bring
to upbraid someone who
ied out his orders all his life?
hi's attitude bespoke either
mental illness. It deserved
ity or special care. Musing
urudev continued to look at
ntly.

rashi looked at Gurudev with
ce and spoke in an aggres-
e:

t do you wish to say? Say it."
ve nothing to say."

ve broken these locks. I have
worship to Tripurasundari."

have done well. You have
me the trouble today," replied
softly.

calmness infuriated Shivarashi.
Yesterday, I have ceased to
you as my guru."

d begun to realise for some
t I was not the right person
e guru of a disciple like you."

from today," continued Shi-
as he stood up, "I have assum-
position of the Guru of the
t sect."

cannot assume Guruhood by
That is something which is ac-
by tradition and merit."

behind Siddeshwar had arriv-
h Hardatt two other sa-
They had been listening to this
tion between Gurudev and his
disciple attentively. On see-

ing them, Shivarashi felt encouraged to speak more boldly.

"You are not my Guru. I do not wish you to confer that position on me. You have fallen from grace. You have broken the principles of the Pashupat sect. You have stopped the worship of Mahamaya."

"Well?"

"You caused the temple of Mahamaya to be closed down. You had Her worship suspended. She in whom Mahamaya is incarnated, you have offered to that Bheem in order to satisfy your own ambition."

"What else?"

"By your permission that wicked man has polluted Goddess Mahamaya and has desecrated this sacred place. Old man, you have no right to live a minute longer." Gurudev's continued silence enraged Shivarashi all the more. He looked fierce like the legendary Durvasa, about to curse someone.

"My son, the way you have been ranting shows clearly that I have no right to live any more. But so long as I am alive, no power in heaven or earth can take away the position I hold."

"You miserable old man, you lost your position as guru a long time ago for ever."

"I shall certainly lose that position the moment, like you, I become proud of my penances and arrogant of my knowledge."

"You have lost it already. You have lost it. I am the one to step into that position. Your rule is over," shouted Shivarashi.

"You fool! Even if I have lost it,

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the man who is entitled to it is not you, but Gaganrashi who is now in Kambhayat. Before he left, I made him my successor here in the presence of four rulers. I have also given him the sandals and the bow and arrow of Lord Lakulesh."

So, this old man had indeed deceived him. Shivarashi was stricken dumb. For a long time he could not utter a word.

Gurudev continued: "Shivarashi, the position of Guru of the sect of Pashupat is equivalent to the position of Guru of the whole world. Only he is fit to be appointed to it who has knowledge, who has acquired merit and devotion, who has offered long penance and who is devoted to God. It cannot be obtained by arrogance or by passion."

"Old man, I do not want your p tion. Your Bheemdev has incurred wrath of Mahamaya. So far as are concerned, death is hovering o your head."

"Maybe I shall die. Gaganrashi w protect the sect of Pashupat from m like you." With this remark Guru slowly went out of the temple of purasundari.

Hardatt spat at Gurudev as he p ed by him. Gurudev turned to smilingly. "You wish to see me ang You silly man. If I, your Guru, not forgive foolish children like who will?" Gazing upon the em Hardatt pityingly, Gurudev went with a saddened heart. But Hard and the other sadhus were unimpre ed and they started abusing Gurud

[*To be contin*

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OUR BOOKSHELF

KRISHNAN AND INTE-EXPERIENCE. By J.G. Ara-Published by Asia Publishing . Bombay-1. pp. 211. Price:

ook is a good monograph on hakrishnan's philosophy of in-perience. The author describes hakrishnan to be remarkably ed in both Indian and Western hy (p. 7), an exponent of peren-losophy and loyal to Indian hy and the great idealistic tra-f the world (p. 32). The author keenness of mind while deve-Dr. Radhakrishnan's philosophy al experience through the stages te idealism (p. 46), intuitionism and mysticism (p. 54). At the e the author is not blind to hakrishnan's habit of using a different senses and gives, in ection, an example of the word (p. 63). We are reminded of thinker's suggestion that it does er if a word is used even in its sense when defined so in the g!

not convincing to say that in experience positive identity of ver and the known is not pos-d that it is possible only in in-perience (p. 104). If mysticism and first-hand apprehension of it must transcend the other-ness object. Vedanta speaks more ly of this when it talks of Tri-. It is only when the experience n words that other-ness comes Dr. R.D. Ranade aptly remarks: ion presumes a duality while ce presupposes a unity." In his m to point out the distinguish-e of Dr. Radhakrishnan's phi-the author says ".....the y of self-evident knowledge possesses is based primarily on the authority of dogma and the result of guided analysis of experience leading to the axiom of subjectivity; whereas in the case of Radhakrishnan it is based most of all on the anticipation of ultimate realisation." (p. 187). It is audacious to call Vedanta dogmatic when Samkara is emphatic that even Srutis cannot convince us if they are against *Pratyaksha*. Secondly, what this 'anticipation of realisation' suggests is only the philosophy of approximation to which Jnaneshwara has already given beautiful expression.

Barring some such things it must be said that the book is a very acute analysis of Dr. Radhakrishnan's philosophy.

—*Prof. B.R. Kulkarni*

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beautiful, and such a dis-
d hope would occur, or come
d all who reverently read with
dedication and belief this
rimad Ramayana. Usually the
has to be read under guidance.
it every day and delight in this

or N.S. Mani has rendered
glish this portion not literally
ntly. The translations are not
but very much abridged. One
have liked to have the whole
ithout abridgement. There are
nslations which give the full
nd they are useful. As a de-
piece this would be welcomed
a general gist of the work.

—*Dr. K.C. Varadachari*

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ita. Vol. III: By Prof. M. Ranga-
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. pp. 432. Price: Rs. 12/-.

gavad Gita is not only a treatise
y and religion but on metaphy-
well. Though the title of the
work is Hindu Philosophy of
, metaphysical discussion is by
s absent. The author gives trans-
f the Sanskrit verses and then
at length the significance and
of the key words in the verses.
osition is lucid and scholarly; and
or's references to the interpreta-
the Vedic hymns (p. 10) as well
ychology of crowd (p.20) testify
ersatility. The present book be-
he form of lectures exhibits per-
rmth. The author rightly points
t in spite of their differences as
the metaphysical doctrines, the
s agree on the ethical stand.

we stumble upon a few points.
hor's distinction between self-re-
n and God-realisation (p.334) is
ted. His Ramanujean leanings
apparent when he looks on
a verse through the glasses
advaita. He explains the phrase
Vedanantaram (*Gita*, XVIII. 55)
ergence but as entering into the
God, i.e. as retaining individua-
lity. The analogy employed in this connection does not seem to be sound (p.337). So also his interpretation of the term *Brahmabhoota* on page 333. On page 348 we see him attributing all agency of action to God. But on page 350 he speaks of human freedom. One would expect the author's comment to reconcile the apparent contradiction.

When the author, himself a Professor of Chemistry and Physics in addition to his pursuits in Medicine and Engineering, has given such enlightening discourses on the *Bhagavad Gita*—this leaves no room for our youngsters to excuse themselves from the study of the *Bhagavad Gita* by holding that they are after all students of science.

—*Prof. B.R. Kulkarni*

EASTERN CHALUKYAN TEMPLES OF ANDHRA DESA. By Dr. M. Rama Rao. General Editor: Mohd. Abdul Waheed Khan. Andhra Pradesh Government Archaeological Series No. 19. Published by the Government of Andhra Pradesh, Hyderabad, 1964. pp. 48, Fig. 51. Price: Rs. 6.50.

THIS is a short survey of some of the important temples built by the Eastern Chalukyas, the chosen examples being those at Bikkavolu, Draksharama, Bhimavaram, Amaravati, Somarama, Palakollu and Chebrolu. All these were notable centres of Eastern Chalukyan enterprises in the realms of temple architecture and sculpture, and hence the publication is welcome as an introductory literature on one of the less-known groups of monuments of Eastern Andhradesa. These were constructions of the Eastern Chalukya kings Gunagavijayaditya (A.D. 848-891) and Bhima I (A.D. 892-922) which were renovated later by the Velanathi and Kota chiefs.

Bikkavolu is a place with many temples and all of them have been noticed and their architecture and sculptures described. In his study on the Draksharama temple, the author gives a detailed account of the literary and traditional accounts of the shrine. The method of treatment of all the temples is the same and the iconography of each of the sculptured deities is described,

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though no account of the style of the images is given. The publication is well illustrated and will be welcomed by all students of South Indian architecture and sculpture as a descriptive account of a group of comparatively less-known temples of a period of great creative activity.

—*Dr. T.V. Mahalingam*

CIVILIZATIONS OF THE ANCIENT WORLD. By B. M. Ichlangod. Published by the author, Lecturer in History, Sri Mahaveera College, Moodabidri, S. Kanara. pp. 408. Price: Rs. 7.50.

IN our Universities at the pre-University and the B.A. level, world history and civilizations are subjects for study. There are no good text-books on the subjects. The subject is vast in its scope and complex in its contents. Sri B. M. Ichlangod has given good information about the civilizations of the ancient world from the earliest times down to the Christian era. The account is on the whole satisfactory. There is further scope for more assimilation of details and the presentation of the general characteristics of civilizations. There is a select bibliography at the end of the book. The great necessity for a book of this kind is an *index*. It is not there. Further, the volume carries two pages of Errata which disfigures the book. A more careful proof reading would have put the book in a better form. The shortcomings can be set right in the second edition. The book on the information side has plenty to commend itself as a good text.

—*Dr. P. Nagaraja Rao*

✓*SCIENTISTS OF ANCIENT INDIA.* By Dr. O. P. Jaggi. Published by Atma Ram & Sons, Kashmere Gate, Delhi-6. pp. 258. Price: Rs. 10/-.

WE fully agree with the author when he says that 'educated people in our country and more so abroad' are unaware of the achievements of the scientists of ancient India.

The author tells us how Atreya introduced rational spirit in Ayurvedic medicine (p. 49), how the science of treating even animals was well-developed, (p. 125), or how plastic surgery was in v in ancient India. (p. 88). It may remarked that modern psychology nothing to teach our ancient medical who knew that a doctor has to take of both the mind and the physiqu the patient. In this connection de rules for a doctor's behaviour wi patient are elucidated (p. 74). The count given of Madhavacharya as d ing with the diagnosis of diseases th new light on Madhavacharya's life is known to posterity only as a phil pher. The ranking of different dise with Consumption as the king makes teresting reading (p. 155ff). We learn pride that the most important p value-notation is a contribution of I to world mathematics.

The book is written in a simple guage and deals with a variety of jects like medicine, astronomy, ma matics, philosophy, agriculture and building, though almost half the boo devoted to medicine. Rather too m stress is laid on Alberuni's assessmen the situation in ancient India.

The book will go a long way throwing light on the scientific geniu our ancestors.

—*Prof. B. R. Kulk*

SANSKRIT

✓*PANCHAPADIKAPRASTHANA.* Sachidanandendra Saraswati, Adh ma Prakasa Karyalaya, Holenarsip

THE theme of this book is to sh that *Panchapadika*, the famous co mentary on Sri Sankara's *Brahmasu bhashya*, does not represent the sch of Advaita presented by Sri Sankara his Bhashyas but is diametrically posed to it. To arrive at this conclus the author takes many a passage fr *Panchapadika* and attempts to show t they contradict the view of the text Bhashya). This is quite strange pandits and scholars alike of Veda who never doubted the authenticity *Panchapadika* right from Prakasatm to Vidyaranya and Appaya Dikshita. an example to his thesis the author ta up in his introduction the use of Ta (reasoning) in the generation of the tuition of Brahman. He says that w

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holds that the intuition of Brah-
crated by Sruti texts like 'That
Art' can never be doubted or
doubt is possible in the case of
nowledge and reason may have
lled in to rescue this knowledge
security according to *Pancha-*
Here we may point out that the
does not seem to have read the
g passages in *Brahmasutra*

हि सकृच्छ्रुताद्वाक्यात् मन्दप्रतीतं
तर्तयन्त तत्तदाभासव्युदासेन सम्यक्
ता: (४-१-१)
तवाक्येषु जगतो जन्मादिकारणवादिषु
ताध्याय अनुमानमपि प्रमाणं भवत् न
१-१-२)

may be noted that the words मन्द
तर्तयन show that doubtful know-
rom Vedic texts is possible ac-
to Sankara.

s to be borne in mind that Sri
has shown many paths to arrive
final goal called Advaita. While
nda chose one path, Vachaspati
to choose another and both are
inasmuch as both the paths
the same goal like two different
ading to the same destination.
some places each commentator
interpret the Bhashya in his own
path and hence strained interpre-
s not completely out of plact, *e.g.*
निमित्त: - मिथ्या-अज्ञानोपादान:
g to *Panchapadika*. Our author
to make use of such interpreta-
for condemning the great *tikas*.
demnation of the *tikas* is inten-
get them invalid and introduce
hor's theory of *mula-avidya-ni-*
the Bhashyas. Prof. Rama Sas-
shown in his introduction to
adika (Madras Government Edi-
that *mula-avidya* has fullest
in the Srutis and Bhashyas. Our
appeal to pandits and scholars
se commentaries should not be
with the Bhashya will result
ing them away, as commenta-
ld not be read without their
e texts. —*Acharya S. S. Sastri*

TELUGU

JANGHALA SASTRI KSHMALOKA YATRA. By 'Anantam' (Y. Anantha Ramaiah). Published by Sarada Prachuranalu, Eluru, West Godavari Dt. pp. 178. Price: Rs. 3; De luxe Edition: Rs. 4.

THIS book brings back to our mind the famous book *Sakshi* by the late Panuganti Lakshminarasimha Rao, who was the pioneer satirical essay writer in Telugu literature. His essays written on the pattern of Addison's eassys in *Spectator* have been inimitable pieces of humorous writing. Janghala Sastri is a powerful character of his creation who exposes the follies and foibles of the people of his age and their eccentricities with satirical indignation.

—*Prof. A.C. Kamakshi Rao*

TAMIL

KAVITAIK-KALAI. By Perasiriyar R.S. Desikan, Bharati Tamil Sangam, Calcutta-26. Price: Rs. 3.50.

THE late Prof. R.S. Desikan has contributed to the series of publications celebrating the Silver Jubilee of the Calcutta Tamil Sangam, the work under review. Prof. Desikan starts with the dreams of Valmiki as the first lark of our country and in 35 chapters reviews the great poets and their elevating thoughts, to Rilke (A.D. 1875-1936) and has given an intellectual treat on the art of poesy. With the experience of one who has taught poetry and poetics for over 30 years, his review of the views of Plato, Aristotle of Greace, Horace, Longinus of Rome, Leonardo da Vinci and Vida of Italy, are really elevating. His treatment of the poetry of Nammalvar in the 6th chapter, as a literary production and as a vehicle of devotion leading to salvation, really deserves praise. The work is full of the personal experience of the author who writes in Tamil, being himself a Professor of English, having taught in that language for over thirty years, and whose experiences of the nuances of that literature find full expression therein.

—*S. N. Shrama Desikan*

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NOTES & NEWS

THE SURVEY OF INDIA

THE Survey of India whose bicentenary is currently being celebrated is about the least publicised departments of the Government of India, but which perhaps carries out a most important function for the nation. Set up in 1767 by Lord Clive, today it carries out all the geodetic and topographical surveys and maps of India, including those of Government forests, cantonments, town guide maps and special surveys and maps authorised by the Government. Tide prediction too, among others, is its responsibility.

It is a far cry from the almost primitive instruments with which the Department started operating in the early years, to the most sophisticated electronic instruments handled by it in its work today. The pioneering and often risky nature of its assignment is often lost sight of; for, they are the first to reach virgin and uninhabited areas, cross untrodden lands, climb freezing heights and toil ceaslessly to provide maps for the civilian or defence personnel. How many of us know that the tallest mountain peak in the world, Mt. Everest, was discovered and its height determined by this Department and named after the eminent Surveyor General Sir George Everest?

Here are some more achievements to the credit of this silent Department. The great Trigonometrical Survey of the country with precise geodetic controls; its contribution to the theory of Isostasy (equilibrium in the earth's crust); the Indian Clinometer; the first process in map-printing in the world, etc.

More than in the past the Survey of India will be called upon in the immediate future to meet several new demands on its expertise for development projects like the Inchapalli Reservoir (Andhra), Sundar Projects (Bihar), Narmada (Gujarat); Kopli multi-purpose project, etc.; for defence needs and, of course, delimitation of state boundaries.

It will be no exaggeration to say that today, the Survey of India enjoys a unique reputation among the advanced nations of the world, in that class of work. May it continue to hold its head high in the years to come!

THE BOOK TRADE

THE National Book Development Board which met last month at New Delhi discussed in detail the various Government policies bearing on book production and made the following recommendations for immediate implementation with a view to raising the status of the publishing industry and also affording it necessary facilities for growth:—

1. The Government of India may take necessary steps to add "books" as an item under the 5th schedule of the Income Tax Act.

2. The Government of India may recognise that book publishers should be treated as manufacturers or producers of books for purposes of the Income Tax Act, irrespective of whether they print and bind their books themselves or get this process performed by others.

3. The Government of India in the Ministries of Finance, Commerce, Industrial Development, and the Reserve Bank of India may recognise that books are different from every other commodity and that publishing should be regarded as an essential industry on its own and should be eligible for such benefits as accrue to other essential industries.

4. The postal rates for registered books parcels be reasonably reduced in order to encourage the widest circulation of books in this country where bookshops are few and the only means available to us for the rural population to get books is through the Post; that the carriage of books from one library to another and to book clubs and their subscribers, may be given concessional rates immediately

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NEW DELHI KENDRA

Pleasant to record that H.E. Mon. Ambassador for France in Delhi, is taking lessons in Sanskrit in the week from our Sanskrit teacher, Sri Padmanabha Sharma. His Excellency is of the view that "the study of Sanskrit is very essential to understand Indian Culture and Philosophy. He evinces keen interest in the language and is making progress.

NEW KASHMIR KENDRA

On the 15th of last month, the New Kashmir Kendra of the Kendra arranged the ninth lecture "Education and the Present Social Order" in the series of lectures on religious, social, cultural and educational aspects of Life. Sri M. M. Beg, Educational Adviser and Pro-Vice-Chancellor of Kashmir University, delivered the lecture. Justice J. N. Bhat presided.

RAMA JAYANTI

RAMA JAYANTI was celebrated by Vidika Samvardhani Sabha of Madras on the Ramanavami day. Sri Padmanabha Iyer presided. Ratna Sri P. S. Govinda Iyengar, Sri Govindachari and Sri P. K. N. Parthy Sarma spoke on the life about Valmiki and the greatness of Rama. The same Jayanti was celebrated in two other localities of the same

SANSKRIT

SPEAKING at a reception held in his honour at Poona the other day, the Centre, Pandit Sripad Damodar Satwalekar said that Sanskrit must be in every Indian home. He added: "My experience is that it is easier to learn Sanskrit than English and it is richer than any other Indian language."

RELEASE OF BOOK

At a public function held on the 30th of last month at Bangalore, Sri Nijalingappa, Chief Minister of Mysore, released the Kannada version of *Ramayana* discourses of H.H. Srimad Andavan of Srirangam. The Kannada translation was rendered by Sri Mathur Krishnamurti who has brought out the spirit of the original in a remarkable manner. Speaking on the occasion, Sri Nijalingappa spoke of the eternal values in life enshrined in *Ramayana* which he characterised as an inexhaustible source of inspiration to mankind for all times to come. Dr. R. R. Diwakar presided. Sri T. S. Rajam and Sri S. K. Venkataranga Iyengar of the Andavan Committee welcomed the guests. (*See Photo News*).

ALL-INDIA WOMEN'S FOOD COUNCIL

THE 12th Annual Conference of the All-India Women's Central Food Council was held at Madras on the 22nd of last month. Sri Annadurai, Chief Minister of Madras, inaugurated the Conference. Smt. Lilavati Munshi, President of the Council, in her welcome address gave a brief account of the activities of the Council. Below is given the text of the resolutions passed at the Conference.

RESOLUTIONS

1. This Council feels that unless we stop import of foreign food and people are enthused to Gandhiji's attitude of 'do or die' in the matter of food production, this country will never get out of the vicious circle of having shortages and more shortages of food and will always be dependent upon foreign countries. The time has come when all our Governments should resolve to do away with the foreign food as early as possible.

It also urges the Government to exercise the greatest amount of economy by stopping lavish parties, by stopping attending functions where such parties are given and plug all loopholes by which wastages of food in the fields as well as in transport occurs.

In this connection this Conference also urges the people to introduce strict austerity in the use of food, stop wastages as well as stop giving ostentatious dishes in lunches and dinners.

Only concerted measures on the

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part of the Governments and the people can accelerate the pace of self-sufficiency.

2. This Conference takes note of the severe famine prevailing in Bihar and urges the householders—specially women—thtt they should at least set apart one handful of grain every day to be sent to Bihar.

All Food Councils should collect such grains and send them to the Bihar famine relief committee set up by Shri Jayaprakash Narain. The members of the Council should also collect money, clothes or any other necessities of everyday life for sending them to the Bihar Relief Committee.

3. This Conference urges all the branch centres of the Food Council as well as all women's organisations to give encouragement to the activities of promoting kitchen gardens. The Government should also see that all available space in the country is utilised for growing food, vegetable and fruits. They also should encourage planting of trees and rear forests which alone can balance the economy in the nature.

4. They also would like to start model vegetable farms if the Government will give them a piece of land—not less than five acres—to enable them to make such experiments.

5. The Council feels that after having three children, a woman should be allowed to get herself sterilised without obtaining her husband's permission. Her own consent should be sufficient.

The Council reiterates the resolutions passed in the last Conference that—

6. The Council also feels that the population control is very much connected with the solution of food. This Council suggests that to begin with compulsory sterilisation of people suffering from incurable diseases whose numbers are in millions should be carried out. The Council also considers that saving of food could be effected through sterilisation of uneconomic cattle, stray dogs and other animals which eat away a large amount of food. This will respect the sentiment of ahimsa (non-killing) as well as help in solving the food problems and of stray cattle.

7. The Central Food Council an branch centres offer their services to Central and State Governments on front wherever their services are nee

8. This Conference urges all Governments and Municipal autho to give land for starting Annapoorna order that cheap food is made avai to the general public.

They are also requested to charge minal rents for Government premise lands occupied by the Food Council different States.

9. It also requests the Central State Governments to grant ba equipments to the Food Councils popularising bread and other wheat ducts.

10. That all State Councils sh take up active work of propaga change of food habits as far as poss and encourtge the use of home-gr foods which may help in reducing ports.

11. The Council requests the G ernment of India to abolish State f zones in order to facilitate the mo ment of food grains within the cou and to arrest spiralling up of prices.

12. Resolved that Central and S Governments be requested that effec steps should be taken to check the gr ing evil of food adulterations.

PANRIMALAI SWAMIGAL SABH BOMBAY

THE birthday of Sri-La-Sri Panrim Swamigal was celebrated with eclat der the auspices of Sri-La-Sri Panrim Swamigal Gyana Sat Sabha at Balvi Sangh Hall, Chembur, Bombay, on May, 1967. A large gathering of the votees of Sri Swamigal and the pub attended the function. The program included, besides a music performan by Smt. Bhagavathi Mani and party, Tamil play "Poosalar Nayanar" fro *Periya Puranam* very ably and moving presented by Sri Tiruppugazh Pappa a Sri A.V. Raghavan. The program concluded with *puja* and distribution *prasad* in a highly spiritual atmosphe

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.... Without Comment

The most satisfying thing in life is to be able to serve your fellow-men and to have the self-assurance that you are doing nothing mean—that is my concept of good life.

—*President Zakir Husain*

Every time our cultural pattern has been adjusting itself to the challenges that has been thrown to us...Throughout the history of India....we are progressing every time from one stage to another in a systematic way, trying to preserve our ancient values and adjusting ourselves to the modern world.

—*Dr. S. Radhakrishnan.*

The Centre is today ruled not by Congressmen but by four sets of people. *They* are *Raja-rani, Seth-sethani, Officer-officerani* and *Mantri-mantrini.*

—*Bibhuti Misra, M.P.*

I was brought up in a family where there was never any talk about God. But when I became a grown-up person I found that it was impossible to exist without God in one's heart.....That was a great change because since that moment the main dogmas of Communism lost their significance for me.

—*Svetlana Stalin.*

The best recommendation for a book, to a teenager, is not the reviews of literary critics but word of mouth, so long as the mouth is not that of a parent, teacher or librarian.

—*Richard Armour* in "Saturday Review."

In the first 50 days of the cultural revolution I carried out capitalistic and reactionary policies representing Liu and Teng. Unconsciously I stood not on the side of the people and I only paid lip service to the true revolutionaries.

—*Marshal Chen Yi,* Chinese Foreign Minister.

(Literary) critics are like horse flies, they sting, but they do not help with the ploughing.

—*William Manchester,* author of "The Death of a President."

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Were I able to write freely in the Yugoslav Press I would not be writing articles for western newspapers.

—*Mihajlo Mihaljov*, Yugoslavian writer, at this trial.

The Indian subcontinent is an artistic and architectural treasure-house of simply endless fascination.

—*J.K. Galbraith* in the "Esquire."

I love food.....because I rarely had enough to eat as a child. In fact, I am almost neurotic about it. I love food so much, I even think of people for whom I feel affection in terms of Italian dishes.

—*Sophia Loren* in the "Coronet."

It (crossing the floor by elected members) is a menace to our democracy, a stab in the back. It is worse than prostitution in politics.

—*S.K. Patil.*

It is very easy to fall into the trap of slogans and then find it impossible to break free.

—*Chanchal Sarkar* in "The Hindustan Times."

The (Nazi prison) Camp (of Buchencuald) showed me that a man's real enemies are not ranged against him along the borders of a hostile country; they are often among his own people—indeed, within his own mind. The worst enemies are hate and greed and cruelty. The real enemy is within.

—*Pierre D'Harcourt* in his latest book "The Real Enemy."

A woman's knowledge that every one she knows has seen everything in her wardrobe supplies her strongest motive for shopping.

—*Prudence Glynn* in "The Times," London.

Almost all the seventeen states (of the Indian Union) maintain unwieldy and costly information services which regularly produce a vast quantity of printed material that find their way with equal regularity to the waste-paper basket.

—*N.J.N.* in the "Times of India."

The picture (in India) of man striding forward to conquer new worlds and woman following wearily behind with a baby in her arms should be replaced by one of man and woman going forward as comrades and the child being joyfully shared by both.

—*Rani Padmavati Devi*, M.P., in the "Hindustan Times."

Detached historians could conclude that in the spring of 1967, the general state of the world is more promising than discouraging, more optimistic than gloomy. There is rapid, continuous change and much of it is in the direction of hope and betterment.

—*The Time.*

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PHOTO NEWS

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Dr. S. Radhakrishnan receiving His Excellency Sayed Ismail El Azha President of Sudan, at Palam Airport on 28th of last month.

President Dr. Zakir Husain at the Bhavan presiding over the Concluding Se of All-India Colloquium on Ethical and Spiritual Values as the Basis of Nat Integration held early in January at Bombay. (L-R) Swami Ranganathananda R. R. Diwakar, Dr. Zakir Husain, Kulapati Munshiji, Dr. Karan Singh and S Akhandananda.

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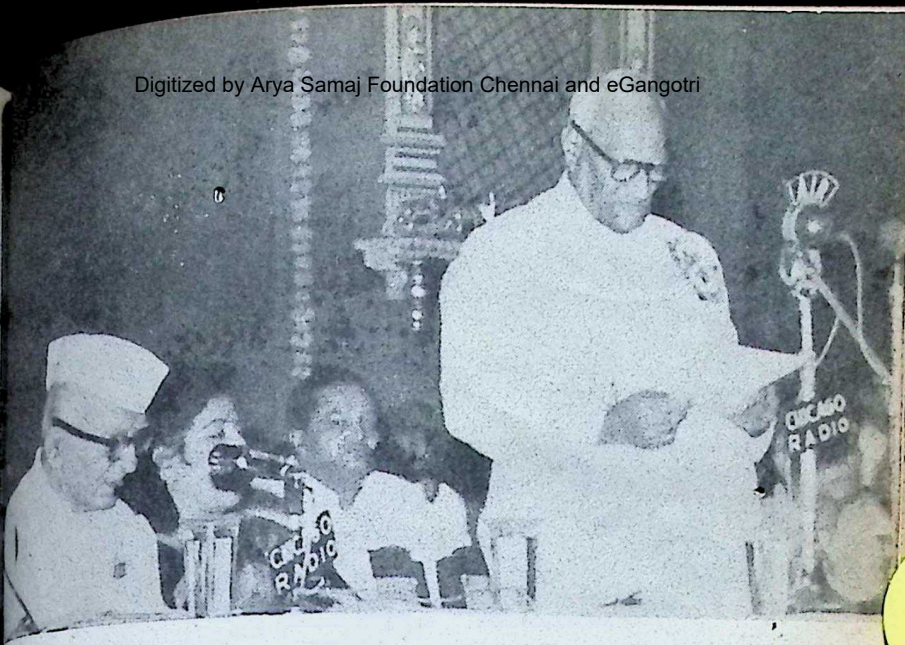

-President Sri V. V. Giri at the Bhavan during the recent All-India Collo-
n held in last December at Bombay. To his right is seen Kulapati Munshiji.

Mysore's Chief Minister Sri S. Nijalingappa releasing the Kannada version
i Andavan's lectures on Ramayana done by Sri Mathur Krishnamoorthy on
of last month at Bangalore. (L-R) Sri Mathur Krishnamoorthy, Sri T. S.
n, Sri S. Nijalingappa, Dr. R. R. Diwakar, Sri S. K. Venkataranga Iyengar.

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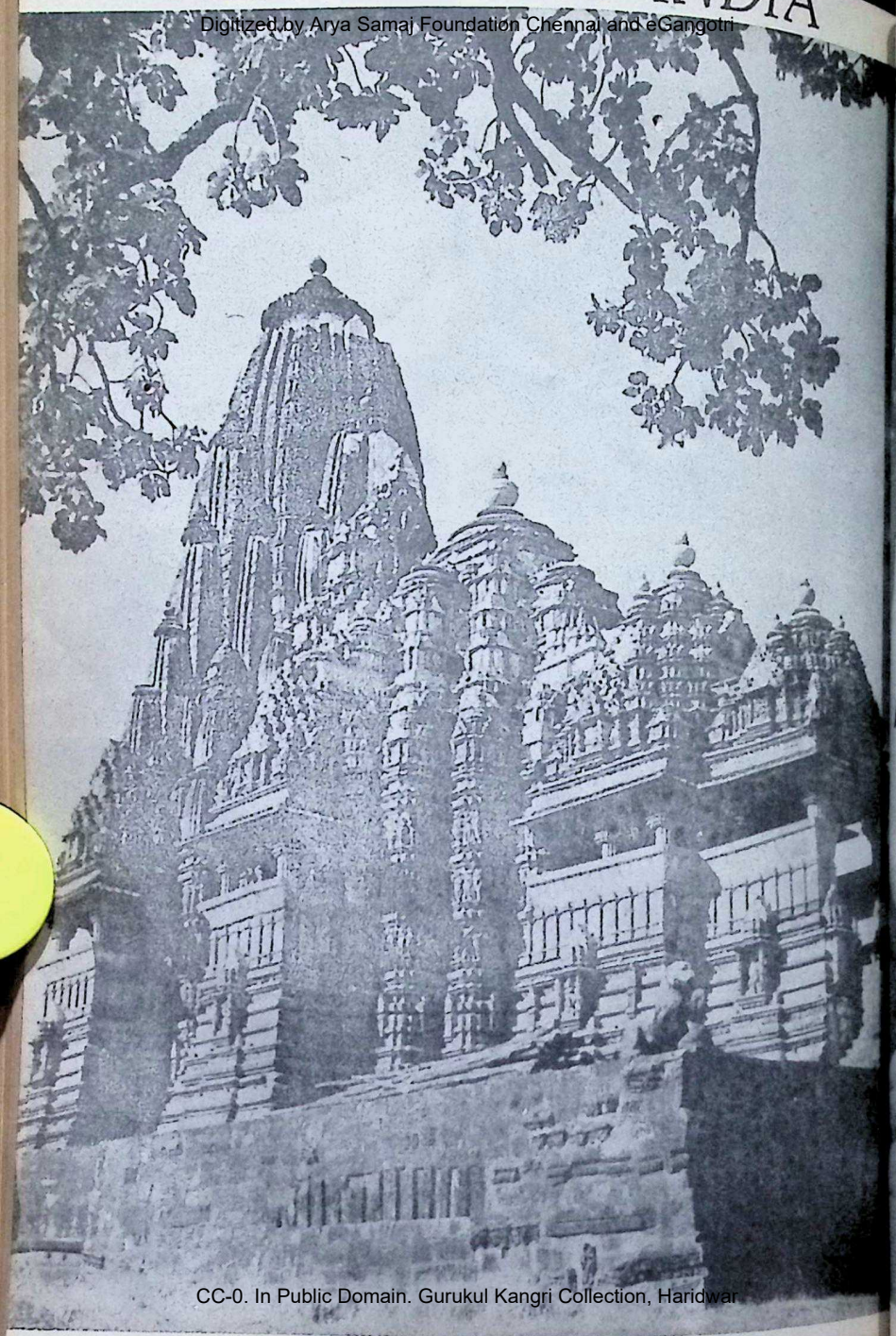

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The Kandariya Mahadeva Temple, Khajuraho.

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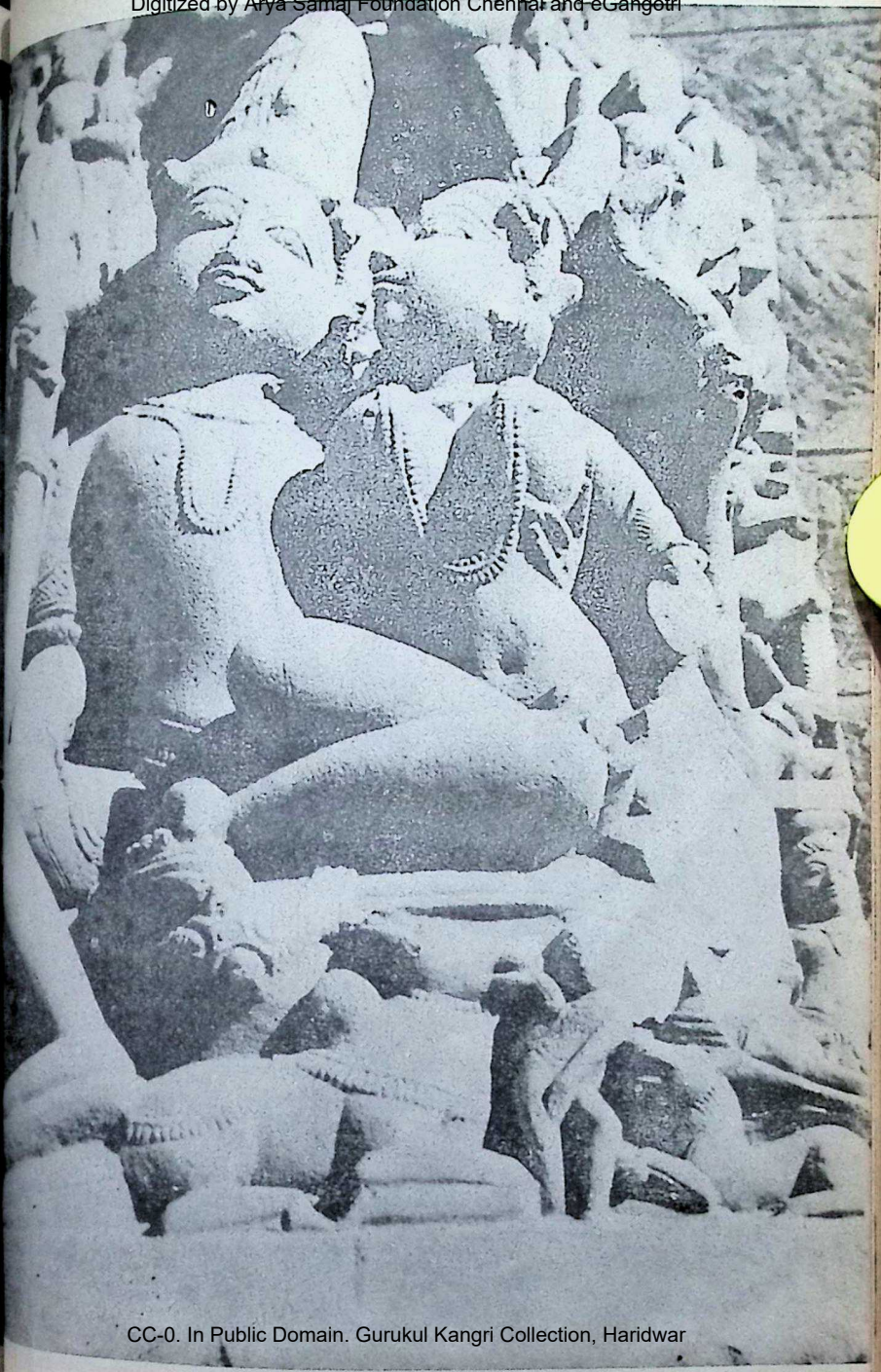

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"Shankar-Parvati" from Khajuraho.

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Lord Karttikeya with Dhanus (Sayavanam). This is a rare icon of Chola art near the histori-

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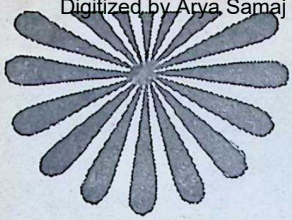

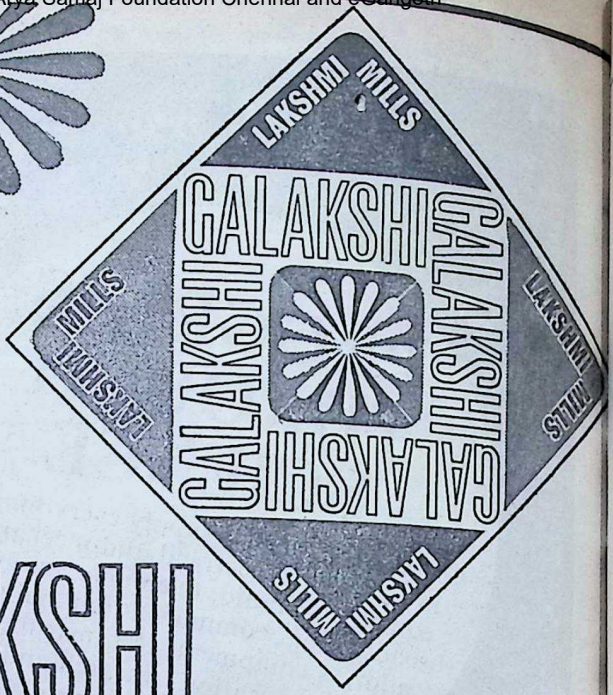

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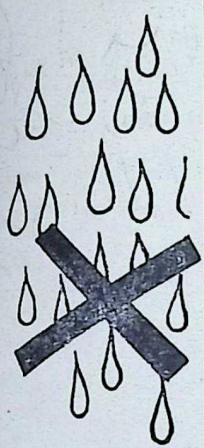

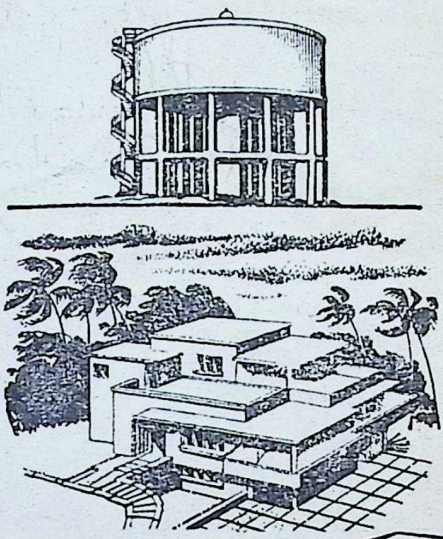

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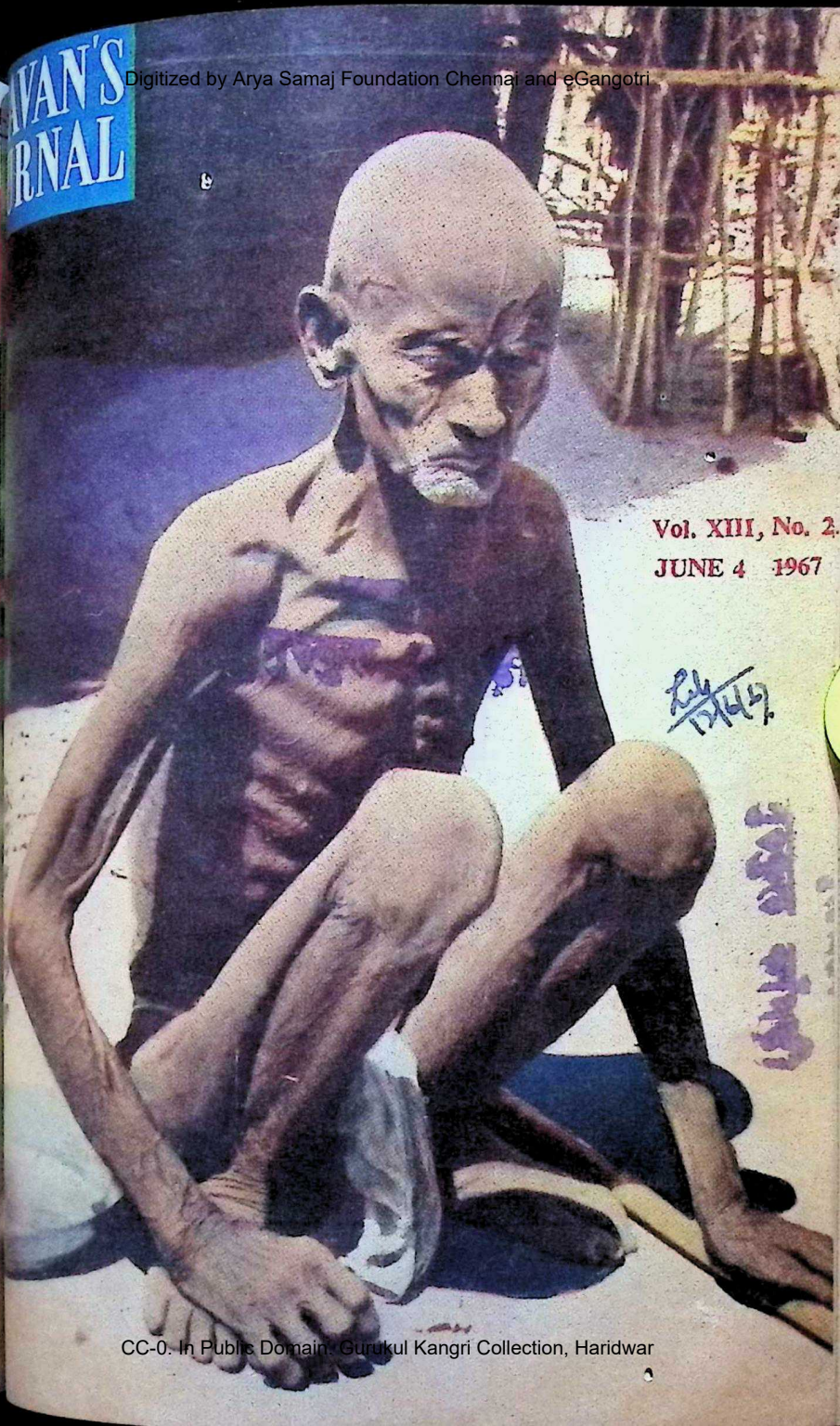

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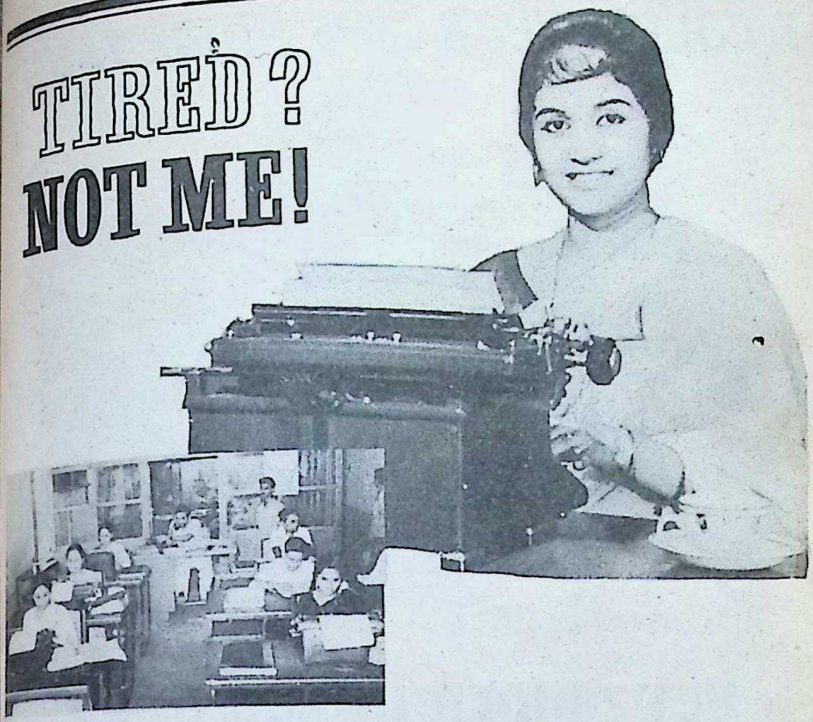

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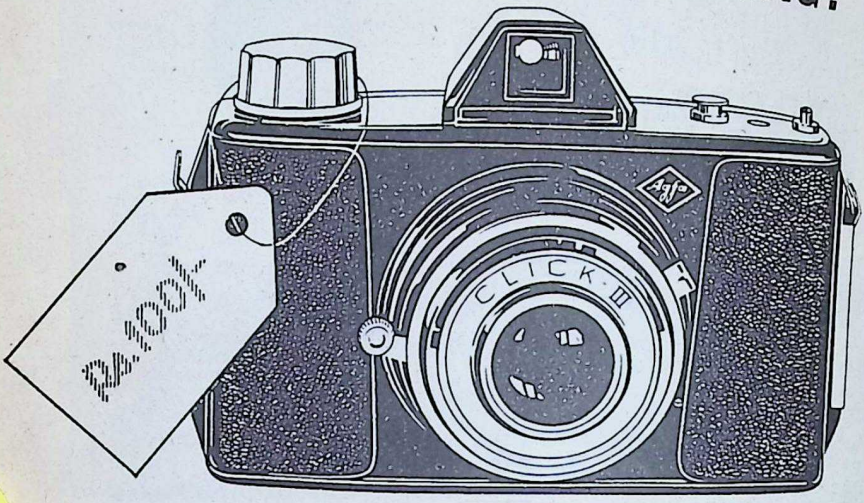

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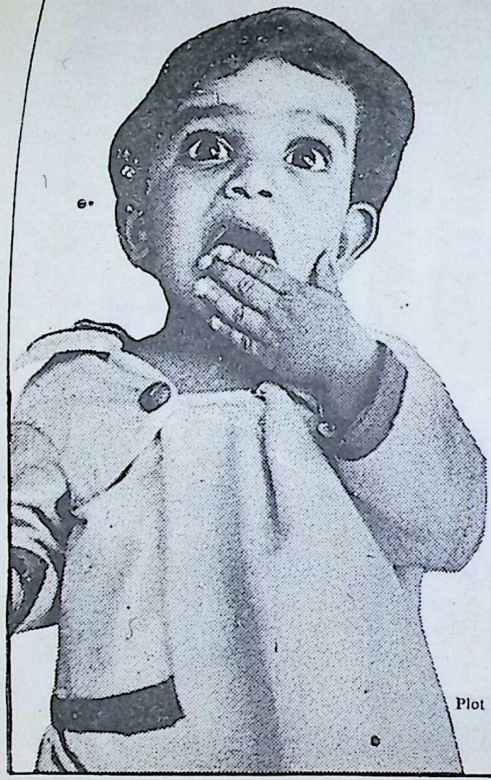

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FRONT COVER :
A HUNGER-STRICKEN FARMER OF BIHAR

(*See page 74 for more pictures of Bihar Famine*).

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KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

PRESIDENTIAL ELECTION AND AFTER: AN ASSESSMENT

BHARATIYA VIDYA BHAVAN,
BOMBAY.

MY YOUNG FRIENDS, JUNE 4, 1967.

THE Presidential election was a turning point in the political evolution of modern India.

The Congress showed miraculous vitality. Dr. Ram Manohar Lohia was the principal factor in helping the Congress to win. No sooner he announced that the failure of Dr. Zakir Husain in the election would carry with it the resignation of the Congress Government at the Centre, a thrill went through the Congress ranks as well as those sections of the nationalists who apprehended chaos if Dr. Lohia's doctrine stood valid.

After a period of torturing uncertainty, the Congress, though thinned in number and restricted in power, emerged in unified strength.

In passing through this severe test, the Congress leaders have learnt the value of closing the ranks by countering internal disruption. Its thinking leaders outgrew the self-induced hypnotism that it was a choir of lily-white angels endowed with the divine right to rule the country. They were awakened to the fact that the Congress was in reality no more than a political party wedded to securing and retaining power for itself.

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The Opposition Parties themselves were surprised to find that y would have to form governments in several States. They gave death-blow to the monolithic Congress; they have still to dis- er that a party with cohesion, vitality and strength has to be power at the Centre to save the country from irretrievable aster.

I have stated again and again that a strong Centre is essential democracy is to function in this country and as things stand, Congress majority only can provide such a Centre, if its vaga- s are controlled by a critical Opposition ready to work the nstitution.

A friend of mine, an important Congress member of the Rajya bha, mentioned to me that he was among the members of Parlia- nt who had approached the Prime Minister and the Deputy ime Minister, pleading that Dr. Zakir Husain should be the animous choice of all the Parties and that the candidate put by the Opposition for Presidentship should be accommodated Vice-President. He further told me as a matter of grievance that Prime Minister and the Deputy Prime Minister bluntly refused accept the compromise. In reality it was the exhibition of ength' which the new Congress has developed of late.

The Oppositionists are apt to forget that they are in a majority some of the legislatures of States because there was a wave of pular dissatisfaction at the failure of the Congress Governments maintain price level and stability.

The constituents of several United Fronts—"bunch of splint- ", as I call them—cannot possibly govern a State when most of em have different policies and different solutions to offer. How a Swatantrite and a Jan Sanghite, leading groups among the ppositionists in several States who swear by the Constitution, run government in alliance with those who want to undermine it and her in a Communist revolution?

Law and order is the first need of the country. How can the ntry survive when some of the constituents of the United Front nnot take a strong attitude against disruptive forces, lest they may find the Communist Ministers of the Government who are an- ous to convert the police force into a partisan instrument?

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Shri Ajoykumar Mukherjee has a record of service in the Congress. He wants to maintain law and order. His Minister of Labour, a Communist, defends and supports *gheraos*, a sure instrument for creating anarchy in the country.

How can a stable administration be carried on in the States by the United Front Governments when some of them begin an undeclared war against the Centre—

by demanding supply of food beyond the power of the Centre to provide;

by living beyond their means on overdrafts from the Reserve Bank which must imply more deficit financing, higher prices and ultimately economic chaos;

by supporting or acquiescing in coercive action against the Centre?

The destiny of the United Front Opposition was to bring the Congress to its senses and to destroy its monolithic hold over the country; that has been fulfilled.

But how can the United Front Ministers ever hope to be a real constitutional Opposition when they have Communists as indispensable members?

How can a Minister of a United Front Government insist upon using the All-India Radio to undermine the Constitution by anti-Centre attacks?

How can the United Front Government maintain the rule of law in the country envisaged by the Constitution if they seek to convert—in some States they have been converted—the police force by destroying their morale and hindering their power to maintain law and order?

The Czechoslovakian episode proves, if need be, that one Communist Minister could sabotage the whole United Front Government and induct Communist rule in that country.

People generally forget our own experience during the Hyderabad episode.

The Congress Party in Hyderabad came to an unholy alliance with the Communists for securing Hyderabad's accession to India. They came in; energetically directed activities; soon replaced the Congressmen in the Committees by their nominees, and ultimately

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ed them out capturing power for themselves and introducing iet rule in Telengana by frightful means.

The major question is that if democracy is to succeed in this ntry, the parties who want to work within the Constitution uld build up a constitutional Opposition.

This can only be done by the Swatantra Party, the Jan Sangh, Jana Congress (under its various names), and the P.S.P. joining ether in strengthening the Constitution and the Rule of Law in country. If, in lure of office, they take Communist partners, y will stand liquidated in a short time.

If my advice has any value, these Parties should concentrate emerging as a formidable Opposition rather than run the Govern- nt by forming a fluctuating majority in partnership with the mmunists.

A proper and honest course which could save the country from os is for these parties either to run the government by upholding Constitution and establishing the Rule of Law, or take the legi- ate course of occupying the Opposition Benches.

Communism all over the world has always flourished on the kness of the democratic Opposition to remain in power at any t.

The Communist Party is a party of strict discipline. It has a inite aim which it will never forget—relentless drive towards rld domination, masquerading under different labels such as ited Front, preservation of civil liberties, fighting for toilers' hts and the like. Whatever be the position, whatever be the occa- n, their *real* function is to advance, step by step, towards their l of seizure of absolute power and the liquidation of *all* Oppo- on. The Communist philosophy is to join hands with others only strangulate their gullible partners. The Communist embrace is the embrace of Putana in *Krishna Leela.*

Yours sincerely,

K. M. Munshi

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[Kshemendra of Kashmir was a great Sanskrit poet who li in the early 11th century. He has written many works. of them is Charucharya. It contains the distilled wisdom ages with telling illustrations. We give below a few ve from it.—Ed.]

WISE COUNSEL

न त्यजेत् धर्ममर्यादां अपि क्लेशदशां श्रितः।
हरिश्चन्द्रो हि धर्मार्थी सेहे चण्डालदासताम् ॥

One should not exceed the limits of Dharma even in the worst of circumstances. Harischandra put up with his state of becoming a chandala *(attendant at the cremation ground) in order to adhere to Dharma.*

ईर्ष्या कलहमूलं स्यात् क्षमा मूलं हि संपदाम्।
ईर्ष्यादोषात् विप्रशापं अवाप जनमेजयः ॥

Jealousy is at the root of quarrel (adversity) and patience is the source of prosperity. King Janamejaya brought upon himself the brahmin's curse on account of jealousy.

[Janamejaya became jealous of the prowess of Rishi Gargi's son and so troubled him. Gargi cursed him for it.]

न सत्यव्रतभङ्गेन कार्यं धीमान् प्रसाधयेत्।
ददर्श नरकक्लेशं सत्यनाशाद् युधिष्ठिरः ॥

The intelligent man should not try to achieve his end at the cost of truth. King Yudhishthira had to witness the scene of hell because of a lapse from truth.

[The allusion is to the 'Aswathama' episode.]

कुर्वीत संगतं सद्भिः न असद्भिः गुणवर्जि
प्राप राघवसङ्गत्या प्राज्यं राज्यं विभीष

Associate with the good; not with bad and those devoid of good quali Vibhishana got a fine kingdom by vi of his association with Rama.

मातरं पितरं भक्त्या तोषयेन्न प्रकोप
मातृशापेन नागानां सर्पसत्रेऽभवत् क्ष

One must gladden the hearts of o parents, not provoke them. Because the mother's curse, many serpents w destroyed at (Janamejaya's) snake sa fice.

[The allusion is to Kadru's challe to Vinata when some of Kadru's ch ren, snakes, refused to help her of a bad situation and she cu them.]

त्यागे सत्वनिधिः कुर्यात् न प्रत्युपकृतिस्पृह
कर्णः कुण्डलदान अभूत् कलुषः शक्तियाज्ञ

While making gifts, one must do w a pure heart. No reciprocation sho be anticipated. When Karna gifted ear-ornaments to Indra, he bargained the latter's Shakti *weapon, which that reason, embarrassed him (failed the proper time).*

दम्भारम्भोद्धतं धर्मं नाचरेदन्तनिष्फल
ब्राह्मण्यदम्भलब्धास्त्रविद्या कर्णस्य निष्फल

Improper means in the conduct Dharma will be self-defeating. T archery which Karna learnt by post himself as a brahmin could not se its purpose.

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न स्तुतिपदैः ग्लानिं गुणगणं नयेत्।
स्तुतिवादेन ययातिरपतद्दिवः॥

should not bring discredit to one's good qualities by self-praise. King Yayati fell down from heaven by self-praise.

[Yayati attained greatness by his many virtues and went to heaven. But he was cursed by Indra who cursed him to return to earth.]

न क्लेशदं कुर्यान्न पैशुन्यं प्रभोः प्रियम्।
न गतौ राहोः चन्द्रार्कौ भक्षणीयताम्॥

Speaking, even if pleasing (to the others), should not be indulged in, as it was the sun and moon came to be swallowed by Rahu for carrying tales against him (during distribution of nectar by Mohini after the Great Churning).

न व्यवहारान् तीक्ष्णान् न पारुष्यव्युपप्लुतान्।
पारुष्यरुषा चक्रे भीमः कुरुकुलक्षयम्॥

One should not fling harsh words at others. It was the harsh words (of Duryodhana, Dushasana, etc.) that brought about the destruction of the Kurus by Bhima.

न व्यसनी क्षीबः कुर्याद्वेतालचेष्टितम्।
वृष्णयो हि ययुः क्षीबाः तृणप्रहणात् क्षयम्॥

One should not become an addict of liquor and behave like a ghoul. The Vrishnis were addicted in drink and brought about their destruction by killing one another with reeds.

न असेवया दद्यात् दैवाधीने धने धियम्।
द्रोणादयो याताः क्षयं दुर्योधनाश्रयात्॥

One should not think of serving the unworthy for seeking money. Wealth depends upon fate. By serving Duryodhana, Bhishma, Drona and others met their end.

न भवेत् धीमान् गाढरागवशीकृतः।
तात् दशरथो जीवं जायाजितोऽत्यजत्॥

An enlightened man should not become infatuated with woman and become her slave. King Dasaratha, by reason of the hold of his wife (Kaikeyi), had to lose his life.

कुर्यान्नीचजनाभ्यस्तां न याच्ञां मानहारिणीम्॥
बलियाज्ञापरः प्राप लाघवं पुरुषोत्तमः॥

Begging is a low calling. It undermines dignity. It should be avoided. The great Lord Vishnu had to take the diminutive form (of Vamana) because he went to Mahabali for begging.

न विवादमदान्धः स्यान्न परेषाममर्षणः।
वाक्पारुष्याच्छिरः छिन्नः शिशुपालस्य शौरिणा॥

In the heat of a controversy, do not become blind (to truth) and impute motives to others. Sisupala got his head clipped by Krishna for his wild accusation (of Krishna at the Rajasooya-yaga).

नात्यर्थमर्थार्थनया धीमानुद्वेजयेज्जनम्।
अब्धिर्दत्ताश्वरत्नश्रीः मथ्यमानोऽसृजद्विषम्॥

The clever man should tax people only upto ability. To tax beyond will cause pain. In the Great Churning, the Milky Ocean initially gave up valuables like the divine horse (Uchchaisrava) and Kaustubha-ratna; but when persisted ad infinitum, *it gave out poison* (halahala).

तीव्रे तपसि लीनानां इन्द्रियाणां न विश्वसेत्।
विश्वामित्रोपि सोत्कण्ठः कण्ठे जग्राह मेनकाम्॥

Even though immersed in fierce tapas, *one should have no faith in one's senses. Even Viswamitra who was engaged in great* tapas, *put his hand around Menaka's (the divine damsel's) shoulder.*

न कुर्यात् वियोगदुःखेषु धैर्यमुत्सृज्य दीनताम्।
अश्वत्थामवधं श्रुत्वा द्रोणो गतधृतिर्हतः॥

We should not lose heart at bereavement at close quarters and become weak. Drona who heard the (false) news of Aswathama's death lost heart and got killed.

प्रभुप्रसादे नो दद्यात् स्वविनाशास्पदे मतिम्।
स्वक्षयायोद्यतं युद्धं बाणः त्र्यक्षमयाचत॥

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Do not take advantage of God's (master's) grace to indulge in self-destructive tactics. Banasura (who got Siva's blessing) challenged Siva Himself and got cursed (by Siva that he would get killed by one equal to Himself).

न पुत्रायत्तमैश्वर्यं कार्यं आर्यैः कदाचन।
पुत्रार्पितप्रभुत्वोऽभूत् धृतराष्ट्रस्तृणोपमः॥

Learned men, while living, should never hand over full charge of their wealth to their sons. By entrusting his rule fully to his sons, Dhritarashtra came to be treated like straw.

रूपार्थकुलविद्यादिहीनं नोपहसेन्नरम्।
हसन्तमशपन्नन्दी रावणं वानराननः॥

Never poke fun at people who are less fortunate in the matter of beauty, birth, education, etc. Ravana lampooned Nandi for his monkey-like face which made Nandi curse him (that monkeys would spearhead his destruction).

श्रियः कुर्यात्फलाशिन्या बन्धाय गुणसंग्र
दंत्यान् त्यक्त्वा श्रिता देवान्निर्गुणान् स
श्रिया॥

For holding back the restive God of wealth, one should develop the of good quality. She shuns the rakshasas and offers company to g natured devas.

जराशुभ्रेषु केशेषु तपोवनरुचिर्भवेत्
अन्ते ययुर्वनं धीराः कुरुपूर्वा महीभुजः

When old age sets in, one should velop desire for entering the forest perform tapas). Valiant kings like Kurus entered the forest at the fag of their lives.

अन्ते सन्तोषदं विष्णुं स्मरेत् हन्तारमापद
शरतल्पगतो भीष्मः सस्मार गरुडध्वज

At the last moment of life one sh contemplate on Lord Vishnu, the mover of difficulties. Bhishma on death-bed of arrows contemplated Vishnu (and attained salvation).

Thus Spake Lord Buddha—

Neither in the sky nor in the midst of the sea nor by entering into clefts of mountains is there a place on earth where stationing himself, a man can escape the consequences of his evil deed.

* * *

From craving arises grief, from craving arises fear. To one who is free from craving, there is no grief.

* * *

There is no fire like passion, no ill like hatred, no sorrow like this physical existence and there is no happiness higher than tranquillity.

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DIA'S GIFT
O
HE WORLD

ERYONE born into this world s a bent, a direction towards he must go, through which he ive, and what is true of the in- l is equally true of the race. h race, similarly, has a peculiar each race has a peculiar d'etre, each race has a peculiar n to fulfil in the life of the

h race has to make its own to fulfil its own mission. ical greatness or military power er the mission of our race; it was, and, mark my words, it will be.

there has been the other mis- iven to us, which is to conserve, serve, to accumulate, as it were, dynamo, all the spiritual energy race, and that concentrated en- s to pour forth in a deluge on world whenever circumstances opitious.

the Persian or the Greek, the n, the Arab, or the Englishman his battalions, conquer the and link the different nations r, and the philosophy and spirituality of India is ever ready to flow along the new-made channels into the veins of the nations of the world.

The Hindu's calm brain must pour out its own quota to give to the sum total of human progress.

India's gift to the world is the light spiritual.

Slow and silent, as the gentle dew that falls in the morning, unseen and unheard, yet producing a most tremendous result, has been the work of this calm, patient, all-suffering spiritual race upon the world of thought.

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LTAS

Chamaraja Wadiyar

GRASS-ROOTS OF HINDU FAITH

E complexities of Hindu reli-
on which strike the mind of an
ry person here and abroad are

re are many castes and sub-
and a variety of customs and
rs. There are again, a large
r of sects and subsects with
own forms of worship.

different systems of Hindu
ophy add only to its intricacy.
many sectarian beliefs and super-
s, which have crept into Hin-
hide the string of unity run-
n it.

re is, therefore, a real necessity
o bring to the attention of the
s of Hinduism the essentials of
religion and to show them that
s a fundamental unity underly-
e bewildering diversity seen in

re have been, no doubt, attempts
recent past to explain the es-
s of Hinduism; these attempts
reformatory in character, some
ion was created and a true pic-
of Hinduism did not emerge.
in their zeal made it look more
Christianity than Hinduism.
did not take into consideration the Upanishadic foundations of Hinduism and therefore failed to give a correct account of it, though they were successful in unifying all sections of Hindu society and in focusing the attention of the Hindu on their basic scriptural texts, *viz.* the Vedas.

A few others coloured it with principles of theosophy and changed the very complexion of the true Hindu religion.

All these clearly show the danger of being reformatory in our approach and the necessity of giving only a faithful account of the essentials of this great religion of the past. This is the only way to make the Hindu religion look definite in shape and meaningful in character.

In any attempt to present the true picture of Hindu religion, the fundamental traits of Hinduism must find a place. There are three outstanding ones among these: firstly, the law of Karma and rebirth, according to which the Hindu believes that his present character and standing in society is a result of what he did in his past lives and that his future life is determined by what he does in the present one; secondly, the theory of the Puru-

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sharthas, or values of life, according to which the aims of a Hindu should be the achievement of Dharma, or pursuit of righteousness, Artha or acquisition of wealth, Kama, or worldly enjoyment and Moksha or realisation of Supreme Bliss.

And, finally, the theory of Avatara or the incarnation of God as man to uproot the evil in society and to restore Dharma or righteousness to its rightful place. Lord Krishna's saying in the *Gita*, "Whenever unrighteousness becomes powerful, then I myself come to birth"

Yada Yada Hi Dharmasya Glanir Bhavati, Bharata
Abhyuthanamadharmasya Tadatmanam Srjamyaham. (4-7).

has become a significant motto of Hinduism making it one of hope and confidence.

Then, again, certain elements which bring about unity in the Hindu religious system must be emphasised. In such a process mention must first be made of the common texts that govern Hinduism. There are the *Vedas*: *Rig*, *Yajur*, *Sama* and *Atharvana* and the *Upanishads;* the epics: the *Ramayana* and the *Mahabharata*, the *Bhagavad Gita*, the Puranas, including the *Bhagavata;* and the Law-texts of Manu and Yajnavalkya. Indeed, it is these texts that have shaped and given a definite form to Hinduism and fostered a sense of unity in Hindu society.

The belief in common gods is another factor which works for unity in Hinduism.

All Hindus believe in the Trinity, Brahma, the creator, Vishnu, the p server, and Siva, the destroyer. A if there are other gods to be worsh ped, they are all believed to be va ous aspects of these chief ones.

Again, the Hindus have comm practices, rituals and festivals. Th all believe in pilgrimages to temp and sacred places and have faith the efficacy of prayer and meditati And they have common beliefs to

Thus, for example, whatever may their reaction towards 'Varnadharm or observance of the rules of cla the Hindus have admiration for institution of Ashrama or the seve stages of life, *viz.* the first stage Brahmacharya or studentship, next stage of Grahastha or hou holder, the third stage of Vanapr tha or hermit and finally that of Sa yasa or an ascetic.

The belief again that a man c achieve Self-realisation by any one the three means, *viz.* Jnana or kno ledge, Bhakti or devotion and Karm or action, has fostered greatly a sen of unity among the members of t Hindu faith.

And above all, the point that nee most to be emphasised in this co nection is the law of spiritual progre sion in which all sons of the Hin faith implicitly believe.

To the Hindu belonging to any se or creed, the spiritual values of tru (*Satya*) and non-violence (*Ahimsa* come first; and the biological valu like strength and vitality and materi values, like wealth and pleasure, o cupy only a subordinate place.

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President John F. Kennedy's 50th Birth Anniversary observed on the 29th of last month.

WORDS OF WISDOM AND COURAGE

John F. Kennedy

eve in human dignity as the of national purpose, in hu- erty as the source of national in the human heart as the of national compassion and in an mind as the source of our n and our ideas.

□□□

great enemy of truth is very ot the lie deliberate, contrived honest, but the myth persistent, ive and unrealistic.....(It is to) subject all facts to prefa- l set of interpretations....(and y the comfort of opinion with- discomfort of thought.

□□□

goal is not the victory of might vindication of right—not peace expense of freedom, but both *and* freedom.....God willing, al will be achieved.

□□□

y one admires courage and the t garlands are for those who s it.

□□□

We in this hall (of the United Nations) shall be remembered either as part of the generation that turned this planet into a flaming funeral pyre or the generation that met its vow 'to save succeeding generations from the 'scourge of war'....The decision is ours....Together we shall save our planet, or together we shall perish in its flames. Save it we can—and save it we must—and then we shall earn the eternal thanks of mankind and, as peace-makers, the eternal blessings of God.

□□□

We must remember that there are no permanent enemies. Hostility today is a fact, but it is not a ruling law. The supreme reality of our time is our indivisibility as children of God and our common vulnerability on this planet.

□□□

We must face the fact that the U.S. is neither omnipotent nor omniscient

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—that we are only six per cent of the world's population; that we cannot impose our will upon the other 94 per cent of mankind—that we cannot right every wrong or reverse each adversity—and that therefore, there cannot be an American solution to every world problem.

□□□

We must never forget that Art is not a form of propaganda; it is a form of truth....In free society art is not a weapon and it does not belong to the sphere of polemics and ideologies....the highest duty of the writer, the composer, the artist is to remain true to himself....In securing his vision of truth, the artist best serves the nation.

□□□

The men who create power make an indispensable contribution to the nation's greatness, but the men who question power make a contribution just as indispensable....for they determine whether we use power or power uses us.

□□□

When power leads man towards arrogance, poetry reminds him of his limitations. When power narrows the area of man's concern, poetry reminds of the richness and diversity of existence. When power corrupts, poetry cleanses.

□□□

Today....every man, woman and child lives under a nuclear sword of Damocles, hanging by the slenderest of threads, capable of being cut at any moment by accident or miscalc lation or madness....Unless man ca match his stride in weaponry an technology with equal strides in s cial and political development, o great strength, like that of the din saur, will become incapable of pr per controls and man, like dinosau will vanish from the earth.

□□

The world is changing. The old e is ending. The old ways will not d ....The new frontier of which I spea is not a set of promises—it is a s of challenges....It would be easi to shirk back from that frontier, look at the safe mediocrity of the pa ....But I believe that times deman invention, innovation, imagination an decision.

□□

The quality of American life, mus keep with the quantity of America goods. This country cannot afford t be materially rich and spiritually poor.

□□

A man does what he must in spit of personal consequences, in spite o ....dangers—and that is the basis o all human morality.

□□□

Our problems are man-made— therefore, they can be solved by man.

□□□

No one can doubt that the wave of the future is not the conquest of the world by a single dogmatic creed but the liberation of the diverse energies of free nations and free men.

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N. Sanjeeva Reddy
Speaker of the Lok Sabha and former President, Indian National Congress.

Abandon Linguistic Fanaticism and Concentrate on Food Production*

ANGUAGE is perhaps the most controversial of the public issues g the country, and our politicians tackle it in a realistic way.

e adoption of a regional lan- e as a medium of instruction in Universities will make people one State feel like strangers in her. English will have to con- e as the official language for many years to come.

we took 300 years to make ten cent of the people learn English, not know how many years we take to teach people Hindi.

e four Southern States should above linguistic fanaticism and as a united team.

tead of frittering away our ener- on these futile and harmful con- rsies, we could help the country ncentrating on the production of food, which is the most important and urgent need of the hour. All political parties must join hands to tackle this vital issue.

Hunger will create a bloody revolution which will spell the ruin of the country. Food, rising prices and the language issue are some of the major problems facing the country today. All political parties now in power in some State or the other must sink their differences and solve these problems in a realistic manner. The soaring prices have benefited neither producers nor consumers.

We have neither the capacity to purchase nor the capacity to produce, but only the capacity to starve.

In spite of three Plans, the country has not attained self-sufficiency in food. We have fertile lands and fine

* From a recent speech delivered at Madras.

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The creation of Linguistic Provinces would be *fatal* to the maintenance of the necessary administrative relations between the Centre and the Provinces; if each Province adopts its own languages as its official language, the Central Government will have to correspond in so many official languages as there are linguistic Provinces.

—Dr. B. R. Ambedkar

rivers, but we do not seem to have the capacity to grow more food.

If we are realistic, we will stop industrial projects and divert all our attention to agriculture.

Thousands of crores of rupees are being spent on industries. If one-tenth of the money invested in big steel plants had been diverted to agriculture, the country would not have faced a food crisis.

Planning is necessary, but it is a bit lop-sided. The heavy industries, including the steel plants, are only "show pieces" to impress foreigners of the country's industrial progress. A thousand crores of rupees are proposed to be spent on the Bhilai steel plant. With that amount, we can complete all the major irrigation projects in the country.

Industrial development is necessary, but not at the expense of food production.

Instead of making speeches, if the leaders do constructive work by attending to the basic problems of t farmer, food production can be ste ped up.

The wealth of the country has creased, but it has been cornered some 100 families. Ultimately, t concentration of wealth will jeopa dise not only socialism but democra as well.

I welcome the Madras Gover ment's proposal to supply rice at Re a measure and we should give the our full co-operation.

However, food subsidy to bri down prices is not possible. Ceyl tried it and had to abandon it af some time. All your income will n be enough to meet the food subsidy

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KRISHNAVATARA

The Righteous War

THE BOOK OF VYAASA, THE MASTER

CHAPTER 6

VISIT TO KALPI ISLET

ATHER and son, Asval and Paila, with twenty *Brahmacharis* the *ashrams*, made preparations t out for Dharmakshetra. The fully realised the difficulties in ay of such an ambitious adven- But he had faith in the Gods, after God Surya replenished a's gourd to feed the hungry en, he had no doubt that the were anxious to reclaim Dhar- hetra.

ing their tours, they had met a men who had visited Dharma- a; according to them, it was a wilderness called Kurukshetra se the Kurus had finally van- d the invading hordes of Hai- there. The sacred Saraswati had ried up in parts, they said, leav- a series of lakes connected by w channels.

y after day during the tours, father and son and the disciples discussed how to set up Dharmakshetra afresh ; how to invoke the Gods to restore the sacred Saraswati to its pristine grandeur ; how to secure protection against wild beasts and the Rakshasas ; how to build the *ashrams* and to attract the Twice-borns from Aryavarta to resurrect Dharma (righteous living) ; and how to restore happy relations between the Aryas and the Gods as they were during the days of Grandfather Vasishtha, and finally how to restore the WORD in its entirety.

These problems weighed heavy on Asval ; he always saw difficulties even when there were none.

To all the difficulties the Muni had only one reply, firm and unwavering: they lived for the WORD and the WORD would protect them.

Before departing from Godhuli on

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their dangerous mission, the Muni accompanied by Dvaipa, Acharya Gautama and the disciples went to pay a farewell visit to the Field of Ashes.

When he came to the Field, the Muni shed a tear for his massacred disciples, for the women who were robbed of their virtue or flung themselves into fire before the demons could violate them, for the cows that had been killed.

He was now old and had no hope of returning to this place.

His only aim in life was to reconstruct Dharmakshetra; to hear it resounding with sacred chants of Srotriyas, Twice-borns dedicated to the WORD.

When they started to return to Godhuli, a pack of wolves rushed out of their lair, baring their fangs, howling. Everyone of them ran for his life; the Muni alone could not do it so briskly as the others because of his lame leg.

Before any one could realise what was happening, the wolves had attacked the Muni, torn his limbs apart and dragged his body a little farther. His cry for help was smothered as a wolf dug its fangs in his throat.

The others, with their staffs upraised, ran back to where the Muni lay. The wolves, affrighted, ran away. What was left on the ground was the mangled corpse of the Muni whom they revered.

Dvaipa broke down; a piteous cry escaped him. Overborne by grief, he flung himself on the dead body of his father. 'Father, Father, Father,' he cried, as sobs convulsed him. Acharya Gautama raised him from the body of his father.

Dvaipa would not let the Acha carry the body. He gently lifted father's body dripping with blood if it was the body of a little ch overwhelmed though he was by g he insisted on carrying it.

All the inmates of the *ashram* Godhuli and the grief-stricken lagers, shocked at what had happe came to have a last *darshan* of t beloved Pangu Muni.

Sorrowfully, Dvaipa placed his ther's body on the funeral pyre performed the obsequial rites, with the Twice-borns chanting the ap priate *mantras*, consigning the m sage to Agni, the Fire-God.

For twelve days, the *ashram* and villages mourned the death of Muni.

On the twelfth day, Dvaipa c monially cut the consecrated rice b symbolising his father's spirit, two; Muni Paraashara left Land of the Dead to join his F fathers in their Land.

For twelve days, Dvaipa was si with grief, his eyes tearless, his firmly set. He was summoning all strength to face a life without his ther, who had been a living divi to him.

On the thirteenth day, Acha Gautama spoke to Dvaipa: 'Dvaip yana, now don't think of going Dharmakshetra. This is your o *ashram*. Whatever I am is due to revered Muni, your father—more me than my own father. You m now preside over this *ashram*; in sp of your age, you are fully equipp for such a role.'

Dvaipa folded his hands in hum lity. 'Best among *gurus*, I am yo

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1967

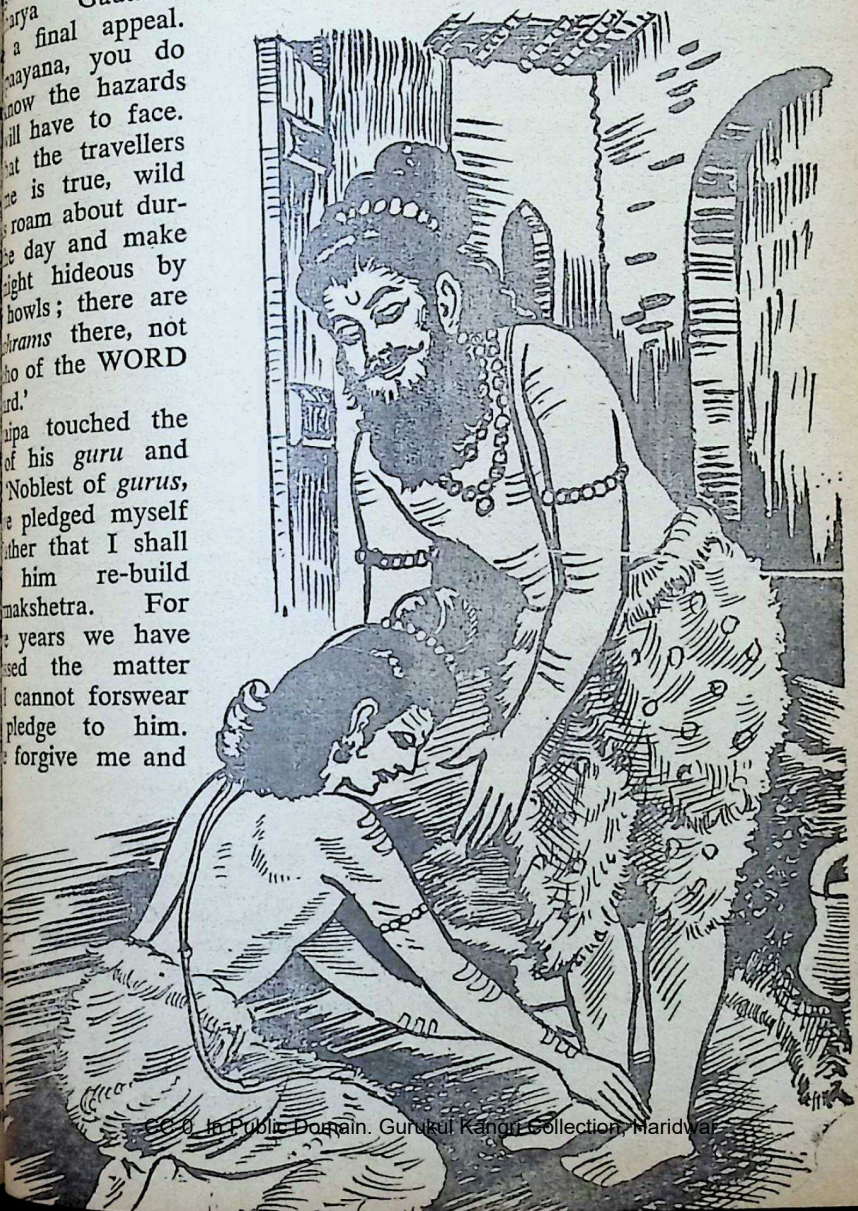
This *ashram* is the only home but please let me try to realize last wish. He has gone to the of Forefathers, but still he is ing me to Dharmakshetra. I o there.'

arya Gautama a final appeal. nayana, you do now the hazards ill have to face. at the travellers e is true, wild roam about dur- e day and make ight hideous by howls; there are *hrams* there, not o of the WORD rd.'

ipa touched the of his *guru* and 'Noblest of *gurus*, e pledged myself ther that I shall him re-build makshetra. For years we have sed the matter I cannot forswear pledge to him. forgive me and let me go my own way.'

The Acharya raised a doubt. 'After your father met with the disaster, none

'Noblest of gurus, I have pledged myself to Father...' said Dvaipa.



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of his disciples is prepared to go to Dharmakshetra.'

'They are right; I have no claim on their obedience.'

'Will you go alone?' asked the Acharya.

'Yes. Whatever happens, I will go to where he would have gone, had he been alive.' Then he was silent for a moment and continued: 'I don't mind going to the Land of Forefathers and joining Father there. But I cannot break my vow. I don't want anyone with me. I will steal away tomorrow night and take the boat to where I want to go.'

'Where would you go? The boat that is spending tomorrow night here, goes the other way, down the stream,' said the Acharya.

'I will obey you in everything,' Dvaipa beseeched the Acharya. 'But please, let me do what I want on this occasion.'

'Revered Muni's death has been a warning from the Gods, Dvaipaayana. Don't you feel that?'

'On the contrary, they have given me strength, Gurudeva. Father had never been to the islet after he brought me here. However, he gave me a promise that before we left for Dharmakshetra, he would let me go to the Kalpi islet and pay a farewell visit to Mother. I must get the blessings of Mother. I am going to take the boat which starts the day after tomorrow. Whatever happens to me, please, as my *guru*, give me your blessings. May the Gods give me strength to fulfil the object that Father had pledged himself to.'

Before dawn on the day fixed, Dvaipa rolled up his deer-skin, took his staff and gourd, and accompanied by the Acharya, proceeded to the bank of the river.

The boatman saluted Dvaipa and gave him a hearty welcome to his boat.

As soon as the boat began to sail, a splash was heard of someone jumping into the water and swimming towards the boat with vigour. The boatman slowed down the boat and soon Paila was clambering up its side.

'Dvaipa, you cannot leave me behind,' said Paila. 'Wherever you go, I will come with you.' Dvaipa held him in an embrace, wet to the skin though he was.

The next day morning, the boat reached Kalpi. Dvaipa looked at the islet of his grandfather and was shocked: there was no sign of life on it.

He told the boatman to pick them up on the return journey two days later. Then Dvaipa and Paila jumped into the water as the boat halted and waded through the shallow waters to the islet.

The pillar to which his family boats were tied, had disappeared. Two of the huts had also disappeared; the third one had collapsed.

Dvaipa offered a silent prayer to the Gods; they were seasoning him for facing greater trials.

Paila, who had followed Dvaipa, put an affectionate arm around Dvaipa, who did not utter a syllable nor shed a tear.

Then they went to the fisher village on the other side of the creek. It was evident that during the twelve years that had passed, it had not prospered

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its population maintained its
rth.
aipa met two young men, one
ing fish and the other stitching
whom he could not recognise.
nizing from their dress that they
holy men, the young fishermen
ctfully saluted Dvaipa and Paila.
a blessed them, but could not
on up courage to ask them about
eople.
middle-aged fisherman accosted
respectfully. 'My salutations,
able Sir. What do you want?'
thing,' answered Dvaipa and
d him with an outstretched arm.
ay I offer you food? You must
ngry,' said the fisherman.
ey accepted the invitation and
to his hut. His mother, short-
d and shrunk, peered at them,
g her weary eyes with her hands.
ther,' Dvaipa accosted her,
e are the people who lived on
slet?'
, they!' exclaimed the woman
mptuously. 'They are gone. The
of Mother Yamuna was on
. She touched the tips of her
o ward off the danger of the

rse! Why?' asked Dvaipa, sur-
.
s. There was one Pangu Muni
came there every year to meet
people. By his blessings, they
ered,' said the woman. Dvaipa
new wave of sadness oppressing
The old woman continued:
offended the Pangu Muni. They
away his son and invited Mo-
Yamuna's curse.'
in?' asked Dvaipa.
eir daughter was the cause of all
their misfortune. She was a dirty woman. No decent fisherman would marry her. If anyone had married her, she would have brought the curse on him and his family.'

Dvaipa felt his throat choking, but controlling himself with a great effort, asked: 'What happened to the daughter?'

'One day that wretched girl ferried a king to the islet. I don't know whether he was a king, but he was dressed like a king and had shining arms. Next time he came in a chariot and took the shameless girl away with him.'

'What about her parents?' asked Dvaipa, suppressing a sigh.

'They all left with the king's men who came in bullock-carts,' said the old fisherwoman in disgust.

'Do you know where they are gone?' asked Dvaipa.

'We heard nothing about them, nor do we want to,' said the old woman and continued: 'Old Jaruth was as shameless as his daughter. He sold his daughter.'

'Did nobody go to live on the islet after Jaruth and his family left it?' asked Dvaipa.

'Nobody ventured to occupy the huts vacated by Jaruth and his family,' said the fisherwoman and again touched the tips of her ears as a precaution. 'It is an accursed place. Our village also came under the curse.'

'Why do you say that?' asked Dvaipa.

'Because Jaruth and his wives drove away Pangu Muni. Jaruth's wife, Chandodari, was my cousin, but she always hated me.'

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'Did you know Pangu Muni?' asked Dvaipa.

'Oh! I knew him very well,' said the old fisherwoman and sighed. 'If he came here but once, he would lift the curse from this place by lighting the sacred fire and invoking the Gods.'

'The Venerable Muni has gone to the Land of Forefathers. I was his disciple. Could I lift the curse?' asked Dvaipa.

'Oh! Pangu Muni is dead! Alas! We will never see the like of him again,' said the old woman and added: 'We will be so glad if you can lift the curse.'

'Then I will lift the curse from your village,' said Dvaipa.

In the evening, Dvaipa and Paila re-crossed the creek to sleep near the hut which had collapsed. Dvaipa wanted to sleep where he would have slept, had his mother been living there.

The next day, in the presence of the assembled fisher-folk of the village, Dvaipa and Paila, with due ceremony, lit the sacred fire, invoked the blessings of Lord Varuna, God Agni, God Surya and Mother Yamuna on that village and lifted the curse.

At Dvaipa's request, the old fisherwoman gave him a small water pot of mud and a clay saucer to fit into its mouth, a little jaggery and lime. He took a leaf from a peepul tree growing there, put it in the mud pot, and closed its mouth with the saucer, cementing it with a plaster of jaggery mixed with lime.

Then he placed the pot gently to the river with a deep sigh.

'What are you doing, Dvaipaayana?' asked Paila, full of curiosity at t strange ceremony.

Dvaipa's eyes were full of sorro In a voice full of emotion, he sa 'Mother and I had come to an und standing that if she got angry w me, I was to offer a leaf of the pee tree silently; then she would acc it as a token of forgiveness. If I came angry, she was to offer a l to me and I would accept it si larly.'

'But why send this pot floating the river?' asked Paila.

'We don't know where Mother said Dvaipa and for a while look at the river. 'I will leave it to Mot Yamuna to carry the pot to where Mother is. She will then forgive for going away leaving her behind.'

On the third day morning, the b returned to the islet, to pick up Dv pa and Paila. The fisher-folk of village, with due salutation, invi them to visit them again.

'I am not sure whether I will turn. But, even if I return, mothe he addressed the old fisherwom 'perhaps we may not meet aga Mother, will you do me a favour?' asked in a plaintive voice.

'I will do whatever you tell m replied the woman. 'Little Muni, y have lifted the curse and saved us.

'Then, please, don't think ill of t fisher-girl.'

'Oh! She was a shameless girl. N mother would part with her infan she said.

'I am the son of Matsyagandha said Dvaipa.

The old woman was taken aba and, afraid of the Little Muni cursin them, said: 'Please forgive us. Don

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with us. Give us your bles-
have my blessings. But re-
the fisher-girl parted with
only for his good.'
boarding the boat, Dvaipa
on the edge of the islet and
mournfully at the river—
Yamuna, who had cradled
The sun shone warmly on the
he looked at both her banks,
used to do; on the opposite
the same trees were overhang-
water.
he fixed his gaze on the west-
rizon where the waters of the
met the sky, as he used to do
child.
moment, he found himself in
unforgotten world. He look-
awaiting his mother coming
with sprightly steps. A pang shot through his heart. Mother had gone; where and with whom, he would never know. He would never hear her calling him "Krishna."

For a moment emptiness came over him. No more would he be the little boy who waited here for his father and never would he meet him again till he himself went to the Land of Forefathers.

He invoked Lord Varuna to keep his mother happy, wherever she was, and look after his father in the Land of Forefathers.

As he chanted the *mantras* inviting the Gods to look after his father and mother, his heart was filled with confidence.

He was not alone. The WORD was with him. And Dharmakshetra had to be rebuilt.

[*To be continued*]

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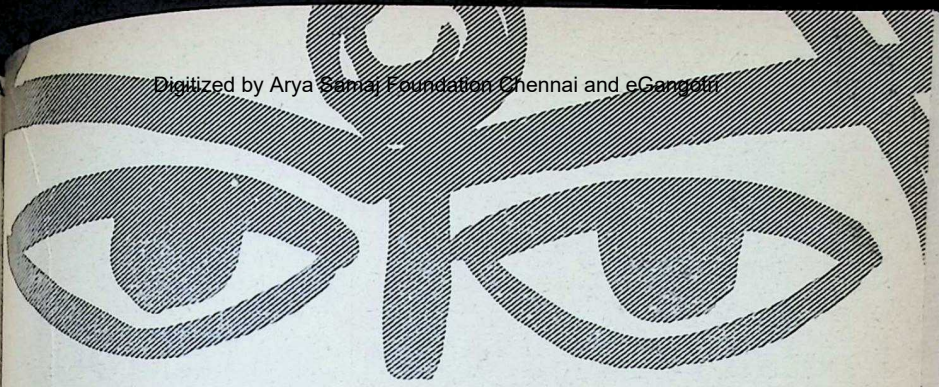


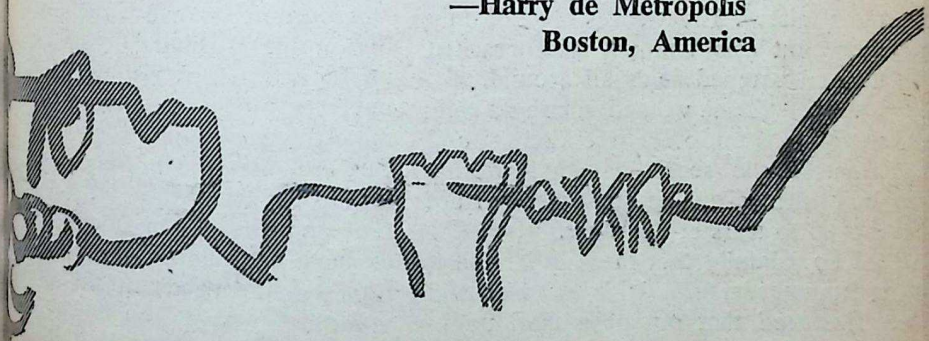
Compassion

Poor starving Indian mother—facing death—
Thy dying babe's eyes pleading up at thee,—
Two Souls, discarded by th' unpitying earth,
And non-existent to humanity!
Sister of Mary! Mother! Theme of Paradise!
—Most precious Jewel and noblest thing in life—
Thy wild fierce look and stark condemning eyes
Pierce through me like a crucifixion knife!

My soul cries out for thee and for thy child,
As I to Heav'n my pleas for thee impart—
But to life's hopelessness am reconciled,
And weep here—helpless—tearing out my heart.

Remembering thee, I can not ever sleep
Or eat again—nor God's existence keep!

—Harry de Metropolis
Boston, America



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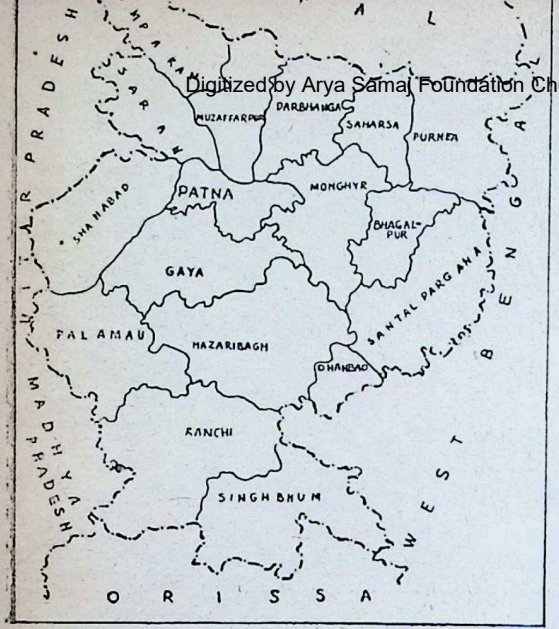

Map of Bihar

"ARE these human beings or living corpses?" These were the words that escaped the lips of Sri Morarji Desai, Deputy Prime Minister of India, when he saw the villagers during his tour of the drought-stricken areas of Bihar last month.

This is typical of the description one hears, as one passes through that drought-belt,—Gaya, Palamau, Shahabad—which presents a scene of pathetic hunger, thirst, desolation and utter misery. The victims are not only men, but also animals, with cracked up and parched fields all around.

As the village women, men and children queue up to the free kitchen, and squat in the scorching sun awaiting their turn, even the stony-hearted are moved to tears at the sight.

The calamity that faces Bihar today is unprecedented. It is so vast and widespread that out of a total population of 52½ million, between 40 and

The Soul of

43 million people are affected. From first-hand accounts one led to believe that, if condition do not improve immediately, will not be much different from the Bengal famine of the early forties, when thousands of hungry destitutes swarmed the streets and lanes of Calcutta for morsel of food, and died on the way.

There had been 30 or so famines in India since 1857, during the British regime. But none of them can stand comparison with the present famine of Bihar. Droughts of two consecutive years have parched up the earth and famine has reduced the sons and daughters of Bihar into bundles of skin and bone. Scarcity of water caused by the failure of the rain cycle has accentuated their plight.

According to eye-witness accounts, the famine in Bihar is "camouflaged"; its fangs are not visible in townships but very much in evidence in the remote interiors, and knowledgeable circles feel that the present condition is due to the callousness of the erstwhile Governments of the State which seem to have completely neglected agriculture and the needs of the farmers.

Bihar is the second most populous State in India. Eighty-two per cent of

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People will be saved from
e-scale starvation and death only if help—food,
ter, drinking water, medicines,
hes and money—is forthcoming
large way, right now....

ihar Cries Out For Help

population live in villages. two major problems that affect State are (1) the acute density opulation in the north and south the erratic nature of its rain cycle. very conservative and tradition-d, the Bihar peasant does not migrate to other areas even h the soil of his district has lost rtility.

ures of starvation deaths vary. rding to Sri Thakur, Deputy Minister of Bihar, there had only 50 deaths (till May) since new Government assumed office, before they took over the ad-tration 200 famine deaths had oc-d—Gaya district alone account-or 157. This is clearly an under-ment.

spital statistics show that every th patient turning up at the out-ward suffers from prolonged ation and every third patient is ing from malnutrition. A patient dar Hospital, Monghyr, fell un-ious before he could indicate the e of his trouble. Later it was ed that he had not eaten any-during the past five days.

an interview given to a journal, 's Chief Minister Sri Mahamaya Prasad Singh said that the famine position in his state was under control. But independent reports far from confirm this statement. The *Hindu* correspondent, for instance, writes after making an extensive tour of the affected areas: "In nearly all these villages it is not only hunger and penury and disease, but also thirst. Never before in their living memory had the people known such terrible scarcity of water, the wells, ponds and rivers drying up. The picturesque district of Hazaribagh is now a waste land with 2 million of its population in the grip of a deadly famine. The Tandwa river is dry, its bed a heap of sand. Scores of men and women are digging its sandy bosom in the blazing sun, digging frantically for water and life. 'The little water that we get by digging in the sands of the river, we use for drinking and cooking. Bathing is, of course, out of the question. There is not water enough for that,' they said."

According to Chief Minister Mahamaya Prasad Singh, again, "What Bihar needs now is food, grains and money to inject some purchasing power into the affected people. Bihar is not lacking in vehicles, not in doc-

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tors and engineers. There is no pu lic health problem; the Governme has organised medical aid for the pe ple in adequate measure. Bihar cou do with more rigs, drilling machin and tractors. It certainly needs go seeds."

Against this statement the followi account of the newspaper correspo dent just quoted is worth reading. woman was crying, a bundle of sk and bone, clasping her five-year-o scrawny son who was whining f food. The children were dying of st vation or malnutrition, or lack of m dical attention. Had they taken t children to the Block Doctor? 'T use; the Doctor will not do anythi unless we pay him and we have money' was their reply. Her husba was starved to death three days earl and nobody did anything for him, n ther the B.D.O. nor the Block Me cal Officer. That was what the villag said."

Even the 'red card' hasn't been d tributed systematically. The starvi people have to wait on the whims the local satraps. The milk-powd donated by philanthropic institutio find their way into the black mark in the midst of this ocean of miser

The normal output of Bihar foodgrains is 7.3 million tonnes year. Even then, it used to leave deficit of 1.3 million tonnes. In th current year only 3 million tonn could be produced. Needless to sa the deficit has grown enormous owing to the failure of rains in tw successive years. It is yet to be see how the kharif crops fare.

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Bihar has asked the Centre, under circumstances, for a monthly allot- t of 4 lakh tonnes of foodgrains September. But, being faced with own problems, the Centre could ply only 1,54,000 tonnes against promise of 2 lakh tonnes for ril.

The famine-stricken State needs all es of assistance—food, fodder, king water, medicines, clothes above all, money to organise re- on an unprecedented scale. May September are the lean months. ple will be saved from large-scale vation and death only if help is hcoming in a large way *right now*. Bihar's Chief Minister says that he geared the Government machinery bring quick relief to the people to e them ready for the kharif crops. ultaneously, he seems to be find- a lasting solution to the endemic blem of Bihar's agriculture. He confident of making her self-suffi- t in foodgrains in the next four rs, God willing.

A redeeming feature of the famine that it has injected into the new vernment a sense of urgency in nging water to thirsty human beings m the bowels of the earth if need The Chief Minister has in mind setting up of a network of pump- sets on a very large scale. When Kosi project and Kosi canals are npleted, they can assure water for gation, even though two or three tricts may still clamour for atten- n, for they will continue to be arid. Bihar's relief budget, according to Revenue Minister, amounts to 71 res of rupees, including 10 crores rent remission and assistance to students.

Another tragic aspect of the drought is that all the waterholes and tanks in the Betla National Park in Palamau District have completely dried up, jeopardising the existence of the varied wild-life—tigers, elephants, the Indian bison, stag, etc.—in t he 100-square-mile sanctuary lying on the highway between Daltonganj and Ranchi. To save them, however, emergency measures have been taken by the construction of vats which are fed with water from tube wells. About 6.2 million cattle have been affected by the drought. Cattle camps have been sanctioned for providing fodder, drinking water and grazing facilities at a cost of Rs. 7.43 crores.

All told, the land of the Buddha—the apostle of compassion—particularly the area near about Bodh Gaya, is passing through untold misery.

In spite of this great calamity, however, the morale of the Bihar farmer seems to be high. Said one elderly farmer: "My hair has become grey. But never have I seen this kind of drought. We do not want charity, for we are honest, hardworking people. We want loans even against our land, and we want seeds. Soon the rains will come; our fields are waiting to be ploughed; some have been, but we have no seeds." A speck of thunder-cloud passed over the sky. The farmer looked at it and said, smiling: "We know better days will come!" The Government have now given top priority for providing the farmer with seeds.

Bihar's Chief Minister seems to be a man of God. He said the other day: "I have faith in the infinite mercy of

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God. He has given man power to work for his well-being. But there are certain factors of life over which man has no control. For example, man cannot bring about rains for cultivation. So I appeal to the people of Bihar, who have faith in God and His mercy, to offer prayers to God beseeching rains, particularly in the drought-affected areas."

If the Yadavas of Gokul could protect themselves from a great deluge with the help of God, Who held the Govardhan Mount above them, there is no reason why the people of Bihar should despair.

At the meeting of Chief Ministers in New Delhi, it may be recalled, Bihar's Chief Minister, in demanding the abolition of food zones, pertinently said that, if the whole country were treated as a single zone, they could have brought all the food they wanted. Obviously, he was hinting tha surplus States had not come forwar to Bihar's succour. A beginning ha since been made with Punjab's offer Let us hope other States follow thi example.

The Bihar Relief Committee, unde the leadership of Sri Jayaprakas Narayan, the Red Cross Society CARE and other bodies have bee rendering yeoman's service to stricke Bihar by opening free kitchens an supplying food, clothes and othe necessaries. H.H. the Pope has se a brilliant example by donating princely sum of Rs. 1 lakh toward drought relief. So has Nigeria with donation of Rs. 2,10,000. The Bom bay University has set an example t academic institutions with men an money. But stricken Bihar needs lot more in food and clothes. Each one of us can and must do all we ca in the name of humanity.

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ppeal For Bihar Relief

SHARE THE SORROW AND FACE THE CHALLENGE :

The normal output of foodgrains in Bihar is 7.3 million tons. This year's deficit is colossal. One in every seven is affected.

It is not only foodgrains that are needed. Foodstuffs of all kinds, clothes, blankets, medicines, including vitamin tablets, cattle-fodder, money too, tens of millions of it are needed to supplement what is being done by the State. These things are, of course, needed in the form of gifts.

This is an occasion when every one in the country, rich or poor, has to do his bit to save fellow-countrymen from painful death.

AT YOU CAN DO :

1. Practise and tell the people to practise a little self-denial and save rtion to share with others.
2. Get in touch with Relief Committees for advice to take up specific s for particular type of Relief Work in which you or your friends can st.
3. Encourage people in your area to adopt families for the period risis.
4. Collect donations and remit them to appropriate relief agencies.
5. Collect donations of clothes; new and usable old washed linen, ell as blankets, chadder, sweaters, children's wear for those who need n the most.
6. Set up a local Committee of Citizens who could assist the drought-ken areas in the grave situation.

OM TO CONTACT :

Bihar Relief Committee, Sadaquat Ashram, PATNA-10 (Bihar).

e more day may be too late

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OMANHOOD

ri Gopalkrishnan

HAT makes Womanhood today? There has been so much empha- "equality of the sexes" in these m times that the perspective has d and many of the old values receded into the background he faded colours of an old mas- ce. It is pertinent, therefore, to re: "What makes the modern n?" Or, framing the query in er way: "What does a man ex- of a woman in this progressive Does he expect her to be femi- tender, companionable, or does ue above all her ability to bring a pay packet like a man!

It was not difficult to define the Ideal Woman in the days of yore. Vatsyayana's small couplet on the subject is most apt. According to him, the Ideal Woman is one who is at ease in a variety of roles: as an adviser to her husband in his work, yet devoted and obedient enough as a "dasi" when administering to his needs; like a mother when serving his meals and yet versatile enough to be his mistress, when in bed!

Now times have changed, in the sense that circumstances have changed. And the greatest catalyst of change has been the education of women. This has brought about independence of thought and as a natural sequence, independence of action. The modern young lady who has had a taste of thinking for herself, refuses to conform to the old pattern and seeks to establish her new identity at all times and in a variety of ways.

It begins early, this craving for change. The young girl comes home one day and astonishes her mother with the words: "Mother, you are old-fashioned! You have no sense of fashion. You don't move with the times. Look at the neighbour's daughter. What fashionable frocks she wears. What a modern hair-style she has. I want to be like that. Why don't you make me look like that?" Implying in other words, that old-fashioned mothers are outdated and must reform!

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WOMAN & HOME

Pray do not forget the home. It may not be easy for you to believe that in a land of 450 million people there are not many homes. But that appears to be the stark truth. . .

The home is the repository of culture. . . Here love initiates the growing mind into the mysteries of joyful self-denial and tender shoulders learn to bear the burden of the obligations which must be accepted with reverence and discharged with unassuming sincerity if we are to rise above mere animal existence. . . .

Such a home does not remain static, it grows. It undergoes wide transformations. The security of the mother's lap at first, it becomes the parently cottage, then the village. . . The home becomes the country, the people of the country organised in a just and equitable state, with all the richness of its history, all the treasures of the culture, all the wisdom of its sages, all the sanctity of its saints and all the greatness of its great . . .

From the loving mother's lap the home grows to be India . . . One feels the same living attachment to this great home and the same sense of intimate organic belonging as to the mother's affectionate lap. . .

To integrate the full richness of this home into the consciousness of generation after generation of young Indians is the great task of Indian womanhood. . . It is the immediate task of Indian womanhood to inspire their countrymen to prize their freedom above even their lives. . .

—Dr. Zakir Husain

During the teenage years, the craving for a new identity goes even further. It fans the flames of rebellion. Anything—customs, manners, dress or food—has only to smell faintly of the "old world" and the modern young miss will reject it immediately. Not for her the mouldy, old dictates of a prior generation. According to her, it is the old which must give way to the new—or else! This is a difficult period for both the young lady and her parents. The conflicts and unheeded advice go hand in hand during this painful process of growing up and it is only the maturity and patience of the elders which can make this period of teenage life bearable. They hope and pray that as the years pass, the young lady will realise that they have not been trying to restrict her through dull, solid advice but actually trying to spare her disillusionment with the protective screen of their own hard-won experiences.

When on the threshold of womanhood, few young ladies pause to take stock of themselves. The urge is to live—live life to the fullest—and there is no time for thought, only for action. But it is here, where a little self-introspection and a little soul-searching really helps. The young lady should ask herself: "Who am I? What am I doing with myself? What do I wish to become?" Or, in other words, "What are the qualities I should acquire to make me a more perfect woman?"

The young lady has not far to look. The qualities she seeks to enhance her personality are contained in the meaningful couplet of Vatsyayana. It is the tendency of modern city girls

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ay: "We are not old-fashioned vil-
girls. We are progressive. We
e with the times." But being pro-
ssive should not necessarily mean
ction of everything from the past.
re are many of the old values
ch have stood the test of Time
which hold equally good today.
y are ageless, these old values, and
have only become richer in their
text with the passage of the cen-
es. And the formula for true wo-
hood is one such value which has
ained untarnished and unchang-
down the long corridors of Time.

f you don't believe me, ask any
ng man! Does he not want the
man of his dreams to be feminine
tender? Sympathetic, motherly,
yet a wee bit flirtatious? Intelli-
t enough to be his intellectual com-
ion and yet docile to the appro-
te degree when he suddenly de-
s to become the "lord and ma-
."

Certain it is that the average young
of today appreciates education in
oman. But not the sort of educa-
which turns her into a brash,
female going about with a chip
her shoulder, saying: "What a man
do, I can do better!" This sort of
he mixed-up personality is abhor-
by any young man, be he modern
otherwise.

What the male ego actually looks
is a woman whose education has
not robbed her of the basic feminine qualities of shyness and dependence and who, through education, has become mentally refined and emotionally sensitive enough to understand his many moods. In other words, he looks for a woman who has remained a woman and who will always be a woman and yet, should the occasion arise, a woman who can be his helpmate by going out and earning a livelihood to supplement the family income.

One may well ask: "What, then, is the difference between the old concept of womanhood and the new?" The basic qualities have remained the same. The difference is mainly external and superficial. The modern young man of today wants the same old qualities of yesteryear, but in a new form He looks for femininity, tenderness, companionship and intelligence, to which has been added the modern traits of sophistication and education. He wants his woman to be a woman but he also wants her to be neatly and smartly dressed and mentally in consonance with modern times—to be aware of what is happening in the world of today and to take an interest in outside affairs without neglecting the home fires or forgetting the art of keeping hubby and home happy. And it is a challenge to the young lady of today to fit into this modern framework of ideal womanhood.

Dante adored woman; Wordsworth commended her; Shakespeare loved her; Tolstoy planted her in sunshine and watered her with his tears, only to tear her up by the roots at last; Burns smiled at her; Moore succumbed to her; Henry James studied her; de Maupassant thought her wicked, but interesting; Bourget dissected her; Balzac understood her.

—Anon.

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HEALTH FORUM

Dr. Edwin Flatto

Question :

I am a man of 53 years of age. For the past year or so I have found it necessary to get up several times during the night in order to pass water and this disturbs my sleep. My doctor informs me that my prostate is enlarged. What caused this condition and can it be corrected without resorting to surgery for its removal?

Answer :

Prostate hypertrophy, or enlargement of the prostate gland, is known to have several causes: (1) sexual causes, (2) constipation, (3) venereal infection, (4) drugs, (5) lack of proper exercise, and (6) irritating foods, etc.

Any one, or a combination of the aforementioned factors, can cause prostatitis.

The normal prostate is approximately the size of a walnut and encompasses the neck of the bladder. When it swells it cuts off the tube leading from the bladder and impedes or blocks the free flow of urine. It has been reliably estimated that over 7 per cent of all men over the age of 4 can eventually expect some degree prostatic trouble. When the prosta becomes a problem, the treatme often preferred is: "Cut it out."

Since the gland is vital to fertilit its removal will leave the patient st rile. The mortality rate of the op ration itself is reported to be an where from 2 per cent to 20 per cen depending on the age and physic condition of the patient, etc.

Surgery, however, is not to be ac cepted as a foregone conclusion or be necessary in the vast majority o these cases. Indeed, the headlon rush into radical surgery simply be cause the prostate is enlarged or ther is a slight urinary disturbance i somewhat like taking a cannon t shoot a mouse.

Hot sitz-baths, taken several time a day, and a heating pad applied t the pelvic area help soothe the inflam mation. Your doctor may want t give diathermy treatments by mean of a rectal insert and it may prove beneficial. The bowels should be kept open, by means of an enema i necessary, in order to relieve any pressure which may be exerted on the prostate by a ballooned colon.

The diet should be abstemious and consist of fresh fruits in season and green salad vegetables. Complete bed rest may be necessary in advanced cases. All sexual activity must be strictly curtailed.

In spite of the best of treatments, however, if the case is too far advanced, the prostate has become can-

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s, or the patient is unwilling or e to use sufficient mental con- o overcome his bad living habits, y may well be advisable or ssary.

ion:

uld you please give me some information on how to prevent in the digestive tract. I eat fruit salads every day but this wind rly always present. I am 40 but fit, in fact a racing cyclist, but wind causes pain in a race and s attention if not slows me down.

er:

t times "wind" in the digestive is caused by swallowing air espe- among people prone to eating y and not chewing their food rly. This is to be differentiated gas caused through putrefaction. ere is no unpleasant odour ac- nying the gas, it is most prob- only air escaping. However, if xpelled gas has an unpleasant , a fast or change of diet is in- ed. Should your trouble be caus- the former, try eating more , and keep the variation of foods ch meal to a minimum.

ion:

m a college student who also s in an office and consequently little time to partake of formal ise. Which exercises do you re- end for me?

er:

e most important muscles to well-toned are those which con- he midsection. This area contains the digestive and eliminative organs and hence is known as the "vital zone." If you have as little as 10 minutes a day to spare, it will be most wisely spent practising the "abdominal lift" or the other stomach tensing exercises. It is not necessary for the average person to spend many long hours exercising the extremities (the arms and leg muscles) in order to keep fit. In addition to the forementioned movements, brisk walking is an excellent general exercise for the average person who has little spare time. Why not try getting up a little earlier and walk to work?

Question:

My 16-year-old daughter lately has been having her menstrual periods come more frequently than 28 days. She has been examined and I understand there is nothing organically wrong with her. Should I be concerned?

Answer:

While in many young women this problem is not infrequent, it is advisable that she pay careful attention to her diet and include foods especially rich in iron so as not to run into anemia. She should eliminate salt and all other irritating condiments from her diet, eat plenty of fresh raw green salads daily, and at least one meal of fresh fruit. If the above suggestions do not accomplish positive results within a reasonable period of time, it may be wise to have the doctor check her over again. Sometimes it could be due to an emotional problem or nervous condition.

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Translated by H. M. Patel, I.C.S. (Retd.)

40. THE SIEGE

T the Junagadh Gate of the fort, the situation had become very ious.

The young Parmar of Abu had, as ected by Bheemdev, concentrated attack on the enemy's horsemen. fortunately, he had few armour-d soldiers, many of whom were ocked out by enemy arrows. He d not employed the tactics, so suc-sfully used by Bheemdev of over-elming the enemy soldiers with ulders hurled from above. The emy was, therefore, able to advance planned: the tortoises swam the at; enemy horsemen kept the de-ding archers busy; the elephant ers had advanced under the pro-ting cover of arrows and handed r the ladders to the 'tortoises.' The orts of the defenders proved of no il against the well-protected tor-ses.

The Parmar did his utmost to in-e his troops to fight valiantly. He self fought bravely and so did his men. Many gave up their lives in the service of the Lord, but despite everything, the 'human tortoises' were able to swim across the moat and start climbing up the walls with the help of the ladders.

The horsemen, their horses trained to swim, were able to follow the 'tortoises' into the moat while the archers mounted on the elephants attacked the defending forces and created havoc among them.

Fortunately, the enemy had concentrated the major portion of his forces on the main gate. The attention of Hammir and his commanders was concentrated only there. In the result the enemy failed to take full advantage of the favourable situation that had developed at the Junagadh Gate.

Parmar asked his trusted lieutenant to go forthwith and inform Bheemdev of the situation and to secure additional help, without which he did not think he would be able to defend the gate beyond midday.

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Bheemdev Maharaj was fortunately in a position to help.

The situation at the Central Gate had stabilised itself and the pressure of the attack had begun to ease. The enemy was no longer causing serious damage to the defending forces. Some three hundred 'tortoises' had been trying their best to climb, but not one had been successful in putting up a ladder against the fortress wall. Fresh reinforcements whether of cavalry or of the 'tortoises' were slow in coming.

Bheemdev instructed Minister Vimal to look after the Central Gate while he went to the assistance of Parmar at the Junagadh Gate. He decided to take half of his horsemen with him without the enemy knowing it. To deceive the enemy further, he put his saffron-coloured turban on Vimal's head.

Ra' had been doing magnificently at the Dwarka Gate. By his own skill and by the bravery and the marksmanship of his men, he had been able to keep the enemy forces at bay.

On receiving Parmar's message, Bheemdev rushed to his assistance with three hundred of his men.

At the Junagadh Gate, the situation had steadily worsened. Some five hundred of the enemy horsemen had organised themselves into a living floating vessel. Some 'tortoises' had succeeded in climbing upon it and were placing their ladders against the fortress wall. The enemy's arrows were let off with such rapidity and skill that it was difficult to do anything much against them.

The 'tortoises' and the horsemen, ignoring the fierce exchange of arrows above them, built some rafts with pieces of wood and in a few moments succeeded in constructing a bridge across the moat.

Fresh batches of 'tortoises' arrived and began to clamber up the ladders. There was great rejoicing in the enemy camp, for not only were the 'tortoises' able to cross the moat, but the marksmen on the ground were able to shoot down archers on the fortress wall.

Parmar's bravery was incredible. He made many efforts to sink the floats, and single-handed destroyed many 'tortoises.' But with his steadily weakening forces, he was not able to cope with the attack. Every few moments he would ask "Where is Bheemdev Maharaj?" He was determined to do everything possible to defend the position until help arrived. He killed a large number of 'tortoises' and horsemen, but with each one he killed there followed four to take his place. At last, he seized a heavy club, and standing on the battlement, his arm a dazzling in the midday sun, he smote down the 'tortoises' as they climbed up the ladders.

Parmar's bravery inspired his men to display even greater bravery. At the uppermost point on the gate, Parmar stationed himself surrounded by twenty-five armoured soldiers. He was fighting a desperate but losing battle.

A tall Caucasian soldier, protecting his body with a strong shield, had started to climb up the ladder. He was about to jump into the fort, when Parmar pounced on him and tried to fling him down. Three other 'tortoises' who had followed him tried to help him. Just then an arrow came from

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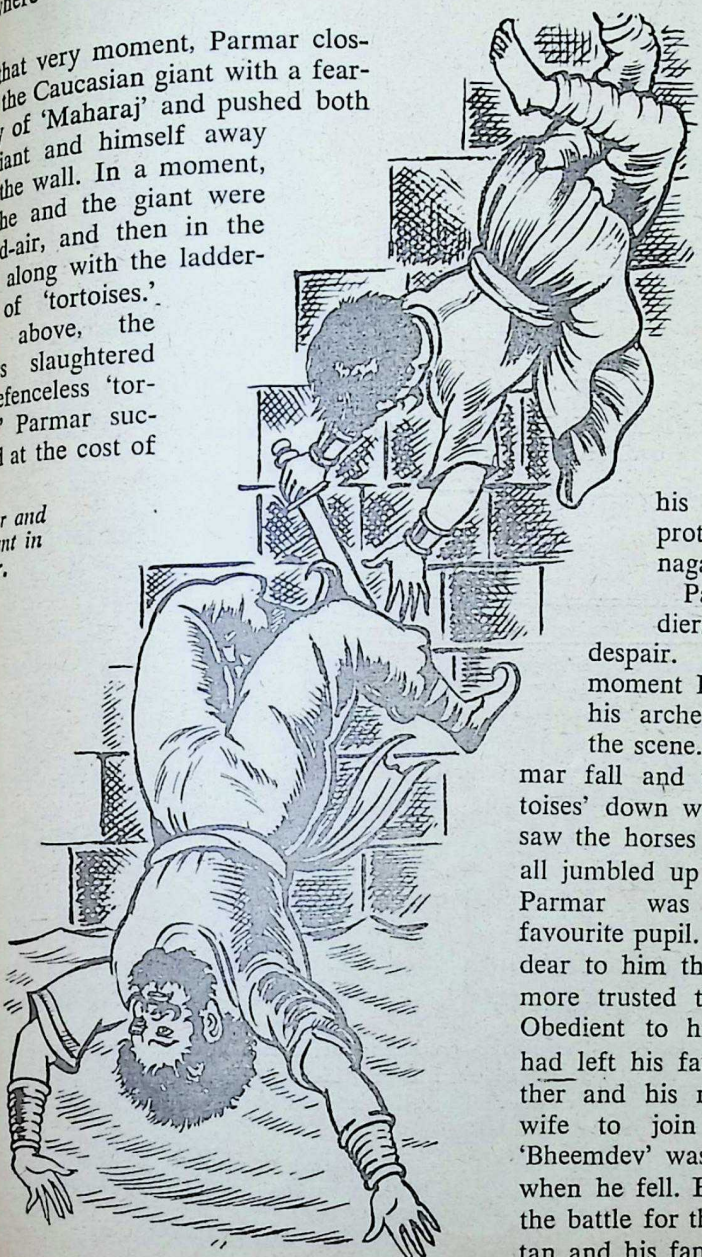
where and hit Parmar in the

that very moment, Parmar clos- the Caucasian giant with a fear- ry of 'Maharaj' and pushed both giant and himself away the wall. In a moment, he and the giant were id-air, and then in the , along with the ladder- of 'tortoises.' above, the ers slaughtered defenceless 'tor- s.' Parmar suc- ed at the cost of



mar and giant in air.

his own life in protecting the Junagadh Gate.

Parmar's soldiers were in despair. At that very moment Bheemdev and his archers arrived on the scene. He saw Parmar fall and take the 'tortoises' down with him. He saw the horses and the rafts, all jumbled up in the water. Parmar was Bheemdev's favourite pupil. He was more dear to him than a son and more trusted than a friend. Obedient to his wishes, he had left his father and mother and his newly married wife to join this battle. 'Bheemdev' was his only cry when he fell. He had fought the battle for the sake of Patan and his family deity.

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In that moment, Bheemdev

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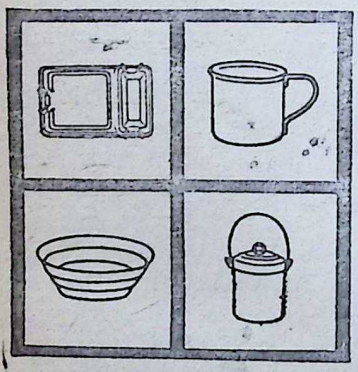

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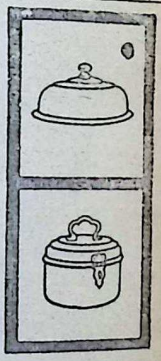

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raj could think of nothing else him, he went down the steps of the
the fate of a dearly beloved fort to the gate and opened it. No
. He looked down and saw the one seemed to realise what he had
ded Parmar fighting like a lion done.
one. "Courage, Parmar," shouted
ndev, and jumped into the moat The archers behind the thick screen
e spot where Parmar was facing of arrows were not able to see. Ra'
oldiers. Ratnaditya and his soldiers cut the
eryone's heart stood still at this ropes which tied the floats to the shore
dible piece of rashness. But the and killed or sank hundreds of men
archers were not afraid of sitting on them. They then swam to
when engaged in the service of the point where Bheemdev was fight-
master. One after the other, ing. "Jaya Somanath" shouted Ra';
y-five brave soldiers plunged in- Bheemdev immediately responded
e moat after Bheemdev. The rest "Jaya Somanath." Parmar also called
entrated on preventing the out, though feebly, "Jaya Somanath."
rs on the elephants from doing For a short while, the battle raged
damage to those fighting in the fiercely. Ra' and his men brought back
. Bheemdev to the gate. Parmar and
low in the moat, there raged a seventeen of the Patan soldiers who
battle. Bheemdev Maharaj were still alive, in a trice, were all in
ed just in time to cut down an the fort. The Junagadh Gate was shut
y soldier who was about to de- as quickly as it had been opened.
a death blow to Parmar. Then Bheemdev rested the head of the
ounted a riderless horse which wounded Parmar on his lap and gave
struggling to swim. "Come on, him water.
ar, find a horse and follow me," "Bheemdev Maharaj," Parmar fee-
ed Bheemdev. But the wounded bly murmured as he fixed his eyes on
ar did not find it easy to find a Bheemdev.
. Bheemdev embraced him and with
e Muslim soldiers were perplex- tears in his eyes, said, "Parmar, you
Every second a soldier dropped have acquired immortal fame today."
up above, and engaged the enemy "Jaya Somanath, Maharaj," barely
nd to hand combat. Dagger and whispered Parmar. "Now let me take
l flashed vigorously. But the leave," and with that word he died.
soldiers were no more than Maharaj, lowering his head on Par-
y-five, while the enemy number- mar's breast, sobbed loudly. From be-
any times more. hind, Gurudev put his hand on his
this time Ra' had arrived on the shoulder and said: "Maharaj, he has
and was himself inspired by died doing his duty. We have still to
ndev's incredible bravery and do our duty. Wait, let me tie up your
prise. He was a shrewd warrior wounded hand."
was aware that in a battle it was "You are right, Gurudev," said
unexpected attack which brought Bheemdev and stood up. Leaving Par-
y. He abandoned prudence, and mar's dead body in Gurudev's care,
upon his soldiers to follow. he went straight up to the fort-wall.

[To be continued]

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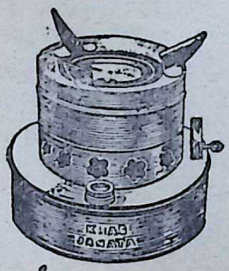

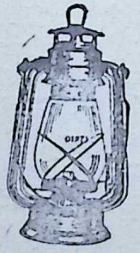

DIPTI LANTERNS

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Modern Trends in Psychological Thrillers

Maurice Richardson

HERE are roughly two schools of thought about crime-fiction to- One regards it as essentially a ture of entertainment, not to be n seriously. The other stresses close connection between the e novel and the novel in which e and violence play an impor- part.

e latter, more optimistic school nds you that great novelists like oevsky, Dickens, Balzac and thal were often obsessed with inality and that some of their work could truthfully be classifi- nder the heading of crime-fiction. ous examples are: *Crime and ishment, Bleak House, Pere iot, Le Rouge et le Noir.*

e fact that so much crime fiction bviously entertainment literature s critics and literary editors into ing it as a separate category to reviewed under bright headings as "Crime Ration" or "The hem Market."

is results in some unfairness to est crime-writers, several of whom deserve to be considered as serious novelists who make valuable contributions to modern literature. Among crime-writers who have been treated with respect during the past 30 years are Simenon, Raymond Chandler, and Eric Ambler—French, American, and English.

SPY-STORY WRITERS

In the upper bracket of crime-writing, the spy-story writers have spent themselves on variations of the cold-war double agent theme. Already novels that are no more than grotesque parodies, however entertaining, pour out in streams.

Some of their writers such as Len Deighton are best-sellers. Le Carre, who has the advantage of first-hand knowledge of intelligence work and its peculiar tragi-comic absurdities, laces his atmosphere with obviously strong doses of the doom-laden downbeat spirit which Graham Greene originally distilled from Conrad (Graham Greene, incidentally, always labelled his thrillers as "entertainments").

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Joan Fleming, British author of many crime novels.

The tough, private-eye thriller pioneered by Dashiel Hammett and Raymond Chandler has also become a burnt-out case. Perhaps the reason is that a good novel is a work of art and its success depends on the extent to which the writer's imagination can work over the assimilated material. So many crime novels, and even well-written ones, give you the impression that they are prefabricated, ready-made daydreams.

PSYCHOLOGICAL SUSPENSE

This is where we come to the most promising type of crime-fiction and the one where the frontier between the crime novel and the straight novel tends to fade. We may call it roughly the psychological suspense thriller. It does not depend on the revelation of a mystery; it depends on the careful building up and revelation of characters and their relationships and reactions under stress.

The mistress of this genre is now acknowledged to be Patricia Hig smith, a native of Texas who has li ed and worked in Britain for fo years. She made her break-throu in 1949 with *Strangers On A Tra* a brilliant work which Hitchco turned into his best film. Since th she has written ten more novels, nea ly all of which have kept up an a tonishingly high level, the best of the being, perhaps, *The Talented M Ripley* and *The Blunderer*.

Of her last novel, *Those Who Wa Away*, Francis Hope, speaking television in the British Broadcasti Corporation's programme "The Wor of Books," said: "I do not suppo any contemporary crime-writer d serves to be mentioned in the sam breath as Dostoevsky. But if anyo does deserve at least the same para graph, it could well be Patricia Hig smith."

What appeals to me most abo Patricia Highsmith's novels—apa from her writing, which is taut an free from cliches with excellent dia logue, all of it the product of har work, concentration and self-criticism —is their independence. I feel she i writing to please herself; she does no sit down and say: "Now I'm going t do another suspense thriller that wil be good film material."

She writes, as a serious novelis must write, from the inside of herself This is the secret of her stamina and the way her writing has developed. There are other most talented writers, many of them women and American, who have started off brilliantly, but almost none of them have been able to keep it up, much less develop.

(*Continued on page 72*)

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—From a letter written by the Field Director of OXFAM in Bihar to his central office in London.

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—*Shoy Lall* in the "Statesman".

Villagers (in Bihar) have begun to die, either from starvation or from diseases they cannot overcome in their weakened condition.... (I saw) women so weak they can hardly drag themselves out of their huts to greet visitors and men with gaunt, haggard faces who break into tears and cry 'nothing in our stomach, nothing in our stomach.'

—*Anthony Lucas* in the "New York Times".

The world is running out of food. That is a fact of life, and of death. Not just death for the hundreds of thousands who are starving regularly today but for hundreds of millions—a scale comparable only to nuclear holocaust—within the next three decades.

—*George McGovern*, U.S. Senator and former Director of Food for Peace Programme.

When so many people are hungry, when so many families suffer from destitution,....all public and private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race become an intolerable scandal. We are conscious of our duty to denounce it. Would that those in authority listened to our words before it is too late?

—*Pope Paul.*

Life belongs to the resilient ones; to those who cast aside cant, hypocrisy and envy, and have no fancy notions about being more important and more privileged than other folks.

—*Godfrey Winn*, in the "Woman and Home," London.

I have no sense of fulfilment and no regrets. The only feeling I have is one of deep gratitude to God for his infinite kindness.

—*Lata Mangeshkar.*

The Fourth Plan hangs like a millstone around Mr. Ashok Mehta's neck and has temporarily immobilised him, which in itself is no great misfortune. The tragedy is that it threatens to immobilise India.

—*Frank Moraes*, in the "Indian Express".

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One of the disagreeable things about politics is that it sometimes requires that a choice be made between loyalty to principles and loyalty to friends.

—*Anthony Nutting,* who resigned as the British Minister of State for Foreign Affairs at the time of Suez episode, in his forthcoming book: "No End of a Lesson."

Art is always the breaking of barriers; man wishes to express himself in ways other than those fixed by nature....Man's spiritual way is towards a sense of the miraculous. This is called Art.

—*Andrei Vozensensky,* Russian Poet.

No newspaper can flourish under half-time editorship; a paper is not a rich man's hobby....The editor must eat, drink and sleep with the damned things. He will only prosper if his paper becomes his life.

—*Kingsley Martin,* in the "New Statesman", London.

Who says that money gives more freedom? It ties you to things that you didn't know before....It is slavery.

—*Julie Christie,* in the "Look", U.S.A.

I beg Your Lordship will not consider my disobeying your commands as impertinence but rather as proof how much and how earnestly I wish to be worthy of Your Lordship's services.

—From a letter written by *Mr. James Cullen,* an 18th Century British Cabinet-maker to Lord Hopetoun. ("The Connoisseur," U.S.A.).

The rules of health we offer: correct eating, stimulating exercise, sufficient sleep, rest and relaxation and maintenance of a tranquil mind.

—*Dr. John Ziegler,* as quoted by the "Strength and Health", Britain.

Few people will cross the street to see a live writer, let alone pay for the privilege. But a dead writer is something again. Thousands of travellers are off on literary pilgrimages every year, scurrying to out-of-the-way hamlets, poking into strange neighbourhoods, rustling about in the shrines of the dead writers, often at considerable expense. To a nation with an eye for tourists, writers are more valuable dead than alive.

—*Anthony Netboy,* in the "Saturday Review".

Every new word has a classical root, and the supposedly 'dead' languages are in fact enjoying a remarkable resurrection.

—*Sir A. P. Herbert*

"So as the tears roll down your cheek,
Sign that cheque now not next week;
For while you wait your heart gets harder
And I survey an empty larder.

—Part of an eighty-line poem written by *Mr. Robert McBride* of the U.K. to the Income-tax Dept. to get his rebate.

Americans are very good at condensing milk, but now they have begun to condense Byron, Schiller, and Dostoevsky.

—*A. Laurinchukas,* a Russian Journalist.

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—*Dr. P. Nagaraja Rao*

...ETHICAL PHILOSOPHY OF ...E GITA. By P. N. Shrinivasachari. ...blished by Sri Ramakrishna Math, ...lapore, Madras-4. pp. 163. Price: ... 2.50.

...book is an addition to the already ... literature on the *Bhagavad Gita* ... very valuable one at that. It des-...s the ethical philosophy of the *Gita* ... its aspects. Regarding the moral ...ard, the book tells us that mora-...f an action consists in its disinter-...ess (p. 59). It discusses the moral ...and says that morality is fulfilled in self-realisation (p. 117). Moral pathology finds room in the book when the problem of evil is dealt with. The solution offered is that evil no longer remains in the unitive experience. Nishkama Karma is aptly described as the contribution of the *Bhagavad Gita* to ethical thoughts (p. 50), while the essence of morality is well brought out by pointing out that morality consists not in doing good but in being good (p. 77). Various interpretations of the *Bhagavad Gita* have been put forward and these include the amusing theory where Krishna is said to be the master psycho-analyst and Arjuna a psycho-neurotic patient (p. 26). The author undertakes a critical examination of all such theories. So too with the doctrine of Avatara.

What is remarkable about the book is its philosophic diction. Though technical terms need explanation, a philosophical treatise cannot be brought down to the level of a rapid reader. It combines lucidity of exposition and technicality of the subject. It should be recommended to all serious students of the *Bhagavad Gita*.

—*Prof. B.R. Kulkarni*

A CATALOGUE OF YADAVA COINS IN THE ANDHRA PRADESH STATE MUSEUM, HYDERABAD. By Dr. R. Subramanyan. General Editor: Md. Abdul Waheed Khan; Andhra Pradesh Government Museum Series No. 9. Published by the Government of Andhra Pradesh, Hyderabad. pp. 22 +VI. Price: Rs. 4.

THIS catalogue under review by Dr. R. Subramanyan contains a descriptive list of the Yadava coins in the Andhra Pradesh Government Museum, Hyderabad, with particular reference to their

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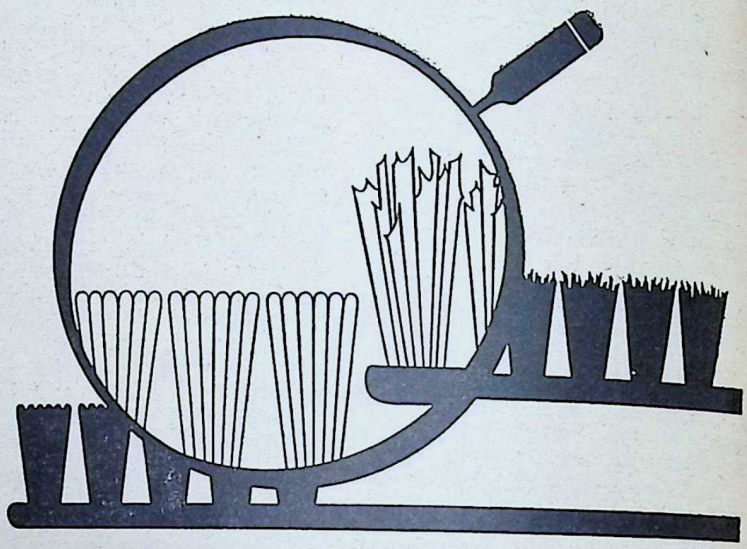

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weights, size and the symbols on The seventy-six Gold Coins which, one, were discovered in the dis- of Karim Nagar, Medak and Ma- Nagar which lay in the Kakatiya dom belong to the Yadava rulers na, Kanha, Mahadeva and Rama- Obviously the coins formed part e booty collected by the Kakatiya n Rudra Mahadevi after her ph over the Yadava king Maha- To mark the event the Kakatiya *ama, varaha,* was struck on them. bulletin contains six useful plates ing the obverse and the reverse of oins and another showing the differ- symbols depicted on them, besides p indicating the find-spots of the The publication is a useful addi- to the slender literature on South n Numismatics.

—*Dr. T.V. Mahalingam*

KS WITH SRI AUROBINDO. Nirodbaran. Published by Sri robindo Patha Mandir, 15, Ban- n Chatterjee Street, Calcutta-12. 386. Price: Rs. 8.

NIRODBARAN was personal at- nt or secretary to Sri Aurobindo for e years till the passing of Sri Auro- o in 1950. It is well known that his accident in 1938, he used to to those attendants in the evenings intimate conversations have been ished by Sri A.B. Purani as well as present author himself. The talks his volume cover just a period un- two months—*i.e.* from December 1938 to February 6th, 1939. Gath- around his bedside questions were to Sri Aurobindo which he answer- Though at that time the events of World War were of greatest inter- nd Sri Aurobindo was deeply inter- d in giving his own readings, there n these conversations a record of s more permanent than those of World War. Personal reminiscences is own Yoga, the inner voice, the rsation with the astral personality Swami Vivekananda which led Sri Aurobindo to his own discovery of the Supramental, are of perennial interest to the seekers after spiritual experiences everywhere. His explanations of the fall in intensity in Ashram-work are exceedingly convincing—the vital is brilliant, the physical is proddingly slow! We have also sidelights about his well-known opinions about some of the leading personalities in politics and the poetry of India.

The report of the talks is well done, stimulating and sustained in the dignity. Sri Aurobindo's answers merit serious consideration.

Along with the Evening Talks of Sri Purani, these talks should throw additional light on a period which was for many shrouded in mystery and silence. The book is well produced though there are printer's or proof-reader's devils here and there.

—*Dr. K. C. Varadachari*

Sri T. Ramanuja Iyengar of Srivilliputtur who is currently delivering a series of discourses on Bhagavata *at the Bhajana Samaj, Matunga.*

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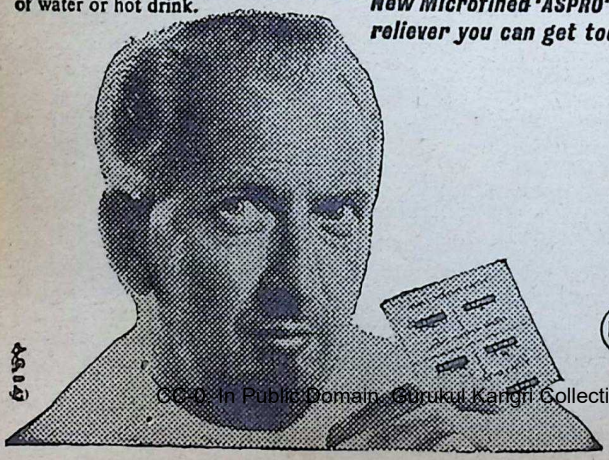

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ORY OF INDIAN JOURNAL-
. By S.P. Thiaga Rajan. Distri-
ors: Baratha Matha Book Depot,
yamman Kovil St., Thanjavur.
138. Price: Rs. 3.

book contains the reprints of Sri Thiaga Rajan's contributions over od of time on journalism and jour-. But the title is rather misleading these articles are not meant to connected account of the history dian journalism. The first chapter book contains his review articles rt II of the Press Commission's re-giving the history of Indian jour-and perhaps explains the adop-of the title for the book.

ming from a veteran journalist, who experienced intimately conditions in ent parts of the country, what Sri Rajan provides is a fare that is ce stimulating and interesting. What re important, he recalls with nostal-rvour the achievements of some of alwarts of the past to whom jour-was a mission. But he is no blind er of the editor-proprietor and his rn has been primarily with how orking journalist should be assured dignity and sense of independence. the Press Commission has un-edly helped in creating a climate mproving the conditions of service e working journalist, it remains that the professional independence journalist still remains something e.

Thiaga Rajan at one place refers changes in the character and com-n of the Press and notes how in post-war years, the working editor he working journalist have become minor cogs in a very big ma-. But this needs a qualification n recent years, a remarkable phe-non is the increasing chasm that is between the working editor and orking journalist as the Press tends come more and more an industry. s nothing strange that journalists have by and large confined themselves to day-to-day affairs. If however, as Sri R. K. Karanjia points out in his foreword, this little volume proves a "precursor of more literature of equal interests and abiding value for the profession" by one of our foremost journalists, it will be indeed a major service to Indian journalism.

—*T. T. Vijayaraghavan*

HINDI

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TAMIL

SIRIYANA SINDIYADAN. By S. Ramakrishnan. Published by Minakshi Puttaka Nilayam, 60, West Gopuram Street, Madurai-1. pp. 152+iv. 1966. 3rd Edition. Price: Rs. 2.50.

KAMBAN'S *Ramayana* in Tamil has been a source of perennial inspiration to the people of Tamilnad in general, and to literary critics in particular. Among the incidents in the life of Sri Rama, three have occasionally been pointed as blemishes to the character of this ideal hero such as *Tatakavadha*, the withdrawal of three feet at the time of the fight of Rama with Khara and others, and lastly that of killing Vali. The last incident forms the main subject of discussion in the work under review.

The killing of Vali was justified by Valmiki on several grounds, one of

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S. RAMAKRISHNAN,
Executive Secretary,
BHARATIYA VIDYA BHAVAN,
Chowpatty Road, Bombay-7.

19th May, 1967.

which was his friendship for Ravana with Agni as witness. Kamban's Vali is a great hero who ignores small things. Even the suggestion of Tara that Rama's friendship for Sugriva may prove harmful to him is brushed aside on the ground that Rama was too great for such silly interference in domestic disputes. Rama is depicted as an *udatta nayaka*. Lakshmana's support to Rama in the arguments that follow the first encounter displays that something is lacking in the argument. Sugriva is the injured brother, the victim of the unjustified anger of his elder brother. Hanuman, the astute minister, uses all occasions to further the cause of his master with Rama. With all that, the impression that is left after a perusal of the work, is that Vali was more sinned against by the abrupt one-side decision of Sri Rama to bestow the crown of the Vanara kingdom on Sugriva, the only possib justification being the irrevocable frien ship of Vali and Ravana and the ne for the recovery of Sita from Ravan whatever be the nature of that frien ship. It was problematic whether Va would have risen to that stature of con pelling Ravana to obey and release Si from his clutches or sacrificing his frien ship for Rama's cause. In Vali's dea we see the demise of a hero without a equal with a feeling that perhaps better and kinder fate might have be reserved for him if the poetic Muse we kinder.

—*S. N. Srirama Desik*

DEEPAM. Annual Number. Edito Naa Parthasarathy, 6, Nallatham Chetty Street, Madras-2. Pri Rs. 2.50.

DISCERNING observers will not f to note the steady transformation of th character of Tamil journalism in rece years. With mushroom journals comin to the fore and trying to increase the circulation by pandering to vulgar taste the task of the quality journals becom unenviable. It is hardly surprising th they also deviate from the straight an narrow path lest they should lose ma popularity.

In such a context, if a journal tri resolutely to maintain standards, it is i deed commendable. This is what *De pam*, a Tamil literary journal, whic made its debut about two years ag is trying to do. This Annual, thoug devoid of the outward attractions, offe a substantial fare of interest to lover of literary journalism and is a fine test mony to what dedication and true lov of literature can do. Particularly notabl is the journal's contribution to nationa integration by publishing translations i Tamil of good literary works in variou Indian languages.

—*T. T. Vijayaraghava*

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NOTES & NEWS

THAN SWIFT

current year, 1967, is the third centenary year of Jonathan Swift, of the immortal Gulliver. Born 67 in Dublin, Swift obtained his from Trinity College, served Sir m Temple for a while and took He was soon fascinated by the al controversies of the time and e a champion of the Tories who ed office in 1710. With the fall ies, Swift too had a psychological He retired from the political arena n his later life attained literary although he was plagued by failing and towards his end, insanity. ed in 1745.

reat satirist, he once wrote assert- at a particular astrologer would a specific hour and date—in or- ridicule him. Although he con- his *Tale of a Tub* as his best his *Gulliver's Travels* has won mmortality. It was originally pub- in four parts (the first part ap- in 1726) under the title "Travels Several Remote Nations of the by Samuel Gulliver, first, a Sur- and then, a Captain of Several " It has been aptly said of the that "children thumb it, boys read understand it and old folks com- it." It is supposed to be a biting of the court, ministry and the of the reign of George I. Who rget the Biblical heights to which prose rises as when he wrote: he gave it for his opinion, that er could make two ears of corn, blades of grass, to grow upon a ground where only one grew be- would deserve better of mankind, do more essential service to his country, than the whole race of politicians put together."

SRI VYASA COLLEGE, PARLIKAD

THE foundation-stone laying ceremony of the Sri Vyasa College took place on 9th April at Parlikad. Sri M. K. K. Nayar, I.A.S., Managing Director of the F.A.C.T., Alwaye, the President of the function, laid the foundation-stone in the place of Sri Bhagawan Sahay, the then Governor of Kerala, who could not be present on the occasion on account of indisposition.

The College Campus was decorated gaily with *pandal* and the Ashram Flag was carried in ceremonial procession on a caparisoned elephant to the accompaniment of music, and planted in the *pandal* by Swami Poornananda Tirtha, President of the Ashram.

Among those who took part in the celebrations were besides Sri M.K.K. Nayar, Rev. Fr. Thomas Moothedan, Principal of St. Thomas College, Trichur. Sri E. Raghava Warrier, Rtd. Principal, Government College, Tellicherry and *swamis* of the Ashram.

H.H. SRINGERI

IT is understood that H.H. Jagadguru Sri Sankaracharya of Sringeri will observe the forthcoming Chaturmasya Vrata at Bombay.

SRI SANKARA MUTT, BOMBAY

SRI SANKARA MUTT, situated at Matunga, has been doing yeoman service for the last quarter century. Under the leadership of the late Acharya T.A. Venkateswara Dikshitar, it had been the rallying point of many Vedic and cul-

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tural activities. The Mutt can legitimately take pride in having created a *vaidik* atmosphere in north of Bombay. Under its aegis hundreds of office-goers have learnt the important portions of the Vedas and the Upanishads. A large number of people have had the benefit of listening to the exposition of the Bhashyas on the *Prasthana Trayi;* Advaita philosophy and Sankara's teachings in particular. Others learn Kavyas. Young students are taught elementary Sanskrit and they are coached for the Sanskrit examinations conducted by the Bhavan. It is but fitting that the Silver Jubilee of the Sankara Mutt should be celebrated in a grand manner for 3 days from the 2nd of this month. Padma Bhushan Sri K. Balasubramanya Aiyar of Madras inaugurates the celebration on the 2nd. Among other items of interest are Harikathas on the 3rd and 4th by Sri T.S. Balakrishna Sastri. This institution deserves the encouragement of all *asthikas* with liberal contributions to its Silver Jubilee Fund.

Modern Trends in Psychological Thrillers—*Contd.*

EXCEPTIONAL PROSPECT

Who have we got in Britain to put up against Patricia Highsmith? There are several promising crime-writers who deserve to be taken seriously. One exceptional prospect is Celia Fremlin. She excels at putting w men in precarious situations and ma ing you watch them wriggle; h weakness, so far, is in her plots story-lines which are apt to be a fuzzy.

There is also the versatile and liv ly Joan Fleming, an accomplish writer who has never made the m take of finding a formula and repe ing it. Margot Bennett has a amount of literary vitality and mig easily astonish us with a masterpie if she could detach herself from h multifarious activities as televisi script-writer and journalist.

Among men there is Julian Symo poet and critic, author of several a mirable crime novels, well documen ed and based on observation of t British social scene. There is al George Milne, who, under his re name of Lord Hardinge of Penshur is editor of Collins's Crime Cl novels, and has his sharp nose rath close to the crime-fiction market.

Nearly all of these authors are mo or less middle-aged. It seems to b almost a literary law that few crim writers, unlike poets and humorist become successes until they are we past 30.

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PHOTO NEWS

To stave off misery, the weak and old lend a helping hand at relief work.

Famished cattle in drought-affected Gaya District.

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Free Kitchen in Bodh Gaya.

A nursing mother is being given milk, while the little child eagerly looks on.

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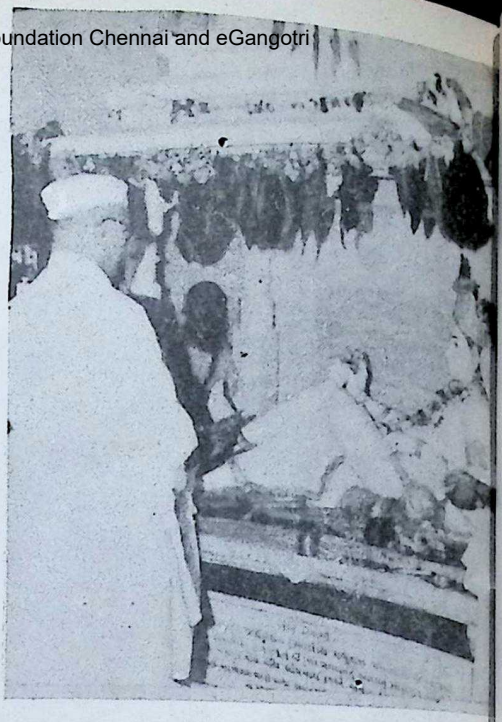

Deputy Prime Minister Morarji Desai installed the new idol of Lord Krishna at Bhalka Tirth, where Lord Krishna was shot by an arrow. The pilgrimage centre is near the Somnath Temple in Junagadh District.

Prof. P. Sankaranarayanan, Director, Delhi Kendra of the Bharatiya Vidya Bhavan, celebrated the Upanayanam of his grandsons at Madras on 14th May 1967.

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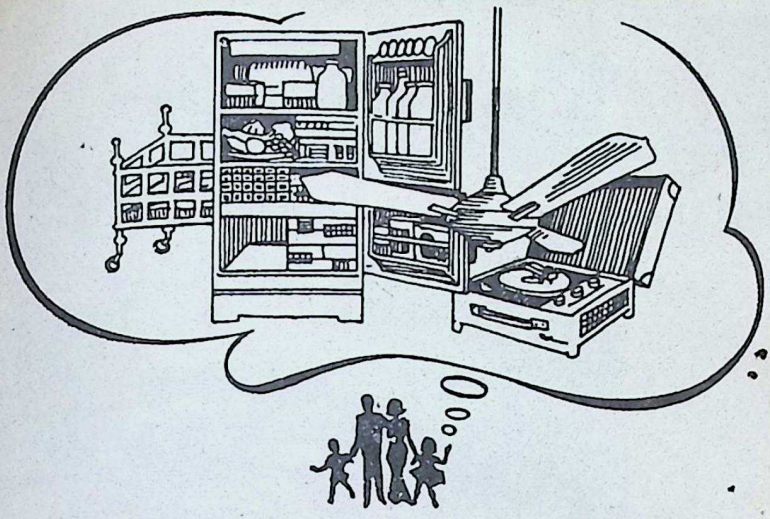

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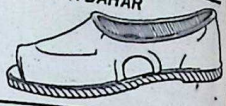

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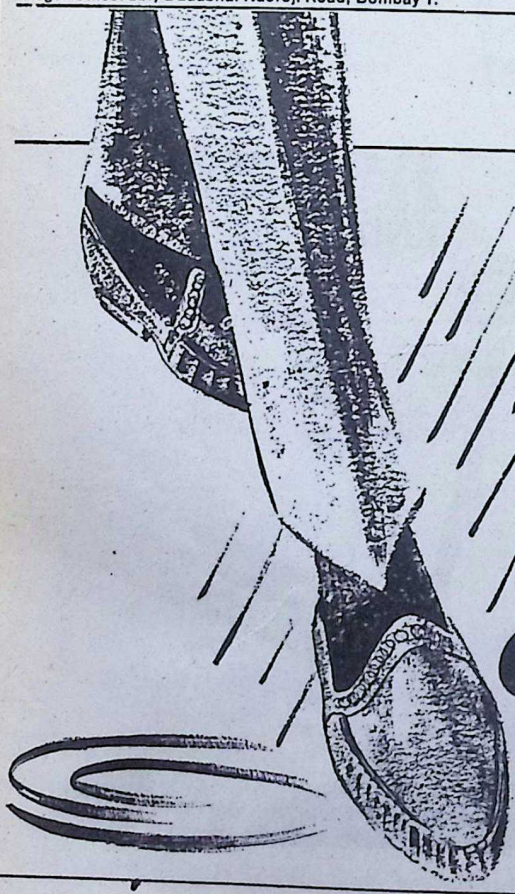

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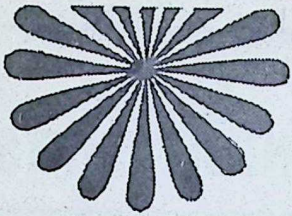

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FRONT COVER :

MOTHER AND CHILD

Photo : Sri J. M. Parikh

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VALLABHRAM MEHTA PUBLIC SCHOOL

BARODA

BHAVAN's Vallabhram Mehta Public School, Baroda, which will be housed in an extensive and ideally planned campus of about 40 acres in the heart of Baroda, will start functioning from 10th July, 1967.

Consistent with Bhavan's aims and objects, this Public School will be in the nature of a Vidyashram, conceived on the Gurukul type, where, through close contact between the teacher and the taught, the integrated personality of the student will be developed. It will be a pioneering effort in the sense that the best features of the English Public School system will be blended with the highest values of India's ageless traditions and culture ; making the institution a real nursery of future leadership for our country.

Towards this end, the School, besides imparting academic education to the pupils in the commonly accepted courses, will :

introduce the Guru-Shishya attitude which would create a familistic relationship between the teacher and the pupil ; provide training in leadership ; teach the dignity of labour ; afford a background of national unity by teaching the literature, history and culture of our motherland on a broad basis; develop personality so as to facilitate specialisation through suitable creative work ; and foster an ethical, spiritual, cultural, in short, an altruistic attitude to life, so that education will cease to be egocentric.

While imparting instruction, emphasis will be placed on the creative aspect and stress laid on those methods that call for group-study, co-operative effort, workshop assignments, group-programme, preparation of projects and free discussions. The curriculum will be a blend of moral, physical and intellectual education.

Recognising the reality that English is a valuable asset to our national life and is an important instrument of India's unity, the Public School will have *English* as its medium of instruction. A course of studies in Basic Culture will be a distinctive feature. It will comprise of :—

(a) Study of Sanskrit in all stages in easy and graded courses.
(b) Study of Indian History in easy stages.
(c) Familiarity with the *Gita*, the *Ramayana* and *Mahabharata*.
(d) Study of the life and achievements of our saints and sages and the architects of our modern Indian renaissance.
(e) Congregational prayers at the commencement of the classes and at their close.
(f) House Prayers at bed-time.

Sanskrit and Hindi will be compulsory subjects and will be taught in easy and graded courses.

The School will be affiliated to the Central Board of Secondary Education, New Delhi, and will prepare students for the All-India Higher Secondary Examination which will make them eligible for collegiate courses.

This year, students are being admitted from K. G. to Std. V and VIII. The remaining classes will be added next year. It will be open to residential as well as non-residential students without any distinction of race, caste, creed, community or social status.

For further particulars, apply to

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Vemulawada in Karimnagar district with Sri Raja Rajeshwareswami temple is one of the most famous of the Siva temples of Andhra Pradesh. The village is an ancient one and has been in existence from the time of the Western Chalukyas as is evident from the inscriptions that are now available. The Kalyanotsavam of the Lord here is celebrated on the Poornima day of the Phalguna month of every year.

One peculiar ritual of this temple is the Sahasra Suvarna Abhisheka, by which the Lord is worshipped with 1000 golden pieces. There are about 120 learned families in this place who receive grants every year and their duty is to take part in the daily puja and abhishekam of the Lord, which is pleasing and elevating sight to see.

ROUTE:

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HAVAN'S
OURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।

Let noble thoughts come to us from every side

—Rigveda, I-89-i

AYER TO CHILD KRISHNA

हर्षोत्तंसा विपुलनयना मुग्धवक्त्रेन्दुबिम्बा
कम्बुग्रीवा करुणहृदया कोमलाजानुबाहुः।
गम्भीरनाभिः मृदुलजघना बालपादारविन्दा
मन्दं मन्दं वहतुहृदि वो बालगोपालमूर्तिः॥

May that image of child Krishna gently ve in my heart—that Krishna, adorned with peacock-feather on his head; with his de- tful moonlike face; his conch-like neck; mpassionate heart; tender hands reaching to his knees; deep navel; soft hind parts d tender lotus-like feet.

—*Lila Suka*

l. XIII, No. 24

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No. 390

KULAPATI'S LETTER

ON LIFE, LITERATURE & CULTURE

ISRAEL'S RIGHT TO LIVE

BHARATIYA VIDYA BHAVAN,
BOMBAY.
JUNE 18, 1967.

MY YOUNG FRIEND,

CENTURIES ago the Romans raised a slogan—"Carthage must be destroyed" (*delenda est Carthago*). The Romans were roused to murderous fury and reduced Carthage to ashes. That was a barbarous age.

Chengiz Khan conquered a city, put its men to the sword and forced every woman to wed a Mongol. Those were uncivilized times.

Hitler gassed six million Jews out of existence. He was, on all hands, a monster. This happened in modern times.

China destroyed Tibet, crushing every resistance and has been forcing Tibetan women into wedding Hans. It has been an attempt to wipe off the whole race. It was a Communist orgy. We, who claim that these are civilized times, did nothing to help Tibet.

On May 27, 1967, President Nasser unequivocally pledged himself to destroy Israel, for which, he said, "he was preparing for the last eleven years." There was no mistaking his intentions. He got the United Nations Emergency Force (U.N.E.F.) to

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withdraw by unilateral action; barred Israel's life-line, the Gulf of Aqaba, throttling its very existence. We spoke no word of protest.

On the contrary, if words have any meaning, our Minister for External Affairs raised to the Nasser level the issue of the "creation of Israel".

This attitude was sought to be covered up by a meagre statement admitting the right of Israel to live.

The Jews are an energetic, capable and determined race, only 2.5 millions in number in Israel—just half of Bombay's population—who had been given asylum by the U.N.O. in a patch of territory most of which was a swamp or a desert. By reason of their creative power, the Jews built up a modern State, disciplined and forward-looking. It claimed nothing more than to live in its home, its right to live being admitted by the Arabs.

Israel is a member of the U.N.O., under the protecting wings of the U.N.E.F. provided by seven countries, and yet U.A.R. wanted its extinction.

The whole basis of the international order represented by the U.N.O. is that every nation-member has a right to live, whatever its dispute with others; that such member enjoys sovereignty to which are accorded certain rights, however tenuous, to make international order a living reality.

Like Israel, U.A.R. is also a member of the U.N.O. and the peace-keeping arrangement made by it is binding upon all members.

At the call of the U.N.O., some member-countries contributed military contingents to the U.N.E.F. Many others have provided financial resources.

U Thant, by virtue of his authority as Secretary-General, withdrew the U.N.E.F., the peace-keeping agency in the area.

If the U.N.E.F. can be withdrawn at the call of one of the parties to the conflict it would have no meaning.

If both parties to the conflict agree to keep peace, there is no necessity for an impartial peace-keeping body.

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If the presence of the peace-keeping body in the conflict-area depends upon the continuing consent of every party to the conflict, it can scarcely be a peace-keeping body.

It is only when there is likelihood of a conflict that its peace-keeping functions begin.

It was open to the Secretary-General to seek the guidance of the Security Council; that would have provided a pause and an opportunity to the U.N.O. for mobilizing world opinion on averting war. That pause was denied by U Thant.

U Thant, therefore, cannot escape the charge of destroying the efficacy of U.N.O.'s peace-keeping machinery and precipitating the West Asian war.

When U Thant withdrew the U.N.E.F. from the conflict-area, he sacrificed the moral authority of the U.N.O. to support the member-nation's right to live.

All the members of the U.N.O., and particularly we, who talk so much about non-alignment, ought to have condemned a war of extinction. However, we gushingly declared that Israel took the first step to take military action.

We should not forget that when Mussolini, by unilateral action, overran Ethiopia, the League of Nations collapsed.

Had Israel not crippled the military power of the U.A.R. and some other Arab countries, Israel would have been snuffed out of existence, for, President Nasser wanted to destroy Israel.

He secured the withdrawal of the U.N.E.F., throttled Israel, as stated above, and yet the sophists say that Israel should not have fired the first shot; it should have allowed itself to be starved to death; it should have permitted the Arab forces to walk over its corpse.

The sophists would also have it that against a virtual strangler, it must allow itself to be run over, to escape the charge of being the first to shoot.

Our non-alignment policy is becoming 'curiouser and curiouser'.

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We have denied full diplomatic representation to Israel, though it has never been unfriendly to us. Many nations have granted it the privilege of maintaining full diplomatic relations along with U.A.R.; we would not. We would not permit the Counsul-General of Israel to hold a social function in New Delhi. We declined to show diplomatic courtesy to Israel's President when he had perforce to halt for a few hours in the international airport of Calcutta for changing planes.

We gave international status to the Arab League when we gave diplomatic recognition to its representative.

U.A.R. has been our friend; we helped it in its crisis of 1956. But it does not mean that we should accept the doctrine that our friend's enemy be our enemy too!

Our Government accepts the doctrine in practice. It would not develop friendship with Israel because U.A.R. so wishes.

There is no mutuality to this doctrine. U.A.R. has left us in no doubt that it equates India with Pakistan.

By developing a partisan attitude towards U.A.R., we foreclosed our capacity to play a mediator's role.

Our Government's reaction to the West Asia crisis was amateurish, unbalanced and hysterical. We were more royal than the King!

It is a sad prospect that faces us. It would not be surprising if, in the light of India's performance in the present West Asia crisis, India loses whatever is left of the respect she commanded in international counsel.

In Jawaharlal's time, however faulty his foreign policy in other respects, India was the elder brother of U.A.R. In Lal Bahadur Shastri's time, they were comrades. Under the present regime, India is U.A.R.'s camp-follower and its trumpeter.

Yours sincerely,

K. M. Munshi

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[This passage is taken from the *Mahabharata* and is part of what is known as "Vidura Niti." The verses have been culled out of the advice which Vidura offers to King Dhritarashtra.—*Ed.*]

Who is a Learned Man?

आत्मज्ञानसमारम्भः तितिक्षा धर्मनित्यता।
यमर्था नापकर्षन्ति स वै पण्डित उच्यते॥

He alone is called a learned man who is well started on the way to self-knowledge; who is forbearing, believes in the inviolability of Dharma and who is not influenced by material considerations.

निषेवते प्रशस्तानि निन्दितानि न सेवते।
अनास्तिकः श्रद्दधानः एतद् पण्डितलक्षणम्॥

This constitutes the mark of scholarship: adhering to such principles as have been upheld by *shastras* and rejecting those abjured by them; faith in God; and faith in one's task.

यस्य कृत्यं न जानन्ति मंत्रं वा मन्त्रितं परे।
कृतमेवास्य जानन्ति स वै पण्डित उच्यते॥

He alone is a learned man of whose activities little is known beforehand and of whose determinations people know only after seeing the result.

यथाशक्ति चिकीर्षन्ति यथाशक्ति च कुर्वते।
न किञ्चिदवमन्यन्ते नराः पण्डितबुद्धयः॥

Men of learning will attempt o those things that they feel they do; they, however, accomplish w they undertake and they would treat anything with contempt.

क्षिप्रं विजानाति चिरं शृणोति
विज्ञाय चार्थं भजते न कामात्।
नासंस्पृष्टो व्युपयुङ्क्ते परार्थे
तत्प्रज्ञानं प्रथमं पण्डितस्य॥

The first mark of a learned man that he has quick comprehension; learns things (from many source over a long period; knowing th meaning, however, he does not hu to enjoy their benefit. He does easily volunteer information for othe

नाप्राप्यमभिवाञ्छन्ति नष्टं नेच्छन्ति शोचितु
आपत्सु च न मुह्यन्ति नराः पण्डितबुद्धयः।

Men of learning do not desire t impossible; nor do they worry abo what is lost. In dangers they do n lose their head.

निश्चित्य यः प्रक्रमते नान्तर्वसति कर्मण
अवन्ध्यकालो वश्यात्मा स वै पण्डित उच्यते

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Ie alone is a learned man who em-
ks on an action after due delibera-
; who does not allow himself to
bogged by his work and who does
indulge in fruitless pursuits.

ध्यत्यात्मसम्माने नावमानेन तप्यते।
गोह्रद इवाक्षोभ्यः यः स पण्डितः उच्यते॥

Ie is a learned man who does not
elated when honoured, nor pained
n criticised; whose mind is deep
remains unperturbed like the
p waters of Ganga.

वाक् चित्रकथऊहवान् प्रतिभानवान्।
ग्रन्थस्य वक्ता च यः पण्डित उच्यते॥

Ie is called a learned man who
aks fluently; who is vivid (in his
ech, etc.); has the presence of
d; who could effortlessly reel out
s (in support).

प्रज्ञानुगं यस्य प्रज्ञा चव श्रुतानुगा।
म्भिन्नार्यमर्यादः पण्डिताख्यां लभेत सः॥

Ie is called a learned man whose
cation is suited to his talents and
ose attainments are commensurate
h his learning; and who never
ers in his respect for traditional
ues.

वैरमुद्दीपयति प्रशान्तं
न दर्पमारोहति शान्तिमेति।
दुर्गतोऽस्मीति करोत्यकार्यं
तमार्यशीलं परमाहुरार्याः॥

Learned men call him great who
s not rake up an old feud while
peace; who never becomes con-
ed; is easily pacified and does not
op to evil deeds even in his bad
s.

B. J. COMPETITION

ONE-ACT SOCIAL PLAYS

We are glad to announce another Competition on One-Act Plays.

RULES AND REGULATIONS

(1) Original plays in English, neatly typewritten on one side of the paper and not exceeding 8 pages of this Journal in length, are invited from readers.

(2) They should aim at rousing social consciousness against the present hedonic tendencies, general decline in ethical and spiritual values—in our public and private lives.

(3) Thematically they should centre round a social problem of the day.

(4) Technique, style, character development, humour, plot-construction, stageability—all will be taken into consideration in evaluation.

(5) Entries should reach us on or before 30th July 1967.

(6) Cash prizes of Rs. 150/- for the first and Rs. 100/- for the second best entries will be awarded and the winning plays will be published in the Bhavan's Journal. Copyright of the prize-winning plays will vest with the Journal.

(7) The decision of the President of the Bhavan will be final in the matter of award of prizes.

Editor.

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Birth-control by artificial means will result in imbecility and nervous prostration

MAHATMA GANDHI

THERE can be no two opinion about the necessity of birth-control.

But the only method handed dow from ages past is self-control or Brahmacharya.

It is an infallible sovereign remedy doing good to those who practise it.

And medical men will earn the gratitude of mankind if instead of devising artificial means of birth-control they will find out the means of self-control.

Artificial methods are like putting a premium upon vice.

They make man and woman reckless.

And respectability that is being given to the methods must hasten the dissolution of the restraints that public opinion puts upon one.

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doption of artificial methods must lt in imbecility and nervous pro- tion.

he remedy will be found to be se than the disease.

is a sin to bring forth unwanted dren, but I think it is a greater to avoid the consequences of one's action. It simply unmans man.

is wrong and immoral to seek to pe the consequences of one's acts.

is good for a person who over- to have an ache and a fast.

is bad for him to indulge his ap- te and then escape the consequence taking tonics or other medicine.

is still worse for a person to in- ge in his animal passions and pe the consequences of his acts.

Nature is relentless and will have full revenge for any such violation of her laws.

Moral results can only be produced by moral restraints. All other restraints defeat the very purpose for which they are intended.

Man must choose either of the two courses—the upward or the downward; but as he has the brute in him, he will more easily choose the downward course, especially when the downward course is presented to him in a beautiful garb.

Man easily capitulates when sin is presented in the garb of virtue and that is what enthusiasts of artificial birth-control are doing.

[*Courtesy :* Navajivan Trust

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SARATH

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Old Values and Changing Times

Kamaladevi Chattopadhyaya

IN the early society, the pattern of living with all the concurrence of faiths and beliefs formed the sum total of a people's existence and flowed almost uninterrupted, with a kind of timeless continuity.

As someone has said, passage of time was more like the movement of water in a bowl.

It is in this way that tradition begins to get a build-up as a concrete pattern with a certain amount of inviolable sanctity until faced by a generation that challenges this structure and tries to assert its right to sketch out its own pattern of living by attempts to scoop out new channels that the life stream can flow into.

But certainly this was not an everyday phenomenon at one time as it has manifested itself in current times. For one thing, the transition from childhood to adulthood took place earlier in life among the older communities. From early childhood, the groove was set for the child and it slipped into its curves automatically with less chances of exposure to violent outside currents. In this procedure of change, until the later industrial period, the thread of continuity was preserved and a balance maintained.

Destiny

But a rising generation is suddenly moved by consciousness of a destiny of its making. It realises that it is not only an inheritor of a tradition but also the creator of a new one, which endows it with a deep sense of its own importance and significance. This is, however, no simple process and is full of complexities.

One of the factors in the current period, for instance, is the maturing of modern industrialization with the compelling and overpowering mass production which has borne down on creative urges with a stifling pressure, often filling the atmosphere with a depressing sense of frustration leading

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the inevitable trigger towards escapism.

In such an age, men and women become disproportionately preoccupied with the future with a capital 'F'. They are irresistibly attracted by everything new with little concern for proper values. For anything new symbolises the flight towards the future and an escape from the stresses and tensions of the present. While science may open up fourth dimensional effects, the individual in a mass production society gets compressed into a single dimension as it were tied to the endless monotony of the assembly line production pattern. The past fast recedes and the promise of compensation seems to lie only in conjuring up a rosy future free from the grimness of today.

The thinkers of the world today feel that civilisation is on trial. The finger of fate is pointed towards education which has to find the right answer to the many complex enigmas that confront this age and its generation.

Basically, the aim of education is defined as the unfolding of the inner personality to make for a fuller life. And yet there is a difference. A distinction has been made between education and knowledge, as between information and values, essential and non-essential. There is the knowledge of the self and the knowledge of things, the essence and the phenomenon. In India, from times immemorial, while not minimising the importance of the latter, the emphasis has been very much on the former.

The ancient Indian aim of education was the blossoming of the full personality leading to a sense of liberation, and at the same time the breaking of the heavy bondages that imprison us within our physical limitations and senses. This was not through austere asceticism, but a gradual growth of knowledge. In our school days, with the generations gone by, this personality to be unfolded was spelt with a sense of awe, an ideal one yearned for.

Today the concept of personality has lost that other realness and become a cult. Papers and journals carry hints on how to build up the personality, through the right cut of clothes, the right colour for the complexion, the right perfume for the evening. This is more of exhibitionism than the evolution of the real human being. There are also personalities in the world of films, sports and now astronaut stars. Each no doubt calls for the cultivation of talent, skill and courage, but does not aim at the whole personality.

Learning seems in danger of losing a meaningful purpose. The old respect for knowledge as a means of discovering oneself, the reverence for the learned on which was founded our entire edifice of life is today a thing of the past. In an earlier age, it was this endowing of learning as the highest instrument of realising the aim of life which set the tone for education. In those days the schools were transformed into a social institution. Here the teacher taught as much through his own personal conduct as an individual, as husband, as father, and as head of the family as through academic studies.

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The Motto

These ideals have been voiced in our midst time and again by teachers like Tagore and Gandhiji who have each in his own way tried to practise them. "My life is my message" was the motto. Here the student accepted willingly a life of hard work, austerity and stern discipline as part of the studenthood. The teacher and pupil lived a full life though simply, for the truth was recognised that the sense of fulfilment came not from mere possessions, the acquisition of a lot of things, but rather from the adventures of new experiences and voyages into new mental realms. The University or seat of learning set the task of seeking and finding the truth in which the exercise of tolerance and charity were an essential experience.

It seems to me that today these qualities have assumed enormous importance, even greater than of yore, because of the complexities and challenges that have beset us, for they are the very bedrock of our future life if we are to survive as humans. The forces of co-operation and unity on which the future of mankind rests are too often challenged by divisive and contentious forces.

And at no time was this threat more frightening than now. It is often said that genuine respect for the human being is the base of harmony, and faith in the intrinsic good in humanity, the foundation of co-operation and co-existence. You agree to disagree on the several points of difference on forms of thought and living, economic patterns or political structures. There can still be peace and harmony if there is mutual faith and respect. It is this that education in the older days sought to foster.

Today school education swings the student into a totally different atmosphere. The finer basic elements of our traditions are less and less embraced by the new school system. Secularism has been translated in terms of a dull and drab life.

Few take part in the festivities and far fewer in the actual rituals and ceremonies. Generations have grown up whose education has completely bypassed this experience of colourful yet meaningful exuberance. Few even know what the celebrations are about to be able to fling themselves into their whirl. They know neither these observances nor do they keep the rigours of discipline which go with them.

This necessarily impoverishes life depriving it of a good deal of the national colour, music, dance, gaiety and abandon, that are emotionally so satisfying and enrich life infinitely for they spring from the soil and create a sense of belonging.

No Vigour

Equally lost are the once living store of sparkling tales, inspiring epics, wise proverbs, witty fables and lilting couplets. Even where some retain remnants of the old, the original vigour is missing as also their basic relationship with the family, community and the society at large. Many a time one is left with little else beyond the inevitable "comics" and the brash films.

That there is something sadly amiss is obvious from the many distressing symptoms among young people, espe-

(*Contd. on page 70*)

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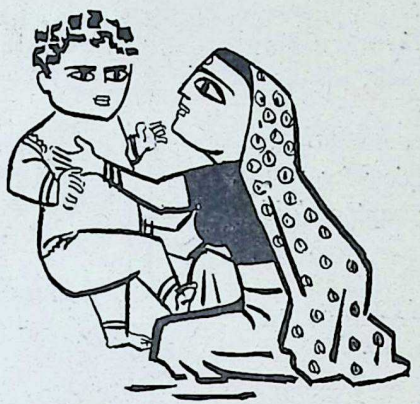
[Selection from the author's original Tamil poem 'Odi vilayādu pāppa.' English rendering by Sri N. Subramanian.]



Run And Romp, Darling

Subrahmanya Bharati

nd romp, Darling,
inactive, dear.
rebuke anyone,
ix with the rest.

he little bird,
d flit about;
, and rejoice—
eautiful birds
eautiful hues
g their ways.

ick that pecks
t as playmate;
eals the crow,
sweet Darling.

good cow, Darling,
plenty she gives;
of man, Darling,
dog wagging its tail.

The horse drawing carriage,
The ox ploughing the field,
The goat living with us here,
Protect you must, dear child.

Study in the morning;
Singing melodies later;
Play all the evening—
Be they your habits.

Utter not falsehoods;
To none carry tales;
God is our support;
Surely no harm for us
Can come, my Darling.

Do not fear the wicked,
Dash and trample them,
Spit at their very faces.

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When sorrows come,
My sweet Darling,
Never lose heart:
Merciful God is there
To wipe them all out.

Laziness is no good, Darling;
Cross not mummy's wise words;
Cowardly is the weeping child;
Daringly fight your way, Darling.

Behold—my good Darling—
Himalayas in the North;
Cape Kumari in the South;
Look! all sea to the east,
And all sea to the west.

Land of the Vedas!
Land of the Heroes!
Whole of Hindustan—
To our Motherland
Offer worship, Dear.

Castes there are none;
Sin it is to speak of
The high and the low;
The great, my Darling,
Are those that possess
Love and Justice true,
Learning and wisdom pure.

Kindness to all lives;
Living faith in God;
A heart full of courage—
These, my good Darling,
You must have; Mind you,
Such is the way of life.

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KRISHNAVATARA

The Righteous War

THE BOOK OF
VYAASA, THE MASTER

CHAPTER 7

THE FIELD OF WOLVES

VAIPAAYANA and Paila left the boat in which they had tra- d at a convenient place, from e they started their journey on

e attitude of Paila towards Dvai- ana had become worshipful. he was a born grumbler; when ted, he expressed his grouse st the Gods, the seers, even the i himself in mock disgust.

ys, they were, after all; when- they felt dispirited, they would a race, climb trees, crack jokes, nisce over the years they had with Muni Paraashara or invent ful stories.

n their journey, they lived on the rious hospitality of the villagers. ever, when that was not forth- ng, they lived on wild fruits; times they went without food satisfied themselves with a joke which, though they had cracked a hundred times, was never stale.

Paila would say: 'Best of *gurus*, your gourd is always full of food, but you eat all of it yourself rather than share it with me.' Then he would raise his eyes to the heaven: 'Oh, God Surya (Sun God), what is the use of having a selfish *guru* like this who eats to his satisfaction and leaves his disciple hungry?'

In response, Dvaipaayana would assume the solemn air of an old rishi and reply: 'Son, "you will never become a good *guru* unless you are a good disciple," so said the venerable Muni Paraashara. But see, the Gods are great. My gourd is full of food. Take as much as you want.' He would extend his empty gourd to Paila, who would make gestures of eating the food from it. Then he would rub his hands over his stomach,

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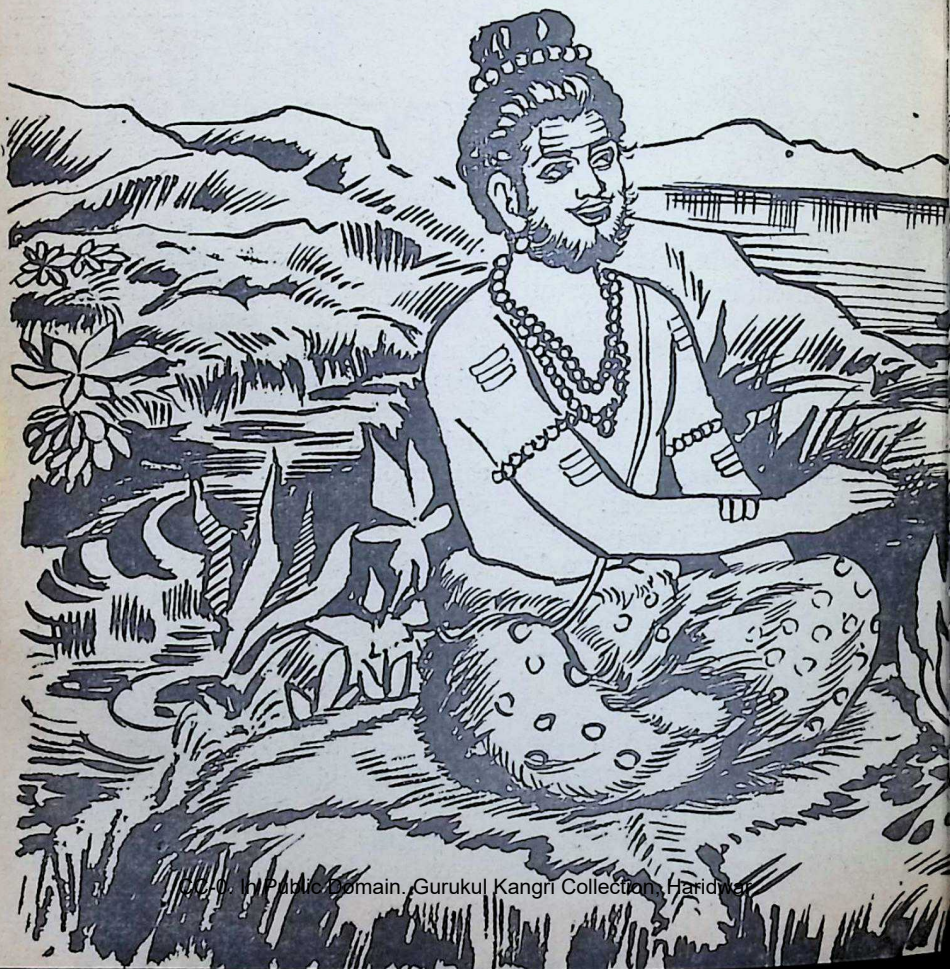
saying: 'Ah, today I have eaten too much.' Then they would laugh.

Paila could never understand the miracle of the hungry children and made a grouse of it too. 'Why should the Gods give you food for the hungry children and not for me? They have no pity on poor Paila who spends the whole day and half the night in invoking them.'

Dvaipaayana would then assume the air of an elder and would reply: 'My son, "the Gods will never give you food when you want it for yourself," so said the venerable Muni raashara.' Then again both of th would laugh.

However, Dvaipaayana would peatedly assure Paila by sayi 'When we have an *ashram* of own, we would feed the hungry bef we eat ourselves. We will leave it the Gods to keep us alive. It is th business to see that we, who live the WORD, do not die.'

As they went along, they char the WORD, invoking the Gods help them in restoring Dharmaks



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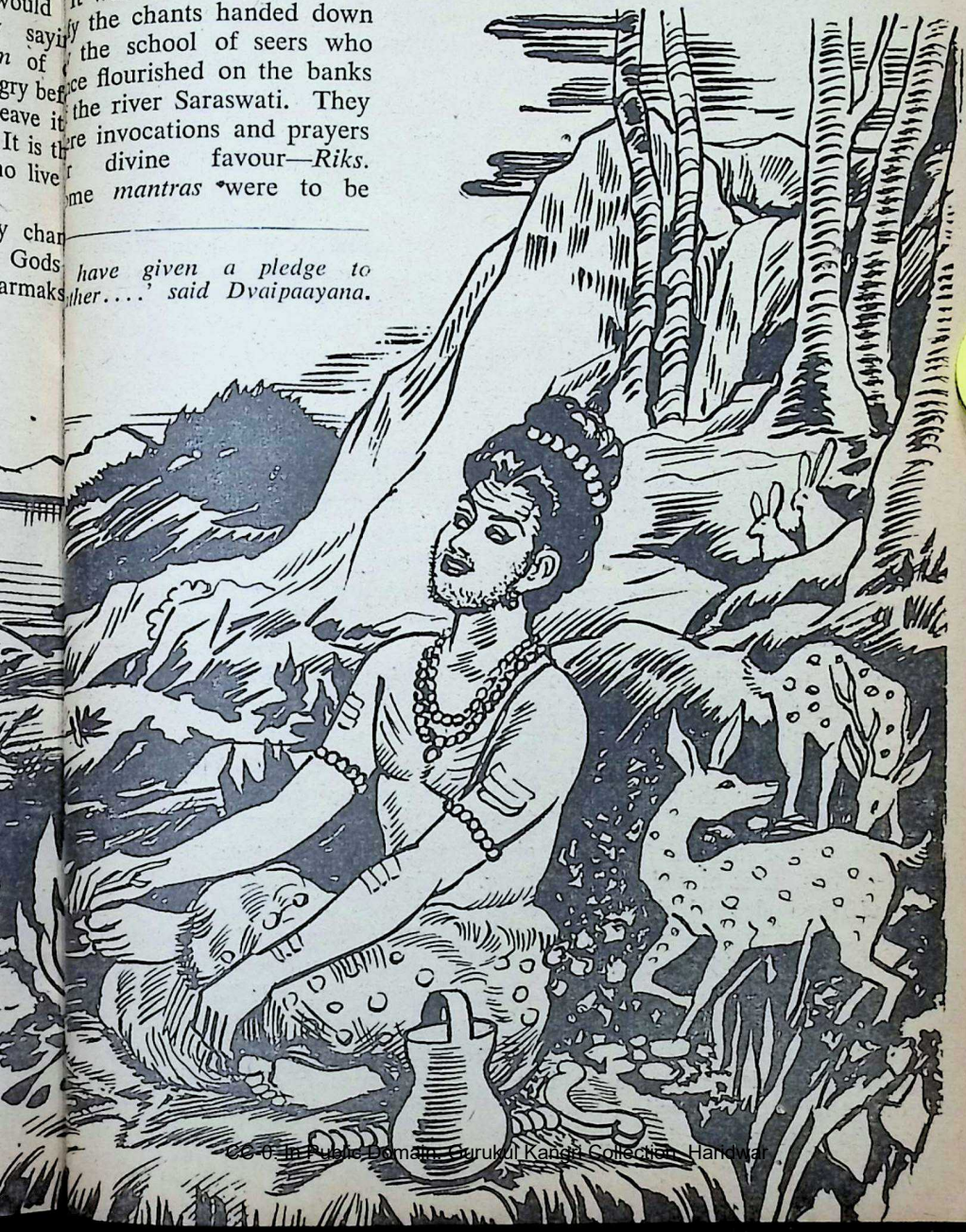
Often they tried to rearrange the chants which had been taught by the Muni.

It was not difficult to classify the chants handed down by the school of seers who once flourished on the banks of the river Saraswati. They were invocations and prayers for divine favour—*Riks*. Some *mantras* were to be chanted to invest the sacrificial sessions with divinity—*Yajuh*; others to be chanted so as to give a musical

have given a pledge to other....' said Dvaipaayana.



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effect to the cadence—*Sama*. These formed the *Trayi Vidya*, three-fold WORD.

However, Dvaipaayana found great difficulty in arranging the fragments of *mantras* which, his father said, formed part of the lore of the Atharvans.

These chants gave miraculous powers to charms, herbs and amulets; they could also overcome enemies, kill enemies, ward off dangers, arrest decay, secure love, drive out demons, forecast the future and effect cures.

According to his father, these chants were in the keeping of a distinct group of rishis called Bhrigu-Angiras or Atharvan-Angiras, who held themselves aloof from the other seers of Dharmakshetra. According to them, the WORD was four-fold.

During the war, these Bhrigu-Angirases had receded into inaccessible forests. In this connection, his father had spoken once or twice of a very powerful rishi called Maha Atharvan Jaabaali.

Dvaipaayana decided to learn these miraculous chants from some master of the Atharvana lore after settling down in Dharmakshetra.

On the way they made enquiries from the villagers as to where Kurukshetra was and were often given directions, most of which were wrong. And the tales which they retailed about what they called the "Field of Wolves" were frightening.

Ultimately they reached a vast forest of thorny undergrowth, giant trees and wild creepers. There were no well-trodden paths to go into it, only trails made by wild beasts.

They proceeded along the bank of the river Saraswati which the Vedi seers invoked as the "Divine Mothe of Knowledge." She was no longe the flood of waters which they ha lauded in the *mantras*, but only a sha low channel connecting five distinc lakes. They shuddered; these wer the five lakes known as "Syamanta Panchakas," which Parashu Ram had filled with the blood of the ene mies during the war.

This "Field of Righteousness," they called it, was a gruesome sigh more awesome than the Field Ashes. Bones of men and horse and broken parts of chariots lay sca tered all over it. Ghastly skulls stare at them through eyeless sockets. some places, there were remnants what were once huts, now no mo than heaps of rotting bamboos. The was no trace of any human being.

They selected a spot on the marg of one of the lakes, cleaned it, co lected dry faggots, set up a *vedi* (a tar) and built the sacred fire. Th also collected wild fruits and nuts offerings, as also for their food.

It was evening by the time the rit als were over. After meals, th spread their deek-skins near the fi and retired for the night.

It was a wintry night, and as it a vanced, they wrapped their dee skins around their bodies and lay the ground.

Paila, completely exhausted by th journey, went to sleep at once. N so Dvaipaayana; he lay awake, thin ing of the Dharmakshetra which was going to restore to its pristi grandeur; of holy smoke from th sacrificial fires rising to the sky; the Twice-borns studying and teac

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the WORD, upholding righteous
ng.

he silence was only disturbed by
less night voices, the rustling of
es, the soft, low music of the
r and occasionally by howls of
beasts stalking their prey.

ittle by little Dvaipaayana's eyes
ame accustomed to the darkness of
moonless night and began to dis-
uish trees and indistinct ghost-like
ns of beasts.

After a while, Dvaipaayana, half
ep, had a nightmare. The night
filled with anguish. Human
ds and feet were twisting and turn-
to find repose; moans were issu-
from the mouths of men who had
killed in the war.

razor-sharp breeze began to blow.
a, though asleep, pulled up his
and folded his arms over his
t; sighs escaped him. Dvaipaa-
took the deer-skin in which he
enveloped and spread it over
a. He himself sat near the *vedi*,
ing warmth from the sacred fire,
legs pulled up, his arms locked
them.

uddenly he heard a voice calling
: 'Krishna, where are you? Why
t you come?' He was thrilled;
voice was that of his mother. He
ed his eyes and looked around to
ince himself that there was no
r human being nearby except
. The voice—clear and impatient
s that of his mother from wher-
she was. He felt suffocated. 'Mo-
where are you? God Surya, lead
o her,' he prayed.

e was now fully awake and saw
air of bright eyes fixed on him from across the embers of the *vedi*; they must be of a bear, he thought. He could also see dark forms moving close to the fire or walking away. He put more dried twigs on the fire and fanned it.

He waited and waited to hear his mother's voice again, but was disappointed. But he was sure that she was waiting for him somewhere—he knew not where. Tears born of helplessness sprang in his eyes.

The memory of that beloved voice filled him with sadness. His heart throbbed with impatience to meet her, though he realized that to try to find her was a hopeless quest. He did not know whether she was alive or dead; however, the more he thought of her, the more he was convinced that she wanted him. 'Oh Gods, show me the way to her;' he muttered, his heart filled with anguish.

When it was twilight, he saw rabbits sitting on their haunches and looking at him with their little eyes with pinkish eyelids, warming themselves at the sacred fire; deer stood, head lowered, looking at him from across the fire; wolves stalked at a distance, unable to make out whether the silent figure sitting in front of the fire, locked in arms and legs, was a potential danger or a ready victim.

Paila woke up and saw the animals gazing at Dvaipaayana. His heart was frozen with fear. He closed his eyes and clung to Dvaipaayana.

Dvaipaayana put more twigs on the fire, which emitted flames. They sat there clinging to each other, both the deer-skins covering them.

The forest awoke into the chirrup

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of birds. The wolves disappeared into the undergrowth.

Dvaipaayana stood up, stretched himself, and accompanied by Paila, went to have his bath in the lake. 'Let us perform our rituals as usual and collect wild fruits,' he said.

After the rituals and the worship of the sacred fire, they ate the fruits. Paila, however, was not able to shake off his fear. 'Where do we go from here? Let us return,' he said.

'Why should we return?' asked Dvaipaayana, with eyes widened in surprise. 'We may go for a while, but have to return here to restore Dharmakshetra.'

'We cannot. This wretched place is cursed by the Gods and the seers,' said Paila.

Dvaipaayana shook his head. 'You are wrong. It is the Field of Righteousness. I hear the echoes of the WORD chanted here, sense the holy smoke issuing from hundreds of altars.'

'You are quite wrong,' said Paila. 'You only hear the howls of the wolves and see foxes hunting rabbits.'

'Well, then, our flesh will provide delicacies to the wolves,' said Dvaipaayana laughing and added: 'I would now like you to go to Godhuli *ashram*. I will send for you when everything is ready for rebuilding Dharmakshetra.'

'There is something wrong with you,' said Paila in mock disgust.

'No. There is something right in here,' said Dvaipaayana and tapped his forehead. 'I have given a pledge to Father to restore the Field of Righteousness, and I have now a clear idea how it is to be done.'

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'There is no chance whatever of our doing so,' said Paila in despair. You will very soon join your forefathers. Then I will drown myself in the lake. No one can live here.'

'That is what we have come to do, Paila,' replied Dvaipaayana with his broad smile.

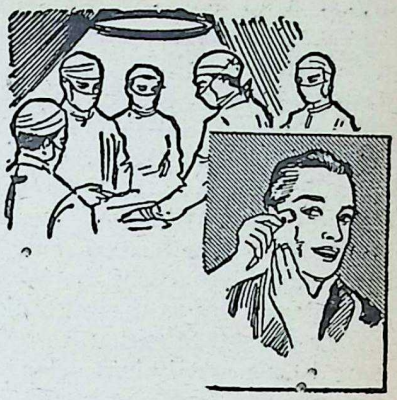
'Now that you are bent on destroying both of us, I have a suggestion to make,' said Paila. 'I propose that you immediately send me to the Land of Yama (God of Death), so that I know where I am.' He was caustic. 'It would be interesting; you give me a blow on the head and kill me.'

'No. I want you to live, Paila. That is why I ask you to return to Godhuli till I send for you,' said Dvaipaayana.

Paila pressed his palm against his forehead. 'Poor Paila is in a sorry plight. He cannot abandon you in this forest; on the other hand, he cannot live with a mad *guru* who is bent upon a foolish adventure,' he said piteously. 'I am sure, I am going to be eaten up by the wolves. Then you will be sorry for having brought me here.'

Dvaipaayana smiled and patted Paila on the back affectionately. 'Paila, don't feel heart-broken. It is not a foolish venture. We cannot teach *dharma* without having an authoritative source. That would make it necessary to restore Dharmakshetra,' he said and smiled. 'I know that you do not share my faith. That was why I wanted to leave Godhuli myself, leaving you behind.'

'All right, all right,' said Paila. He could not help harping upon his death. 'Do what you like. But if I die, you



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will be responsible for my death. Lord Varuna, who sees everything, will never forgive you for the sin of killing a Twice-born.'

Dvaipaayana laughed merrily. 'Evidently you have fallen in love with Yama, the God of Death. So, I will cheerfully send you to the Land of the Forefathers, with due ceremony too, for when I go there, I must have your company to chant the WORD. Come along. Let us not waste time.'

'If the revered Muni had been here, I would have asked him to slap you,' said Paila. 'Then you would have fallen at his feet and begged his forgiveness.'

'Why don't you do it yourself?' asked Dvaipaayana.

Paila again placed the palms of his hands on his forehead. 'How can I slap you after I have accepted you as my *guru?* But, will you tell me where we are going, if not to Godhuli *ashram?*'

'I have no clear idea where we should go. But the Gods will lead us in their good time. Let us extinguish the sacred fire first,' said Dvaipaayana.

Just as Dvaipaayana and Paila were going to extinguish the sacred fire with due ceremony, five or six naked Rakshasas rushed out of the undergrowth with bamboo poles in their hands, screeching and howling. Before they could realize the danger, one Rakshasa hit Paila on the head who, under the impact, fell unconscious; another hit Dvaipaayana on the back. A third began to foul the sacred fire.

Under the impact of the blow Dvaipaayana fell to the ground, feeling giddy. He was expecting a finishing blow any moment, but the blow did not come.

His half-conscious mind registered the sound of conchs and of the scampering feet of the Rakshasas. Then he lost consciousness.

[To be continued]

The best way to cure a common illness of a lady is to suggest that it is a symptom of old age.

—Anon

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India and the Arab-Israel Conflict

Although cease-fire has been called for and accepted by most parties in the Arab-Israel conflict, the part played by our country since the flare-up raises grave doubts in thinking minds about our diplomatic maturity.

D. GORWALA

IF it were not widely known to well-informed foreigners and Indians that the Government of India's decisions, especially in foreign affairs, are rarely based on careful consideration and mature judgement, the Government of India's acts in relation to the recent Arab-Israeli confrontation would not fail to arouse in both deep consternation and horror.

For what are the conclusions that emerge from these acts?

Firstly, that Israel is an enemy of India. Secondly, that India would be glad to see it wiped off the face of the earth. Thirdly, that India considers a West Asia totally dominated by the Arabs no disadvantage, but rather most beneficial, to her. Fourthly, that India has thrown in its lot with the Soviet Communist camp, and has no objection to being regarded by the United States as positively unfriendly.

Presumably the Government of India would argue vehemently against these conclusions being drawn from its acts; yet they are inescapable, however much the leading spirits of this Government protest otherwise.

Consider the acts. The Prime Minister assures Nasser, the head of the Arab combination, that she understands his position *vis-a-vis* Israel and deeply sympathises with him. (Nasser of course makes no bones about saying that there can be no co-existence with Israel. It must be annihilated). Our representative at the United Nations is instructed to support the Egyptians to the hilt. He follows his instructions so literally that he lobbies hard to prevent a Security Council meeting that Egypt did not want held, and when he is approached by the U.S. representative personally with a request not to oppose the meeting as the situation is growing graver every minute, answers that he considers it equally important that the meeting should not be held.

His lobby having crumpled up the meeting is held. He then argues vehemently along with the Soviet Union that the meeting should not proceed

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and succeeds in obtaining a postponement *sine die*.

Meanwhile the Prime Minister and later the Foreign Minister seem to express approval of the blockade of the Gulf of Aqaba by Nasser and adopt completely the Egyptian view of its ownership and right to prevent passage in it. The Foreign Minister's note seems to place the responsibility for all the tension that there is and has been in Western Asia on the State of Israel.

He swallows lock, stock and barrel every statement made by Nasser about Israel's guilt and its aggressive intent. No wonder the world regards India as 'more pro-Arab than the Arabs'.

The Government of India's whole conduct has thus been extremely partisan. It has identified itself completely with Egypt which seeks to bring about the complete destruction of Israel.

Perhaps then some deep Indian interest is tied up with this policy, some great good to India will come from its success?

Astonishing as it may seem, no Indian interest at all is served by it. Israel has never been inimical to this country. On the contrary, it has tried to be as helpful as possible, despite the fact that the Government of India out of deference to the Arabs has refused to exchange ambassadors with it. We have no reason at all to dislike or hate Israel. Perhaps then we have very strong reasons for loving the Arabs? Perhaps they have done us great favours, helped us so enormously in our difficulties that common gratitude compels our adherence to them and hatred of their enemies?

Nothing of the kind. They have never supported India in any of her quarrels. Nasser kept diplomatically silent throughout the Sino-Indian and Indo-Pak wars. The Government-controlled Egyptian press even recently carried articles highly derogatory to India. The Government of India seems to believe in returning good for evil. Truly saintlike, very advanced spiritually, undoubtedly, but need it at the same time return evil for good to little Israel?

In truth, whatever the view of individuals here and there, the Indian Government was not called upon to make any pronouncement or gesture one way or the other. Its business was to observe, to be vigilant in defence of its own interests, to assist coolly and without undue fervour any move that might make for peace. Not only has it not done this. It has gone out of its way to exasperate tried friends and add to their troubles. India's many debts to the U.S. are too well-known to need enumeration again. It is enough to mention just the one point, that without massive shipments of U.S. grain at concessional rates last year and this, hundreds of thousands of Indians would have died of starvation. Is not such a friend in deed worthy of at least a little consideration, especially in a matter which does not even touch Indian interest?

The Government of India is aware of the U.S.' special interest in and connection with Israel. It is also aware of the large and influential part American Jews play in many important spheres of American life. Does it think the open enmity it has displayed to their spiritual homeland is

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ly to soften their hearts towards it, make them and their co-citizens ious to assist India in future?

n the last analysis the Government India, whether it admits it or not, ends for support against Com- ist China on the United States. dit Nehru's appeal for air assist- e to President Kennedy in 1962 mple proof of this, if any proof e really needed. But is that support y to be extended with great will- ess, or indeed at all, if the Ameri- s cannot count on even simple dis- ion from India in a matter of lly any concern to it and very t concern to them?

o be grateful for favours received erhaps too old-fashioned for these lient times, but whatever the times monsense ought never to be out ashion for those entrusted with the onsibility of Government.

o strange in fact does the Govern- t of India's behaviour in this er seem that one is compelled on nd thought to look beyond its erbial hit or miss maladroitness. erhaps the key to its strange con- is to be found, as indeed is the to Nasser's own headlong confi- e, in Moscow. Nasser clearly is ng his very tough line because he the Soviet Union's firm backing. the Soviet Union ambassador in i also been stressing the need for a's support to Nasser against l in the interests of good Indo- et relations?

o the Soviet Union chiefs Israel much anathema as to the Arabs. a continuous attraction to the -million Jews in Russia, most of

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whom would happily leave for it if they could only get permission. Its extinction would also remove one great obstacle on the path of Soviet overlordship of West Asia with its oil, and of the Eastern Mediterranean.

Desirable as such an end may seem to the Communists, Soviet and Indian, is it really a consummation devoutly to be wished for and assisted in by the Government of India?

India's true interests surely demand far deeper reflection than the superficial surface-scratching that has resulted in our very jejune attempt at policy-making in this matter.

You may be fond of the Arabs for reasons you may know or imagine, but you are presumably fonder of your own country and of its Independence and would not wish to imperil them.

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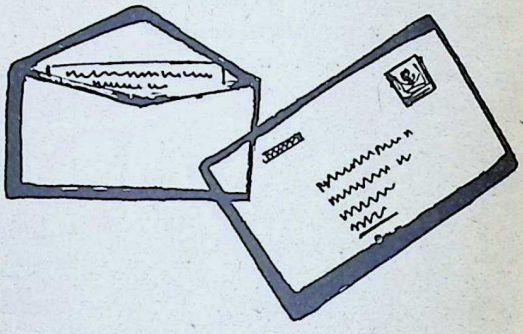
Recently a very interesting article appeared in Reader's Digest, *entitled 'Tale of Two Letters.' A gentleman in early 40's wrote to himself a letter in 1933 to be sealed and opened on his sixty-fifth birthday. The letter made interesting reading. I was moved to imagine that I too wrote a similar letter to myself thirty years ago when I was near thirty years old. And when I opened it on my sixtieth birthday, this is what I read:*

R. K. DALAL

A Tale of Two Letters



"My dear Ram,

Shall I call you by your Christian name or surname? I hesitate to call you by your surname, for it is too formal. Instead, let me call you by your sweet first name 'Ram.' I love the name, for I love Sri Ram.

When you read this after thirty years, you will have grown old and all the glamour will have been rubbed off your face. Your face will have furrowed into creases, wrinkles and folds of old age.

Be that as it may, may I, 'Ram,' thirty years old, give a little friendly advice to the Ram-to-be?

I find certain undesirable tendencies in your character and outlook. If you don't check them betimes, they will grow on you as you grow older.

In the first place, you shun company; but, where you can mix, you mix with all your heart. With strangers you are generally stand-offish with friends rather too familiar. You talk your head off with friends; you move about in dignified silence and isolation amongst strangers. Try to curb this fault. It is a sign of unwillingness to learn from others. It will ultimately lead you to inability to understand another's point of view.

You are a little impatient of listening to others. You love your own voice when you speak freely with friends. Learn, even amongst friends, to listen. Listening is as great an art as—perhaps greater than—speaking for, not everyone can acquire this

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t without a conscious and sincere rt.

Next, you are by nature forgiving, very suspicious of other people's als and motives. You do not ex- s it, but in your heart the thought other people's selfish, sinful and oral motives comes readily to you. is too bad. Never suspect ano- ; for, if you do, it will not be before you begin to suspect your motives. Suspecting other peo- s morality and motives would lead into prying into other people's irs, especially young people's. This ood neither for them nor for you.

nother trait I have noticed in you your hesitant, volatile, mercurial d. Even to do good, you hestitate. person in straitened circumstances s you for help, your mind at once lerted, not to help but to suspect: true he needs help or is he deceiv-

f people ask for help, give them dily in full measure without stint without mental reservations. If are deceived in one or two in- ces, don't bother ; for against this re may be many who will have efited by your timely assistance. will have not only preserved the y of some but saved their souls

ou try to attract the sympathy of rs. Do not practise this. Try to ffle off this bad habit. It will teach self-pity and that is indeed a bad g to cultivate.

hen you grow old, don't learn the it of patronising. Be true to your- Learn to be what you are and not what you might be. As you grow, develop courtesy, tolerance and integrity. These will nurture an understanding spirit. By integrity, I mean wholeness of spirit, not only sincerity or honesty of purpose. Learn to understand the point of view of others. Learn to argue without acrimony and yet with boldness. By courtesy, I mean ability to put oneself in the place of another. It is a rare and beautiful virtue.

The most practical advice I can give you is: don't only think of retiring, but actually do retire at sixty. Don't think the world will be any the poorer without your presence or personality. Don't you know what Tennyson wrote:

"Men may come and men may go,
But I go on forever."

So the river of life flows on and on, irrespective of who or what collection lies on its banks. For heaven's sake retire and do not persuade yourself that you are a special case at sixty.

If you have kept your mind and body active, a world of new interests will lie before you. If not, do not dawdle at the post. Do not cling to life—better clear out. As we grow older, self-criticism tends to become blunted. Listen to what George Meredith has said:

"You may estimate your capacity for comic perception by being able to detect the ridicule of them you love, without loving them less and more by being able to see yourself somewhat ridiculous in their eyes and accepting the correction their image of you proposes."

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GEETA MADE EASY

A discerning reader writes—

"...I was amazed at the way you had compiled it. I have read a few translations of the Gita both in verse and prose, but none of them could keep the touch of the original Sanskrit verses undisturbed as you have done. I congratulate you on your achievement." (Sd.) Mahendranath.

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Let me conclude with these wise words of Kabir:

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लोक हसे तु रोय
असी करनी मत करो
के पीछेसे हसे कोय

When you were born you cried and others laughed. Live such a life that, when you depart, you laugh while others weep.

When you open this letter thirty years hence, remember that it was your young self that wrote these worldly-wise words and that your young self wished you to live up to the old age of sixty."

Yours respectfully,

Ram

II

And I replied as follows:—

"My dear Ram,

Many thanks for your letter writ thirty years ago. A letter full of w saws—it almost seemed that at thi you carried an old head over you shoulders. If not, how could you a dress a man of sixty, a man enough to be your father?

As I read it, I can only say this: have not as yet overcome shyness still love solitude but I don't lo words so much as silence. I like tune my mind to the joy of silen I have learnt to be a good listen for I now can understand, nay, a preciate, another's point of view. have made a further discovery. Wh I try to put myself in another pe son's place, all my own anger and pr judices melt away. I come closer him. My heart brims over with de human understanding as my eyes with tears of sympathy.

True, I am suspicious by nature, b this I have tried to curb. I have giv people credit for their beliefs and co victions. Jealous moods, suspicion ar disloyalty sometimes afflict me ar give me deep sorrow. However, I hop this human frailty will soon be ove come by abundant love for the Lor

Why accuse anyone of things which, if they are attributed to yo you will heartily feel ashamed? Suc thoughts bring a balm of peace an serenity to my ruffled mind. I hav never believed in prying into othe people's affairs. Now I have learn the sanctity of others' privacy, whic I should respect, not defile with pry ing eyes or by wagging, slanderou tongue.

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At sixty I want to retire, and certainly would have retired, but for the painful fact of the death of my beloved brother who has left a child and widow to my care. I wanted to retire, but I must carry on until the child grows up. Then will be the proper time for me to ring down the curtain. Do you blame me, Ram, for this desire to fulfil a sacred duty and trust which has made me set aside for the time being all thoughts of an early retirement?

Courage I still lack. Vacillation is still my bugbear. I don't think I shall conquer it in this life. Your injunctions I shall bear with me when I die so that I may be better equipped in the next life. Life has not been all fun, nor all tragedy. It has its full measure of joy and sorrow, storm and stress, smiles and tears.

When I leave, let me leave behind a motto—a good, sound motto to practise: "Do good and cast it on the way." The seeds of compassion and tears you sow behind will one day blossom into beautiful flowers, in pearly drops of dew and divinity.

Thanks awfully, Ram, my *alter ego*, but in age a mere stripling youth 30 years ago. I have not much changed in my mind and moods, though in age I have creased and furrowed considerably. The whirligig of time brings on many strange experiences; one of them is an old age. I have not betrayed your trust and confidence; even if I may not have fulfilled all your hopes fully, I have not done badly at least, have I, Ram?"

Yours truthfully,

Ram

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In this article, the famous author gives wholesome advice to expectant and would-be mothers; it deserves their serious attention.
—Ed.

BABIES: THE NATURAL WAY

Dr. Edwin Flatto

CHILDBIRTH is the natural consequence of a natural act. It is not a pathological or disease process. Why then, should it be accompanied by drugging, surgery, and hospital confinement?

Obstetricians expect to take care of all mothers having babies, or, they would like to, even though we know from the newspapers that policemen deliver babies quite well. Babies quite often deliver by themselves on the way to hospitals.

Throughout the world more babies are born in the home than in hospitals. For a normal, healthy woman usually there is not much difficulty when the baby comes. In fact, many of the "complications" are due to interference by doctors themselves in giving drugs and anaesthetics.

Herbert Ratner, M.D., writes, "In all the instances of babies born in taxicabs on the way to the hospital that I have known about, I have never heard of the mother or baby dying. Most obstetrical patients are normal mothers who would get along just as well or better with a midwife. This has been well demonstrated by low mortality rates in Scandinavian countries, where the medical tradition has grown up around the supervised midwife delivering in the home. We also have the remarkable record of the Frontier Nursing Service's midwife deliveries in the homes of Kentucky mountaineers, which has been the envy of the medical profession. It began in the mid-twenties and far surpassed the records of physicians in hospitals throughout the forties."

Many obstetricians take on too many patients. The result is that often too many deliveries occur at the same time. For instance, an obstetrician takes on thirty maternity cases expected to deliver in the month of July. Six of the women go into labour the same day. Since the doctor cannot possibly be present for all the deliveries, some will have to be delayed and some hastened. In other words, the baby must be born at the doctor's convenience rather than the time intended by Nature. This is accomplish-

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ed by drugging the mother through the various routes of administering medication. This is highly dangerous procedure. Nature has planned the precise moment for parturition and any interference with Nature's timing may result in irreparable damage to the foetus.

DO MODERN OBSTETRICAL TECHNIQUES ENCOURAGE NATURAL DELIVERY?

Most women, during delivery, are placed in a horizontal position with their legs securely fastened in stirrups. Again, this unnatural position is for the doctor's, rather than the mother's, convenience. More naturally, the mother assumes a squatting position. In the first place, her large abdominal and leg muscles will be working to aid the "bearing down" process. Secondly, gravity will be working in her favour to aid delivery. Throughout Africa and Asia women deliver in the home using the squat position. A cushion is placed under the mother upon which the child will be delivered.

Nurses are too preoccupied to give an infant the same love, care, and attention he would receive from his mother.

There are innumerable cases on record where infants born in hospitals have suffered serious illness or deformities, or even died, due to carelessness or unsanitary conditions.

Most hospitals tend to discourage the mother nursing her own infant. They do this in a number of subtle ways, such as:

1. The baby is formula-fed before being brought to his mother.
2. The mother is not allowed sufficient time with her child.
3. The baby is formula-fed shortly after birth, which circumvents his hunger.

It is most essential that a baby nurse at the mother's breast to stimulate production of milk, especially during the critical period following birth. This is important for a number of reasons. The infant, nursing at the breast, causes the uterus to contract. The contraction of the uterus will help expel any portion of the placenta which may still remain following delivery. It will also stop the mother from haemorrhaging. If those mothers who are afraid of losing their figures would try nursing their babies, they would discover their figures actually improve after childbirth.

The use of anaesthetics during labour and delivery has become routine even in uncomplicated deliveries. There is no anaesthetic that can be given without danger to the mother and infant.

Many of the drugs get into the mother's blood supply and are almost instantly carried to the infant's circulation and brain. This sometimes results in what is described as a "sleepy baby." The anaesthetic has depressed the brain centers in the infant. He cannot be awakened on being born and dies from lack of oxygen.

Anaesthetic drugs given the mother are routed into the mother's milk, often rendering it toxic to the infant. The whole process of anaesthetizing the mother is against Nature and the natural order of things. The mother, instead of actively assisting in the delivery of her baby by "bearing down"

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knocked out by drugs at an early ge of labour. This act in itself re- lts in many of the so-called "com- ications" of childbirth. Women who e healthy, well nourished, and not ugged or otherwise interfered with ring pregnancy and labour can be pected to have normal delivery of healthy infant.

Often, after a mother has been anaes- etized, it is discovered that her in- rnal muscles, which are needed for normal delivery, have also been naesthetized and are unbale to per- rm their functions properly. Other ugs are then used to counteract the fects of the anaesthetics in a desper- e and heroic effort to save the infant. sing one drug to counteract the fects of another is standard pro- dure in many hospitals.

The use of high forceps, at one ne used only in emergencies, has ten become part of the standard de- ery routine. (There is always the ssibility of brain damage to the in- nt or other complications when such gh forceps are used).

After delivery of the infant, the acenta, which has been used to feed e foetus during its nine months of e in the mother's uterus, is deliver- a few minutes later. It is attached the infant's navel by means of the nbilical cord. The placenta, or after- rth, carries the mother's blood sup- which is used to nourish the foe- . It is pulsating on delivery and ll continue to pulsate for five or n minutes thereafter. It is impor- nt that this pulsating be allowed to ntinue until it ceases by itself be- re tying. This will permit transfer placental blood to the infant. Some physicians are in too much of a hurry to wait for the pulsation to cease. They tie off the umbilical cord almost immediately. When this occurs, the infant loses much of the valuable blood supply of the placenta.

The protective covering with which the infant is born should not be washed off. The baby should be covered with a clean, soft material and placed where it will be warm and undisturbed. Approximately an hour after the baby's birth, if he is awake, he should be washed quickly with plain lukewarm water, without soap or oil. If the baby is asleep, he should not be disturbed until he awakens, then he should be washed.

There is a connection between the breast and the uterus which causes the latter to contract each time the infant nurses. This helps bring the mother's internal parts back to their normal position. It will also shorten the length of bleeding time for the mother after parturition. After the infant has fully satisfied his nursing urge, he will fall asleep and should be placed face down on a clean sheet in a separate bed. He should not be disturbed except to change his diaper or to permit nursing.

No food is necessary. A little distilled water may be offered. Needless to say, everything should be immaculately clean and plenty of fresh air permitted. During the first 48 to 60 hours immediately after birth, the mother's breasts will generally not have produced milk or colostrum. This is in accordance with Nature's plan that the infant should fast during this period. He will have no need for food and none should be given. Many mo-

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thers are afraid their babies will starve if not fed during this period. Others are fearful that they will not have enough milk for their baby. The hungry infant should be allowed all the time he needs to nurse at the mother's breast during this period to encourage an abundant milk supply. The baby should be kept near the mother and administered to in accordance with his natural feelings and needs.

Hospitals that are set up to care for maternity cases with this method are few and far between. Rather, they are set up as a commercial enterprise, the prime objective being to show a profit. Most children can be born in perfect safety at home provided common sense, intelligence, and an experienced, competent person is in charge.

Mothers that give birth in this manner will quickly recover and suffer a minimum of discomfort. In fact, I have known mothers to deliver their babies naturally at home who told me they were thrilled and enjoyed the experience.

Childbirth represents the culmination of a woman's psychosexual development.

Women who are conscious during the birth of their baby can experience the fulfilment of their role and function as a woman.

There is not only pride in what they have accomplished, but something deeper and more profound.

Those women who are unconscious during the birth of their children are being deprived of experiencing the most important physiological function of their lives.

Women who have had the opportunity to experience childbirth without anaesthesia usually produce babies that are lively and active as soon as they are born. They breathe well without the use of special respiratory stimuli. They are undrugged, eager to eat, sleep well, and begin life with a bounce. They have a healthy pink colour, rather than the pale blue of drugged babies.

Is it possible for a normal woman to give birth without anaesthesia and without experiencing pain? Of course it is. Thousands of women have! The famous expression, "The only thing we have to fear is fear itself" most certainly and unequivocally applies to natural childbirth. Most women have been taught that child-bearing is something to be feared, that it is a nightmare. They think a mother must suffer great pain to bear her children, that Nature devised this form of torture to punish them.

These expressions of fear have been so thoroughly indoctrinated into our thinking they have become accepted as fact! This preconceived fear in itself is largely responsible for the pain some women experience during childbirth. When we are afraid, our muscles become taut ; they will not "give." They will not perform the duties for which they were intended. Rather than assist in delivery, they retard it.

Therefore, the first thing we must do, is dispel fear. We must allow these muscles to relax. How is fear dispelled? With knowledge. When we do not understand, we are afraid. Ignorance is the ally of fear. Knowledge of the facts, however, by a thorough understanding of what is happening will dispel our ignorance and fear.

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MUSCLE TONE

Throughout nature we see animals iving birth quickly, without drugs, nd a few minutes later going about heir business. They hardly think bout it. The mare gives birth and few minutes later is running around ith her newborn foal. The elk gives irth while on the march with the rest f the herd. She drops back for a few noments, has her baby, gets back into ne with her newborn calf, and they oth resume patrol with the others. No hullabaloo. No fanfare. No long onfinement. No drugs. No "specialists" are required. Nature took its ourse and they got back to business. Elephants are the same way. Baby lephants weigh about 500 pounds hen born. They also go about their usiness shortly after delivery.

Dogs, cats, lions, etc., bear as many s ten offspring at a time without aparent pain and go about their business within a few hours after giving irth. Why are human mothers exceptions? Why must human mothers uffer pain and sometimes spend weeks ecovering? I believe the answer lies n poor muscle tone and improper iet.

Our grandmothers worked in the elds and ate unprocessed foods. Vhen the time came, they would have their babies and go back to work. Nowadays, women watch television all day, eat denatured, refined and overcooked foods. They have a maid do the housework. They drive a car rather than walk. Their internal muscles have weakened and have become mere vestiges.

The second objective, therefore, is improvement of muscle tone. Leave your car home. Walk, or ride a bicycle. Do "squats" every morning. Sit on the floor instead of a chair whenever possible. You will not only have your baby normally, but your own health will improve.

PROPER DIET

Proper diet is not only important in having a painless childbirth, it is absolutely essential for giving birth to a healthy baby. It is not necessary to have a "special" diet for maternity. Any well-planned diet providing all the important elements of nutrition, preferably raw and in their natural state, is all that is required. Stop poisoning yourself (and your baby) by smoking, drinking, and seasoning your food.

Remember, your baby is not the product of a pathological process; he is a natural consequence of a natural act. The less interference the better.

A baby is an angel whose wings decrease as his legs increase.

—French Proverb

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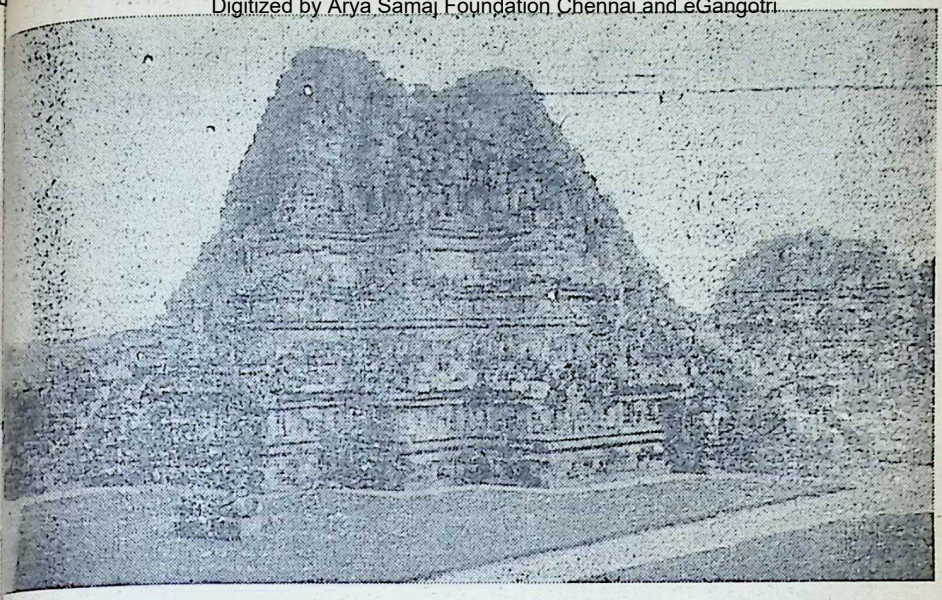

The temple complex of Prambanan.

THE SHIVA TEMPLE OF INDONESIA

Dr. Lokesh Chandra

ON the cool morning of the 11th of this January, my sister Dr. mt. Sudarshana Singhal and I stood t Palam. The affection of our father rof. Dr. Raghu Vira rippled through he long expanse of four years, blessing us on a journey to Indonesia to hich he had endeared us by the inumerable palmleaf manuscripts, oth paintings, *objets d'art* in wood nd bone that he had lovingly collected, preserved and introduced to us.

This silent convocation of Indonesian culture treasured in the impressive halls of Sarasvati Vihara is an mpelling invitation to stroll through the Archipelago and to see with our own eyes of flesh and blood her splendours, both ancient and modern.

As we flew over the clouds, sensitively hued by the rays of the Sun, it reminded us of the subtly shaded dynamics of the Soul of our ancient forbears who had carried India's cultural spectrum to the isles of Indonesia.

After an overnight stop at Singapore, we were winging towards Jakarta, whose long and turbulent history has a nomenclatorial significance for us.

In the beginning Jakarta was named

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Sunda Kelapa and was already an important harbour-town of the Sundanese kingdom of Pajajaran. Then it was seized by the Sultan of Bantam who called it by the significant name of Jayakerta or the "City of Victory."

It is a perfect word of its own in the rich classical language of Indonesia termed Kawi or the 'tongue of poets,' which rhapsodies in the music of Sanskrit words.

By the screwy slant of history, at this very time the first Portuguese and Dutch ships arrived, followed by Spanish, British and French ships. All of them tried to gain control of Jayakerta and this led to differences of opinion among them. Fights ensued among the foreigners. The Sultan of Bantam sided with the British, but they were defeated by the Dutch. In revenge the Dutch razed to the ground the capital of the Bantam Sultan and established a new trading-post of their own with a fortress on the shore. The very name of the former city was blotted out and the newly arisen fortress town was baptised "Batavia" after a tribe of the Netherlands.

During the centuries of Dutch domination the name Batavia remained.

And when at last sovereignty was formally transferred to Indonesia on 27th December 1949, the ceremony took place in Jakarta and on the very next day, by a special decree, the city 'took back' its former name, now forever abbreviated to Jakarta. Political independence echoed in cultural assertion.

The roads of Indonesia are the paradise of a "wordwatcher." On the very first day as we drove with H.E. Shri P. Ratnam, the Indian Ambassador, through Jakarta, the signboards of the shops unfurled a wonderland of Sanskrit names which we may hardly dream of in our own metropolis of Delhi.

Two firms bore the name of Margabhakti and Tribhakti, reminding of the faith that still finds an affirmative response in the linguistic affluence of Sanskritic culture.

During the regime of Sukarno, the building of prestigious monuments gave rise to a number of huge construction works which go by the Sanskrit term 'karya'.

As the car sped by sky-kissing buildings, I could crimp out on my diary the names of Adi Karya, Bina Karya, and Wirama Karya. Adi is Sanskrit *adhi* (अधि), denoting excellence, for an excelling may best be expressed by an Indonesian in exalted language. While in India we may find the name 'Excelsior,' the eye can surely never meet the Sanskrit prefix *Adhi*. Bina, the *vina* of Sarasvati, and Wirama reminds the culture-loving Indonesian of his great *kakawins* or *kavyas* composed by the eminent poets of the golden period of his history.

Yet a fourth constructional firm bore the poetic name of Kusuma Nagara. The life insurance corporation of Indonesia has the name of Jivashraya. A souvenir shop had the name Pentjar Arta or पञ्च अर्थ where five stands for varied diversity and a number that awakens in the mind of the Indonesian his favourite *Pancha-Pandawa*, the symbols of his cultural inheritance and the source of his joy perennial.

As we rushed by the Press Club of Jakarta, it had the sign Wisma Warta.

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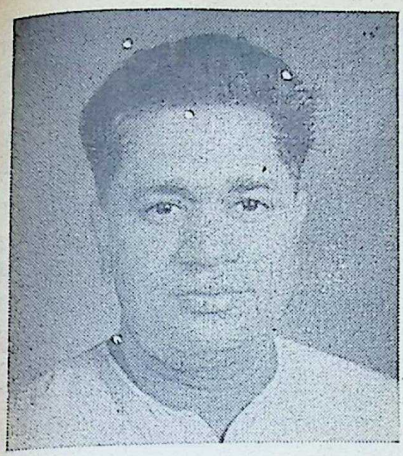

The Author

While *warta* is "news," *wisma* eluded its Sanskrit identification for several days, until at last it revealed its true form as the Sanskrit *veshma* (वेश्म ='chamber'). Another construction company baffled identification by its Nindya Karya. One day as we were driving past it along with Mr. Pudja, a former student at the Sarasvati Vihara and now the head of the Hindu Religion Department of Java, we could not resist the temptation of asking him its etymology. It turned out to be the Sanskrit *nidra* (निद्रा) which had changed into mellifluous *nindya* by the disappearance of the harsh *r*. How antithetic is the languid and indolent word *nindya* to the brisk activity of construction!

As I tried to point out the irony of the name, Mr. Pudja's literary sensibilities made him beseech me: "Do you not feel the music of *nindya*, every syllabale is so sweet. We Indonesians love the melody of such lovely words. Do you not love it?" The entreating question of Mr. Pudja awoke in me the mellifluous *kakawins* of *Famayana, Arjunawiwaha, Bhomakavya* and a host of others, and the spell of their poetic magic held sway over me. Mr. Pudja, our historic kinsman in Dharma, now stood a kin in the alluring charm of the poetry of Sanskrit words.

As these thoughts flit across my mind, the car came to a stop in front our destination—the bookshop called Gunung Agung. Word by word, Gunung Agung means "the Great Mountain" and it is the Abode of Shiva, in the lap of an ever-afire volcano of Bali, a flaming counterpart of the snow-capped Mount Kailasa.

As we climbed up the third storey of the bookshop "Gunung Agung," where serious books could be seen, it was all "SWA-SEWAYA"—unaided we had to fumble through the shelves of books to find those that interested us. It was a "self service" store. The word invites you, it allures you.

We in India have yet to make alive, honour, enrich and admire the subtly shaded sensitivity inherent in our words.

Our friend Mr. Pudja pointed out the renaissance of classical literature that was taking place in rejuvenated Indonesia. The Shakuntala has been extracted from the Indonesian *Mahabharata* and translated into modern Bahasa Indonesia. The Adiparwa of the *Mahabharata* has come out in modern Indonesian. The *Bratayuda* is Bharatayuddha or the *Mahabharata* in a modern garb. *Jayaprana* is a poignant lay of ancient fame, couched in a modern expression, a new ballad in 'our' form and begun on a day on which 'soft fell the rain.' Another

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book was titled *Sabda Pandita*, picturing Yudhishthira and Markandeya on its dustcover. Classical Kawi is taught throughout Java, the hub of Indonesia's economic, political and cultural life. To teach Kawi, the Indonesian scholars have produced a selection called *Purwashastra*. The bookshop of Gunung Agung had hundreds of copies of this *Purwashastra*. Another equally popular book *Suara Vivekananda* or Voice of Vivekananda which was to be seen here, there and everywhere on the shelves, attested to the vogue of Vivekananda in the spiritual life of Indonesia. It was prefaced by President Sukarno: "Swami Vivekananda! What a name!"

A voluminous work of Prof. Yamin attracted our eyes: *Tatanegara*(नगरतत्व) *Majapahit Sapta Parwa*. What a title! Sapta Parwa are its seven sections. The word *parwa* is reminiscent of the Astadasha Parwa as the *Mahabharata* is known to an Indonesian. Parwa evokes in the Indonesian mind the grandeur of epic dimension and diction. And it is appropriate to the book, for does it not detail the glories of Hindu Majapahit, the last great dynasty of Indonesia, which held sway over dominions bigger than her present-day boundaries and which the modern Islamised Indonesian truly and rightly holds in reverence and adoration as the Golden Age of his story, his own history!

As we were coming out of the bookshop immersed in books, Mr. Pudja broke the silence and enthusiastically told us that the owner of the bookshop was a Muslim formerly. He had become enchanted by the modernity of Hindu philosophy and had embraced Hinduism and was now active in publishing Hindu literature. He was particularly interested in bringing out the *Mahabharata* in Bahasa Indonesia—for it is a book over which death has no dominion and it lives forever regaling the child in the *wayang* shadow play and deepening into his mind as the years roll by.

Mr. Pudja continued that the people of Java have a deep-seated belief in the Ramalang Joyoboyo or Prophecy of Jayabhaya which forecast the rule of the Dutch, the Japanese occupation and the internecine civil strife of October 1966. This Prophecy of Joyoboyo has predicted that by 1976 Joyoboyo would come back and the whole of Java would return to its former glories of Hindu Majapahit. And Mr. Pudja went on to say that the process had been set in motion.

There were nine million descendants of those undaunted Javanese who had retreated into the remote fastnesses of the forests when they could no longer resist the onslaught of Islam in the 15th-16th centuries and had preserved their traditions and styled themselves as 'Kajaweng' or 'The Javanese,' for the purity of Java lived unto them. These ninety lacs of Kajaweng had *returned* to the glories of their ancestral fold of Hinduism. Their word "*kembalih ke Agama Leluhur*" means "to return to the Agama of their Ancestors." Today they are fired with enthusiasm to delve into their long lost Dharma. These Hindus crave for translations of Hindu scriptures like the *Bhagavad Gita*. They are in urgent need of a printing press.

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Let us fly out of the brick and mortar of Jakarta, away from the speeding fleets of cars, away from the din and turmoil of the metropolitan city, into the smiling fields of Prambanan, into the harmony of man's spirit with the spirit of nature, rising out of her into the immensity of the sky-kissing temple of Shiva. All our way from Jagyakarta it had rained.

As we approached the temple complex of Prambanan, lavish sunshine of the Indonesian sky greeted us as the central *shikhara* of the main temple of Shiva held us in its enthralling height of over 140 feet, as if sprung from immortal life, a life that is immense (*prano virat* प्राणो विराट्).

The entire complex of Prambanan comprises 16 temples in the inner courtyard and 224 minor temples—a marvellous architectonic composition, reminding you of an unknown master sitting in an ancient morning to weave the trembling melodies of meditation into the permanence of stone.

Built at the beginning of the tenth century by king Balitung, it lost its splendour as the royal residence moved to East Java. After centuries of neglect, the temples collapsed in an earthquake about 1549 A.D. Ever since this marvel has lived in the lyric of legend, recounted by endless generations of simple peasant folk.

The legend goes that Bandung Bondowoso, the son of the sorcerer Damar Moyo (Mayachandra), was engaged by the king of Pengging to kill Ratu Boko, the giant king, who wished to marry his adopted son to the beautiful daughter of the king. Aided by the magic of his father, Bondowoso attacked the giant army and finally killed Ratu Boko, by heaving him bodily into a lake, where he was drowned. As a reward the king of Pengging made Bondowoso his regent in the territories of Ratu Boko. Now Ratu Boko had a pretty daughter named Loro Jonggrang and Bondowoso aspired to her hand. She knew him for the slayer of her father, and fearing to refuse him outright, tried to put him off by imposing an impossible task as the price of her hand. Bondowoso must dig within one day six deep wells in six great buildings, the like of which no mortal eye had ever seen, decorated with a thousand images of the kings and legendary rulers of Prambanan. Bondowoso, the son of the sorcerer, had no difficulty in summoning sufficient gnomes to do the work and towards daybreak the task was almost finished. By a little magic of her own, Loro Jonggrang succeeded in preventing the placing of the thousandth statue, only nine hundred and ninety-nine being present, when the cock crowed and the time was up. Bondowoso was furious at his frustration, and lacking one statue of a ruler of Prambanan, he thundered out that the daughter of a ruler would do as well, pronouncing to Loro Jonggrang a curse, and changed her into stone. So is the legend about the establishment of the temple complex of Prambanan, which is also called the "Chandi Loro Jonggrang."

It has ever been the pride of the Indonesians who to this very day proclaim that even in this modern time, no nation can match the skill, such as we see at Prambanan. Since 1918 the Archaeological Service of Indonesia has been busy restoring the colossal

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central temple of Shiva by the system whereby each and every stone that is lying fallen near the temple or has been carried away by the village folk has to be collected, photographed and jigsawed into its appropriate placement by a painstaking and thorough study of the joinings, chisel-marks, the depicted legends and stylistic patterns. By December 1953 the reconstruction of the main Shiva-temple was completed—a marvel of archaeological engineering.

In the Prambanan complex, Hindu-Javanese art reached the culmination of its florescence. In largeness of conception and daring in composition it surpassed all former creations. The 224 peripheral temples reach an imposing height of 45 feet and represent the 224 universes of the cosmological system of the Shaiva Siddhanta according to *Bhuvanakosha.* I was able to obtain a palmleaf manuscript of this *Bhuvanakosha* from a learned Brahmin at Denpasar (Bali). While these peripheral temples may correspond to the Chakravada mountains, the eight temples in the inner court may be the eight pinnacles of the Manasa mountains. Though a precise interpretation awaits research, it is certain that the temples and sub-temples reflect the cosmography of intuition, the symbolisation of the infinite possibilities of experience lying in the depths of our subconscious whereby we may cross over the world of time and form.

Winding through the sub-temples architecturing the manifoldness of the inner world, the visitor moves on into the unity of primordial consciousness symbolised in Shiva in the central temple. It is like a journey along the spiritual path, away from the world of space and time to the timeless omnipresence of cosmic consciousness. There we stood in front of the statue of Shiva, towering over us and over the moulds of time and space. In the soft transparency of the twilight of this sanctum sanctorum, we could feel the music of Sanskrit *stotras* sung centuries ago.

As I myself recited a Sanskrit *sloka*, it resounded back sinking into the deeps of a mysterious well-spring of spiritual strata. The acoustics of the soaring spire, enriched by the melodies of a millennium, has a lyrical way of growing on you. There I stood in the eternal serenity of the statue of Lord Shiva, consubstantiated in Supreme Vision, I and my Shiva alone—तदावशिष्टः शिवः केवलोऽहं, शिवः केवलोऽहम। This Shiva of Prambanan summons you, brothers, to the serene beatitude of ecstasy. Let us go and kindle a lamp unto the sombre shades of this sanctum.

In the kingdom of God, reason, intellect and learning are of no avail. There the dumb speak, the blind see and the deaf hear.

—Ramakrishna Paramahamsa

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.... Without Comment

We would emphasize the sanctity of the human foetus and its right to live and develop, unless in a particular case its continuance may be shown to conflict with another right—namely the right of the mother to life and health, mental as well as physical.

—The Archbishops of Canterbury and York and the Bishops of London and Durham in a letter to "The Times," London, commenting on the British Medical Termination of Pregnancy Bill (Abortion Bill) now before the House of Commons.

(By viewing the horrible programmes on the British television) you would think that the way to happiness was that every woman should have an abortion when she wants it, that marriage should be terminable at will, and that contraception should be highly available from adolescence. But if you go to the places where these three things are available, these are also the places where the psychiatric wards are fullest.

—*Malcolm Muggeridge.*

The word 'gentleman' conveys to me an honest man, a man with a sense of the duties and obligations of his position, whatever it may be, a man who tells the truth, a man who gives to others their due, a man considerate to the weak, a man who has principles and stands by them, a man who is not too elated by good fortune and not too depressed by bad, a man who is loyal, a man who can be trusted.

—"Opinion."

In an old man the fear of death is somewhat abject and ignoble. The best way to overcome it—so at least it seems to me—is to make your interest gradually wider and more impersonal, until bit by bit the walls of the ego recede and your life becomes increasingly merged in the universal life.

—*Bertrand Russell.*

The taxi is the procrastinator's last chance, the boozer's preambulator, ...the celebrity's hide-out, the philosopher's study, the orator's echo-chamber, the tired man's sofa, the investigator's peep-hole, the journalist's charger, the salesman's office, the tourist's dragoman—and what is more, all on wheels. It gives the illusion that you are cheating time, telescoping distance, bending deadlines, actually doing something while doing nothing.

—*Alan Brien* in the "New Statesman."

More time and energy are expended in planning for prosperity than attaining it, and more attention is concentrated on the abracadabra of terms such as democratic socialism, welfare state, public sector and

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private enterprise, than on getting down to the business of bringing prosperity nearer.

—*Frank Moraes* in the "Indian Express."

My own candidate for the title of (mankind's) Dangerous Delusion No. 1 is: "Science can solve everything." Science *can't*, and that's the way it is."

—*Isac Asimov* in the "Hindu."

Man's social organization is very similar to that of rats which, like humans, are social and peaceful beings within their clans, but veritable devils towards all fellow-members of their species not belonging to their own community.

—*Dr. Konrad Lorenz,* Director of the Max Plank Institute, Bavaria.

Shahjehan, with Lorenzo, must be counted as one of the two greatest art patrons of all time.

—*J.K. Galbraith* in the "Esquire."

The words man uses, Julian Huxley once said, not only express but shape their ideas. Language is an instrument, it is even more an environment. It has as much to do with the philosophical and political conditioning of a society as geography or climate.

—*Norman Cousins* in the "Saturday Review."

A typical, popular Marathi play has a tragic and sentimental central plot, a highly humorous sub-plot, two dozen or more songs and of course, a good and sound moral. It is a pity the play does not include performances of trained animals; but the deficiency is partly made good by a minister who makes a speech during one of the intervals.

—*Gangadhar Gadgil* in the "Times of India."

You may remember from your school days that nature does not know a perfect white or a perfect black. There are always shades of whiteness and shades of blackness and so it is with witnesses. Very few witnesses are completely reliable, very few are liars from beginning to end.

—*Mr. Justice Lawton* of London's Central Criminal Court during his summing up remarks to the jury in the "Torture Case."

I welcome Freud's "Woodrow Wilson" not only because of its comic appeal, which is great, but because that surely must be the last rusty nail in the Viennese Quack's coffin.

—*Vladimir Nabokov*, famous novelist, commenting on the publication of hitherto unpublished work of Freud on Wilson in the "Encounter."

It was very pleasant to see on your front page this morning a photograph of Mr. Callaghan (British Chancellor of Exchequer) with his hand in *his* pocket.

—Full text of a letter written by *Rev. Dr. Leslie Weatherhead* to "The Times," London.

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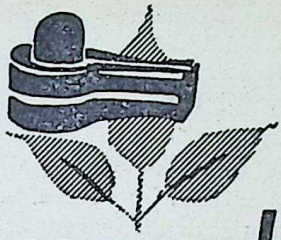

Jaya Somanath

K. M. MUNSHI

Translated by H. M. Patel, I.C.S. (Retd.)

41. Shivarashi Defies Gurudev

AKING Veera with him, Bheemdev made a quick survey of the sition. At the main gate the enemy d fallen back. The enemy's archers the elephants were retreating slow- while the cavalry archers were still changing arrows briskly with the chers of Patan.

After discussion with Vimal Man- and leaving him in charge, Bheem- moved on to the Dwarka Gate. e moat and the sea met just oppo- the gate. This made its protec- n easier. Here where the battle l almost died down, Ra' stood in p thought. Maharaj ran up to him l embraced him. "Well done Ra', ay you saved my life."

"What have I done that has any cial merit? In saving you, I have y done my duty," replied Ra' Ratlitya.

"You showed great courage in open- the gate. Anyone else in your place would have trembled in his shoes."

"That may be. But did I have the courage to jump into the water from such a tall fortress wall?" rejoined Ra' smilingly. Once again the two brave friends embraced each other.

"Ra', why is the enemy taking things easy here?"

"That makes me wonder too. I think they are up to some mischief," said Ra' twisting his moustache. "I think that before it gets dark, we must post more men at this place."

"I agree with you. I shall send you some more men right away."

"Maharaj, you must be tired, whereas I am not. While everything is quiet at this moment, why not have a little rest? Who knows what the night may have in store for us?"

When Bheemdev Maharaj came down from the rampart, he found some sadhus collecting the dead bodies

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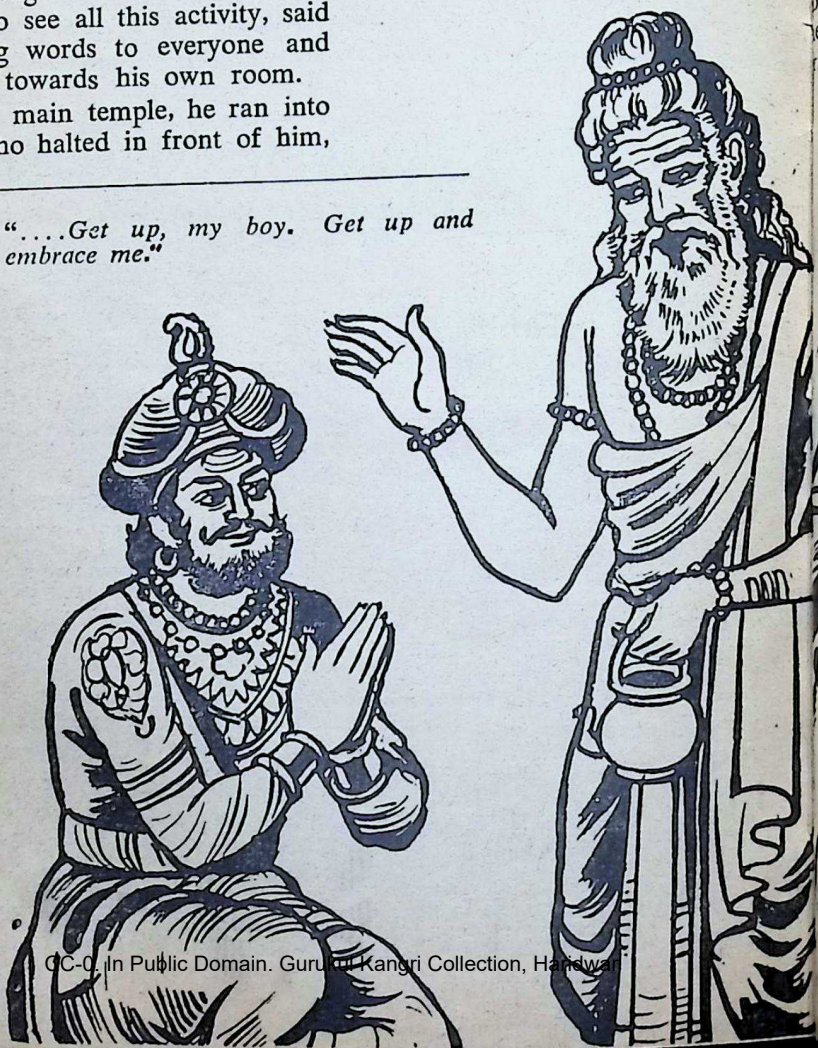
of the fallen warriors for cremating them. Gurudev was engaged in organising the nursing and care of the wounded warriors; he had found accommodation for them in the temples of the inner fortress.

The great Gang Sarvagna, whose feet were touched with reverence by powerful kings, was engaged at the moment, like any ordinary physician, in relieving the wounded of their pain. Deepo Kothari took on himself the task of feeding the men. Maharaj, who was glad to see all this activity, said encouraging words to everyone and moved on towards his own room.

Near the main temple, he ran into Hardatt, who halted in front of him, and waving his iron pincers, cried, "Death is hovering over your head, you desecrator of Mahamaya!" Bheemdev's first reaction was to draw his sword, but when he saw the sadhu was unarmed, he smiled and walked away, leaving Hardatt to go his way.

When Maharaj entered his room he felt buoyant and full of vitality. He looked around himself expectantly. Veera was quick to guess what was in Bheemdev's mind. "Maharaj, this



"....Get up, my boy. Get up and embrace me."

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Chaula is a mad girl. You see that balcony. All day long, she stood here with her mother, and watched our exploits."

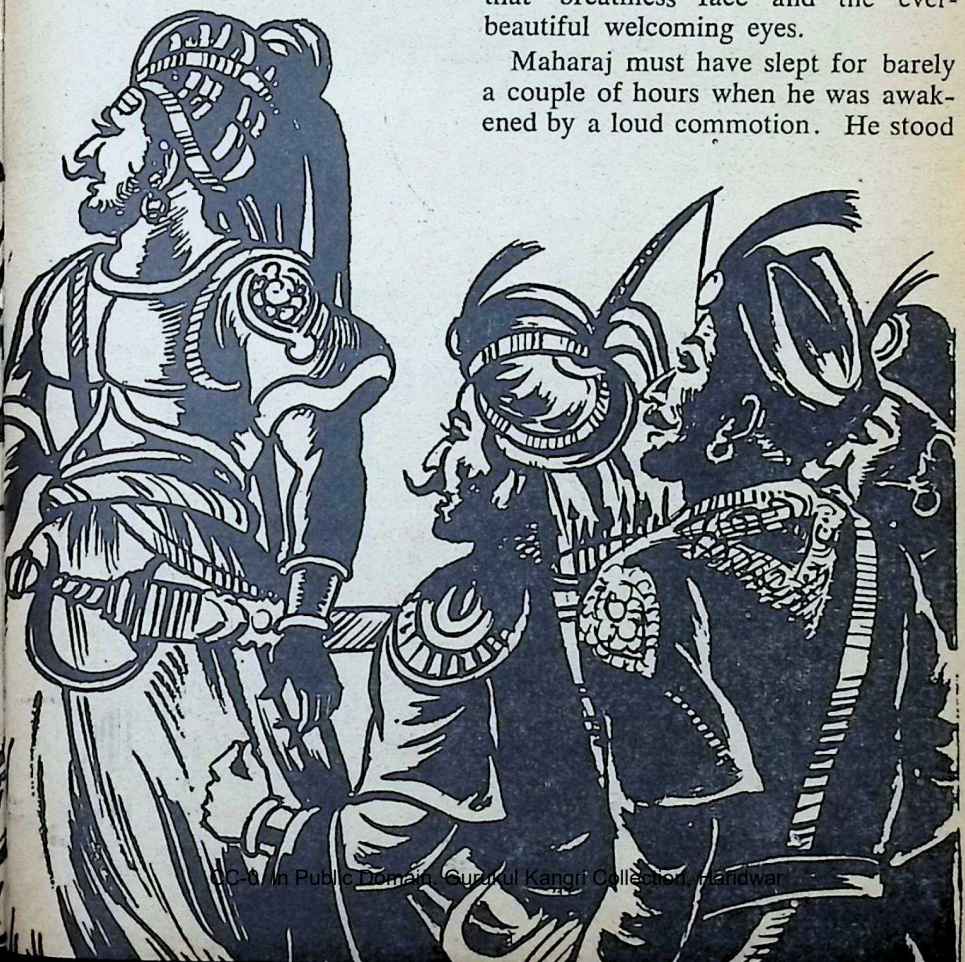
"Veera, if the whole world was mad, what would happen? I cannot forget how she once looked at me intently."

"Anyhow, so far as she is concerned, there exists no one but you."

Maharaj removed his armour, had his bath, took his food and then went to bed. Before he fell asleep, he heard the patter of feet like some frightened deer running. He opened his eyes and looked. Two pink-soled feet, a small shapely body in flying clothes, breathless flushed face, enclosed in loose hair. The lovely lips said, "Mother, Maharaj performed wonders today." Bheemdev smiled, as he said to himself: "The climax is yet to come."

Chaula saw Maharaj and was overwhelmed with bashfulness. She drew her saree around herself, and looking down, walked away smiling and shy. The tired Bheemdev turned over in his bed and went to sleep. He kept seeing in his dream those rosy feet, that breathless face and the ever-beautiful welcoming eyes.

Maharaj must have slept for barely a couple of hours when he was awakened by a loud commotion. He stood



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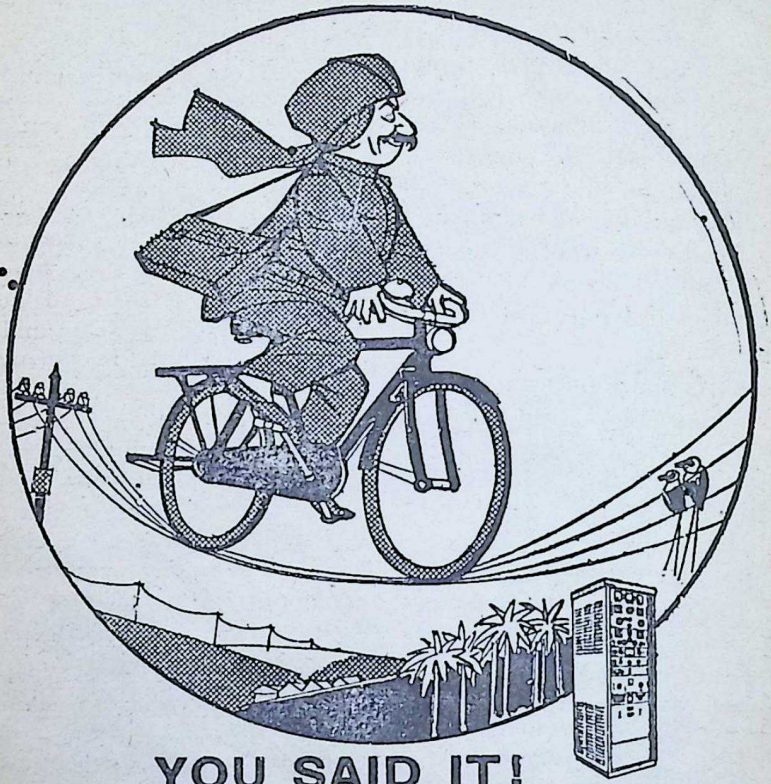

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p immediately and seizing his wea-ons came out on to the terrace.

It was already dusk. Troops were narching towards their resting place, lancing, singing and shouting "Jaya Somanath." In the forefront was Gurudev, Ra' and Dadda with torch-earers around them. Vimal was run-ing ahead of them all to give some ood news. As Maharaj looked out rom the terrace, he saw Gang*aa* and haula standing beyond Gurudev's esidence, bending forward to see the ncoming group of people.

"Vimal, what has happened?" ask-d Maharaj smilingly.

"The enemy is withdrawing."

"Really? Have they given up their fensive?"

"Offensive? On all three sides, the ntire army has moved back half-a-ile. We have won."

Maharaj quickly dressed himself nd came down to be greeted by the my: "Victory to Bheemdev Maha-aj!" Maharaj prostrated himself be-ore Gurudev and said: "Gurudev, our blessings constituted our rength."

"Son, may you live long. Today e must all ask for Lord Bholanath's essings. I am only his humble ser-ant. Your bravery, however, will e immortal. Well done. Get up, my y. Get up and embrace me." urudev, after embracing Maharaj, nbraced Ra', Dadda and the gene-ls in turn. All the while the crowd pt shouting "Jaya Somanath" and Victory to Bheemdev Maharaj." In eir happiness the soldiers danced and ng and played on musical instru-ents.

"Maharaj, it is time for the evening prayers. We must all go and thank the Lord Who confers all blessings and victories upon us."

Everyone, laughing and jumping and making joyful noises, moved to-wards the hall of the temple. Guru-dev offered the evening prayers. The entire assembly in a tired but delight-ed voice sang the prayer.

After completing the worship, Gu-rudev said, "Friends, I bless all of you warriors who have come here to pro-tect the shrine of the Lord God. May you live a hundred years and be able always to destroy the enemy of our religion. And in discharging this duty, may you obtain fame in this world and heaven in the next. Ma-haraj, I hope that your renown will be untarnished for ever. And may your fame help other brave successors of yours in following the right course of action. May you live for a hun-dred years. Maharajadhiraja, Para-mabhakta Shri Chalukya." As he finished speaking, there reigned com-plete silence.

Suddenly from behind a dark pillar there came out a tall fearsome figure and stationed himself a little away from Gurudev. It was as if Lord Shankar Himself had made His ap-pearance. Pointing his iron pincers to-wards Gurudev, he said in a loud and terrible voice: "You, betrayer of our faith, all this that you have done in your pride will be razed to the ground. Bheemdev, desecrator of Mahamaya, you and your Guru, who is a dis-grace to our faith, will both die. And dogs will roam about the place where you have lived your unholy

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lives, and vultures will fly over it." The voice was sombre, fierce and terrifying.

A thousand soldiers pulled out their swords to kill the speaker. Bheemdev pulled out his sword and Ra' his dagger. Dadda, trembling, sat down covering his eyes with his hands. There was much commotion, until Gurudev came forward and with a compelling gesture restored quiet.

"My brave warriors, my disciple Shivarashi has lost his balance of mind under the strain of his penance and the preparations for battle. Forget what he has said. To forgive behoves the brave."

With these words he turned towards Shivarashi. The two men presented a striking contrast. Shivarashi was a terrifying figure, and with long hair and flowing robes, looked like Rudra, the god of destruction. Gurudev, on the other hand, with his flowing white hair and beard, was the veritable image of Lord Shambhu, the giver of all gifts. Both were dedicated. Shivarashi was enraged, fierce, while Gurudev was the image of all that was peaceful, benevolent and merciful. For a while, the Guru and his disciple looked at each other and then was heard Gurudev's voice, speaking like an affectionate mother. "Shivarashi, he who loses control over himself destroys himself. Come along. You are no longer master of yourself. You are not well."

Without saying a word Shivarashi ground his teeth and closed his lips. He tried to speak, but could not.

"Come, my son," said Gurudev affectionately. From Shivarashi's innermost soul there emerged an all-consuming flame. It almost choked his throat. His eyes were blood-red. He felt like slapping the familiar face of this old man, but his hand was incapable of carrying out his wish.

"Come, my son, come," repeated Gurudev almost as if he was mesmerising a snake. "Come on." His words carried the impress of authority.

Shivarashi made one more effort to resist, but it was difficult for him to ignore the habit of years, and the charm of Gurudev's quiet and affectionate voice. He looked around himself and at the armed soldiers standing around him, and then faced Gurudev.

"Come along," said Gurudev once again as he put his hand on Shivarashi's shoulder. Shivarashi went along with Gurudev like a lamb. The two

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passed out of sight in a few moments and the spell of silence was broken by Ra' shouting: "Victory to Bheemdev Maharaj!" Everyone started speaking and shouting at once.

"My brave soldiers, we cannot afford to sit complacently, however happy we may be. First we must cremate our brave warriors who have died. Then you must take your meals, and rest, and be ready for instantaneous action. Who can tell what dark schemes the enemy is brewing?"

The warriors went towards the Dwarka Gate to cremate their comrades. Three thousand and two hundred brave men had died. Fifteen hundred lay wounded. Everyone was proud of the fact that each warrior had accounted for five to seven of his foe.

Later that evening Bheemdev Maharaj and Ra' once again made a survey of the fortress and saw to all arrangements. After everything had been put in readiness for the following day, they returned to their respective resting places.

"Maharaj," said Ra', "I will take a little rest and then report for duty. I suspect some deep game in this move of Hammir's in withdrawing his troops."

"Very well. If necessary, call me," said Bheemdev Maharaj.

[To be continued]

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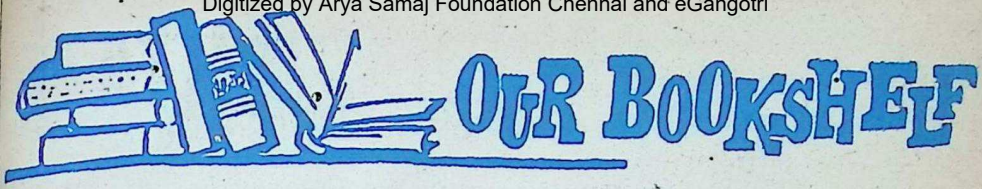

TWO MODES OF THOUGHT. By J. B. Conant. Published by Atma Ram and Sons, Kashmere Gate, Delhi-6. Price: Rs. 2.

THE author claims that thought in England and America is of inductive-empirical type, whereas that on the continent is of theoretical-deductive type. This is well corroborated by great historians of philosophy who point out that Germany has produced absolute idealists while England has produced empiricists and sceptics. What absolutism there is in England, is that of neo-Kantians and neo-Hegelians, of those who took inspiration from the continent. The author gives detailed examples of scientific theories arrived at on different lines. The characteristic empirical way of thinking in America is seen even in the spheres of law where 'case method of studying law' is practised (p. 46). On the continent the law is theoretical. (p. 49-50).

But though the classification is acceptable on broad lines, thought as such is neither purely inductive nor purely deductive. As such Boyle's law which was discovered inductively could well be deduced from more general theoretical principles (p. 6-7). Darwin used both the modes of thought in his discoveries. The author suggests that for future development of social sciences, a balance must be struck between the two modes of thought. We may add that scientific thinking should show English clearness and simplicity along with German profundity and that there should be no gap between the two. What the author says on p. 31, viz. induction is many times insufficient while deduction is barren, is a truth, given vent to by Kant long ago, that conceptions without perceptions are empty and perceptions without conceptions are blind.

—*Prof. B. R. Kulkarni*

THOUGHTS AND TALKS OF G. RAMACHANDRAN. Edited by K.C.R. Raja. Published by Gandhigram, Madurai Dist. pp. 352. Price: Rs. 4.50.

THE book is a collection of the important writings and talks of a close associate and a sincere follower of Gandhi, who had his probation in Shantiniketan under Gurudev Tagore. Sri G. Ramachandran is one of our great Gandhians and a believer in the revolutionary character of the constructive programme, specially *Khadi, Village Industries* and *Basic Education.* Sri Ramachandran's dedication to the service of rural India is intense and exemplary, and it is his title to undying fame. The Gandhigram is his life-work.

The volume under review covers almost a period of forty years of the author's writings. It is a rich fare in its contents. The style is eloquent. The book is divided into four parts, the first dealing with the tributes to great leaders; the second part deals with Sri Ramachandran's estimate of Tagore and Gandhi. The other two parts give us the talks of Sri Ramachandran.

The book gives us an insight into the wisdom and the many aspects of Gandhian revolution. It is a work of intense devotion and acute discernment.

—*Dr. P. Nagaraja Rao*

SOLUTIONS OF ALL OUR PROBLEMS BY HUMANISM. By Jugal Kishore Dhandhania. Published by Dhandhania & Sons, 203, Chittaranjan Avenue, Calcutta-6. pp. 129. Price: Rs. 10.

WE are informed in the Preface that this book is the result of fourteen years of search by the author for the truth of mankind. The "Laws of Humanity" have

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been revealed to him and they are propounded in these pages under two broad titles "Humanism, Humanity and Man (Book I) and Fundamentals of Man's Operations (Book II). The author warns that his style is his own, the ideas original and that every page of the book calls for "concentration". We are afraid it is very much so. Few can follow the writing as it is.

—*M. P. Pandit*

SRI SRI HANSDEV AVADHOOT: HIS LIFE AND TEACHINGS. By Sri Haridas Chatterji. Published by Swami Niranjandev, Kailas Ashram, Jasidih. Price: Rs. 5.

THIS is a readable account of Hans Baba of the Udasin sect. He belonged to the *avadhoot* order and is credited with having lived to 123 years when he died in 1960. Well known for his majestic personality, loving kindness and psychic powers, he travelled extensively in India and established four maths—in Bihar, two in Gujarat and one in Ooty. His was a familiar figure in the Kumbha and other *melas*.

For the long years he lived and the spiritual activities he must have been engaged in, this account is scanty, especially when one remembers a book like the "Gospel" devoted to Sri Ramakrishna Paramahansa. It is possible that somebody may bring out one in the future.

Towards the end of the book, there is section ostensibly devoted to the teachings of the Baba. It consists of spiritual advice, followed by a story. It is not clear whether they were actually told by the Baba or the author has added them. The same should be said of the few questions and answers following. There are a few illustrations. In spite of the obvious earnestness of the author, the work lacks depth.

—*Sadhu Sudarsan*

SPIRITUAL SCIENCE. Pages 223. Price: Rs. 4.

CONVERSATIONS ON SPIRIT DIVINE. Pages 224. Price: Rs. 4.

Both by Swami Vishadananda. Published by Sri Sarada Ashrama, Sri Ramakrishna Nagar, P.O. Ottapalam.

BOTH the books have in the main one common subject with some inevitable overlapping. Purported to have been dictated to the author by a 'divinity' claiming to be Swami Vivekananda, the books deal in a general way with some of the abstruse cosmological and metaphysical aspects of Hindu philosophy from Advaita point of view. Different levels or planes of consciousness are explained, also the powers and personalities of the gods, souls and other denizens of these regions. The merging, in *nirvikalpa samadhi*, of the individual soul in the utterly formless and qualityless Absolute, *nirakara, nirguna Brahman*, is held to be the supreme goal and fulfilment. Thus, not Karma, not Bhakti, but only Jnana can be the soul's chief instrument of release.

The author gives helpful suggestions to the earnest seeker for the effective control of mind and vital through *asanas, pranayama*, and other purificatory processes, and has described at length various methods and types of meditations, such as, *Jyothi Vidya, Tejo Vidya* and *Vidyut Vidya*, culminating in the *nirvikalpa samadhi* already referred to.

With Karma and Bhakti relegated to the background or given an inferior status in *sadhana*, one fears whether the exclusive path of Jnana will not lead to a call to the forest, which is hardly what the author would want, seeing that he earnestly prescribes the *sadhana marga* as a universal path to all men wherever they are and to whatever religious persuasion they belong.

—*M. P. Pandit*

BRITAIN: AN OFFICIAL HANDBOOK, 1967 Edition. Published by Her Majesty's Stationery Office, P.O. Box 569, London, S.E. 1. Semi-stiff Binding 25s.; Cloth 32s. 6d.

THIS is a standard reference book on Great Britain. In 19 sections, U.K.'s Government, law and order, defence, social welfare, education, planning and housing, churches, sciences and arts, national economy, industry, agriculture, transport and communications, finance,

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Bhagavad Gita, text in Sanskrit with English Translation by Dr. Annie Besant.

Many regard Dr. Besant's translation of the Bhagavad Gita as "not only accurate but also preserving very well the spirit of the Gita, especially its deep devotional tone". This book is now in its 10th Edition. Paperback Rs. 1.50, Cloth Rs. 2.50.

The Science of Yoga, BY *Dr. I. K. Taimni.*

Text in Sanskrit of the Yoga Sutras of Patanjali with transliteration in Roman, translation in English and Commentary. Dr. Taimni has been Director of Studies at the School of the Wisdom of The Theosophical Society for several sessions. Board Rs. 17.50.

Introduction to Patanjali's Yoga, BY *Clara M. Codd.*

Gives an English translation of the Yoga Sutras of Patanjali, Books I & II, with Commentary, and deals briefly with books III & IV also. Miss Codd, who is the author of many other books on the spiritual life, has lectured all over the world for 60 years. "The experienced author draws on her vast reading and personal life" in explaining the Sutras, says THE MAIL, Madras, and adds : "The book succeeds in its object in an ample measure". Paperback Rs. 3.30, Cloth Rs. 5.00.

An Introduction to Yoga, BY *Annie Besant.*

Consists of Lectures delivered at The Theosophical Society under the Titles 1. The Nature of Yoga 2. Schools of Thought 3. Yoga as Science 4. Yoga as Practice. Stiff Board Rs. 3.00.

Self-Culture, BY *Dr. I. K. Taimni.*

Deals with the problems of self discovery and self-realisation in the light of Occultism. "Dr. Taimni is an authority on Yoga and Occultism. There is much in this book that is of permanent value to believers in Occultism"—*The Sunday Standard.* Stiff Board Rs. 12.00, Cloth Rs. 14.00.

Occult Powers In Nature And In Man, BY *Geoffrey Hodson.*

The author is a Raja Yogi, internationally famous as a lecturer and writer for over forty years on Occultism and the spiritual life. Chapter headings include : Meditation and the Higher Consciousness; the Nature of Egoic Consciousness; the Descent of the Human Ego into Incarnation; The Influence and Work of the World Mother, etc. Paperback Rs. 5.00, Cloth Rs. 6.50.

Meditation, Its Practice & Results, BY *Clara M. Codd.*

Chapter headings in this small book are : Meditation and its Goal; The Wings of the Soul; The Procedure of Meditation; Results of Meditation and Obstacles to its Successful Practice; and Meditation Outlines. Paperback Rs. 1.25, Cloth Rs. 2 25.

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ade, labour, broadcasting and T.V., ress, sports are dealt with objectively nd clearly with statistics. The exhaus- ive index, excellent illustrations and the ine get-up leave nothing to be desired.

—*P.S.K.*

HE RESTORATION OF HEALTH. By Edwin Flatto, N.D., D.O. Published by the Plymouth Press, 554 E, 10th Street, Brownsville, Texas. Available in India from Nature-Cure Centre, Uruli-Kanchan (Poona Dist). Price: Rs. 30/- (including postage).

DR. EDWIN FLATTO, the famous naturopath, familiar to readers of this *Journal* by his widely read feature in its columns, has in this book advocated a system of creative living based on natural methods. The author, it would appear, is not merely a healer but a philosopher with a wholesome zest for life. His approach to the different health problems is at once refreshing and rational. His language is vivid and devoid of doubt or equivocation. Graded exercises for particular ailments streamline the pages. Indeed the author pleads for a return to sanity of living in this mad, mad world. It will pay excellent dividends to read this well-illustrated and well-produced work which is a delight to peruse and possess.

—*Dr. L. Surti*

CRICKET IN NORTHERN INDIA. By Gurdeep Singh. Published by Cosmo Publications, Ludhiana. Price: Rs. 10.

THIS is a *pot-pourri* of articles on cricket and some of its personalities, interspersed with their sketches and photographs. There is a slant on North Indian players. There are three articles on Fazal Mahmood; two on Vizzy; one each on Bishen Singh, Patiala and C. K. Nayudu, a 'who is who' in North Indian Cricket; some shining stars of north-India cricket, besides notes on the all-time greats of world cricket. Thus there is no planning; nor are the production values good. However, the cricket enthusiast will find in these pages something to read.

SANSKRIT

JAWAHAR JIVITAM. By Ramasaran Sastri. Published by Sevak Sangh, Burnala, Punjab.

THIS work is a laudable attempt at writing in Sanskrit verses the life and achievements of our late Prime Minister Pandit Jawaharlal Nehru. The author narrates the birth and early life of the Pandit briefly and largely dwells upon his achievements in the struggle for independence and as Prime Minister of India in the troubled days thereafter. The *slokas* are sweet and graceful. The book deserves encouragement.

Acharya S. Subrahmanya Sastri

HINDI

SRI AUROBINDO'S EPIC SAVITRI. Book I. Hindi Translation in Rhymed Verse by Vidyavati 'Kokil.' Published by Sri Aurobindo Ashram, Pondicherry-2. Price: Rs. 4.

TRANSLATION of poetry is always a ticklish affair, and more so when the original is in a quite foreign tongue. The difficulty is increased a hundredfold if it is a highly mystical and symbolical poetry that has to be translated.

Sri Aurobindo's *Savitri,* the longest epic in the English language, is a saga of his spiritual adventure in which he has explored every plane of consciousness up to the absolute Transcendent and also the dark planes of the Inconscient and the Subconscient in which the roots of our evolutionary life lie buried. It is a symbolic representation of the plunge of Truth into the darkness and unconsciousness of Matter and its eventual deliverance by Savitri, the Power of Truth. "It is the most comprehensive, integrated, beautiful and perfect cosmic poem ever composed. It ranges symbolically from a primordial cosmic void, through earth's darkness and struggles, and illumines every important concern of man. through verse of unparalleled massiveness, magnificence, and metaphorical brilliance," according to Prof. Raymond Piper of the Syracuse University.

When I saw Vidyavati 'Kokil' embark upon a translation of this monumental

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epic, I wondered at the boldness of her venture. But I have watched her at work, watched with growing admiration how she grappled with her task with an unflagging devotion and consecrated care. I dare say it was her devotion and self-dedication that brought down a shower of the Divine Grace upon her. And what is impossible to Grace? "All can be done if the God-touch is there."

She has, indeed, achieved a marvel. There is an exalting atmosphere in her translation, a kindling breath of inspiration, and a haunting vibration of rhythmic utterance. Words wing and sing, as if they were messengers of an unearthly glory. I am sure her translation will appeal to those who cherish in their hearts the hope of a new Dawn.

—*Rishabhchand*

OLD VALUES AND CHANGING TIMES—(*Contd.*)

cially the student community. Many a time the cause of the eruption is trivial, on occasions unbelievably so. The manifestation of anger too is on such a gigantic scale that one can't but conclude that the malaise lies far deeper than these apparent causes. Maladjustment in an individual is tragic enough, but when it is on a national scale, affecting a very vital sector of the community, it becomes a disaster with psychological roots which need intelligent diagnosis and effective treatment.

Evidently some vital element is missing in our environment like a want that leads to a physical deficiency showing pathological symptoms. The medical advice is the feed that cures the deficiency and the ailment. These essential feeds are compressed today into little capsules for quick assimilation and hurried cures.

Today more than ever, the need for rethinking on the content of our education becomes compelling. Under the pressure of our present emphasis on developing our skills for producing marketable commodities or services, the more fundamental aid to develop some of our more sensitive faculties and gearing our emotional and mental attitudes and behaviour toward social cohesion is getting lost.

The cultivation of our aesthetics to refine our sensitivities, and deepening our consciousness to mould our relationship to the world around us, animate and inanimate, gets neglected. In the present over-powering fascination for technology, there lurks the danger of its being accepted as the goal in itself at the cost of some of the basic human values by a continuous superimposition of a cold scientific knowledge as providing the only certainties and facts and a measure of progress and power.

An emphatic reiteration of the values of traditional heritage, purged and tempered by a critical spirit, and a conscious and very selective acceptance of only those values whose intrinsic adequacy and soundness are proved is a need that is very keenly felt.

It is only when we can reconcile our inherited values with our current problems that we can give direction to our life, because philosophy in our traditions has always been an activity, not mere abstract thinking.

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NOTES & NEWS

ECTURE AT THE BHAVAN

RI JUSTICE TEK CHAND, Chairman, unjab Vigilance Commission, and for-er Chairman, Prohibition Study Team, elivered a lecture on "Economics and thics of Liquor Revenues" on June 3 at e Bhavan. Kulapati Munshiji presided.

Sri Tek Chand said that liquor was troduced as a source of revenue for e first time in India by the British lers. Before that no rulers ever thought f doing so. It was then a thing to ab-or, but has today become a symbol of atus. Sri Tek Chand asserted that hereas liquor had substantially high otential as a source of revenue, it was n unjust taxation as the drunken man id not realise that he was paying high xes for it, as he was under the influence f liquor. "It is like bleeding a man nder influence of anaesthetics" he said.

He further maintained that for every ne rupee a drinker paid to the state xchequer, he paid four rupees to manu-acturers and middlemen, who were enior partners of the Government in he trade. It was also an unproductive xpenditure, and the money could be rofitably used elsewhere. The cost of eeping alcoholic convicts in the State risons would also be considerable, he aid, and added that stopping of prohibi-ion would also lead to loss of labour-ours and wastage of foodgrains in anufacturing liquor.

Sri Tek Chand affirmed that vice could ot be legalised and taxed. He said that o talk of spending liquor revenue on he welfare of the people was a hypo-risy. He condemned all those who talk of relaxing prohibition and wondered whether they wanted to celebrate Gan-hiji's 100th birth anniversary by doing t.

In his Presidential remarks, Kulapati Munshiji traced the historical back-ground of prohibition in India. He said that prohibition could not be enforced by sheer might of the police. He thought that its implementation was faulty and it had become a farce in the city of Bombay. Corruption permeated the whole movement and a vast conspiracy had come into existence to reduce prohibition to a make-believe, he said.

Munshiji said: "We must make a difference between the highly industrialised cities and the rest of the country," as "prohibition is still accepted without murmur" in the rural areas. "The ethics of the movement are undoubted. That it is a ghastly failure in industrial towns is equally phenomenal," he said.

Munshiji called for a change in approach and said that educative methods must be given prominence. He concluded: "You cannot change the habits of living by police methods. It is best, therefore, not to put up with the fraud any longer, to admit that the implementation is a failure in industrial cities and scrap the present methods of enforcement."

BASIC CULTURE

IN a letter addressed to the Principals of Colleges and heads of other educational institutions conducted by the Bhavan, Kulapati Munshiji has sought their co-operation in introducing into the curriculum of studies, 'Basic Indian Culture,' a subject of vital importance to this country at the present juncture.

This subject will consist of five components: (1) study of Sanskrit, (2) familiarity with Epics like the *Ramayana* and *Mahabharata*, (3) capturing the spirit of Indian History, (4) an emotional awareness of the Indian renaissance movement, and (5) common prayer.

Kulapati Munshiji is of the opinion that nothing improves the speech of the child better than early recital of verses and *stotras* from Sanskrit. The graded

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course on the above components would give the student an inspiring consciousness of the growth of modern India which is so necessary for preserving the unity of our country.

N.M.E. SOCIETY, ANANTAPUR

THE Nehru Memorial Education Society of Anantapur is doing yeoman service to our culture. Its Hindi Prachar Vibhag conducts free Hindi classes for the various examinations. A large number of government employees, both men and women, take advantage of it. During the last three years, over 1,700 students have been trained from the Prathama to Vidwan examinations.

Its Sanskrit Prachar Vibhag has been recognised as a centre for conducting Bhavan's Sanskrit examinations upto Kovid degree. Free Sanskrit classes are being held by this department. Fifty pupils were trained, thirty of whom have appeared for the Praramba examination last March. This Society proposes to start more Sanskrit centres in the coming year in their district.

Its cultural department conducts Inter-School Hindi Debates, elocution, essay-writing and drama competitions in Hindi and Telugu, etc. and arranges lectures, symposia and discussions.

The Society proposes to add to its activities a library for children. They have many programmes on schedule for collecting funds for its different activities. Such societies deserve the encouragement of all interested in our country's welfare.

SRI RAMANASRAMAM, TIRUVANNAMALAI.

THE Kumbhabhishekam of the newly built Mantap over the Samadhi of Bhagavan Sri Ramana Maharshi of Tiruvannamalai, (Arunachala), South India, is being celebrated between 14th and 18th June, 1967. The function is being conducted in the manner laid down in the Shastras. Devotees are invited to take part in the function which is held with the object of perpetuating the memory of the world-famous Sage and Guru. Donations, however small, will be appreciated as the total expenditure is estimated to amount to Rs. 50,000/-. Remittances may be made to the President, Board of Trustees, Sri Ramanasramam, Tiruvannamalai, South India.

PLAY COMPETITION

THE Theatre Group of Bombay has announced an award of Rs. 5,000/- to the best full-length play in the English language with an Indian relevance, written by a person of Indian origin or residence. Instituted in memory of its founder, Sultan (Bobby) Padamsee, this prize is meant to recognise and encourage untapped talent. Entries should reach them by the 31st January, 1968, and will be judged by an eminent panel of judges. Further details can be had from Mrs. Pearl Padamsee, Belha Terrace, 70 Wodehouse Road, Bombay-5.

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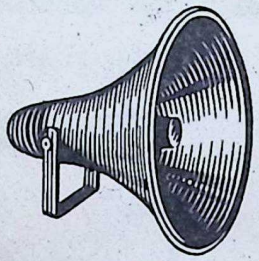

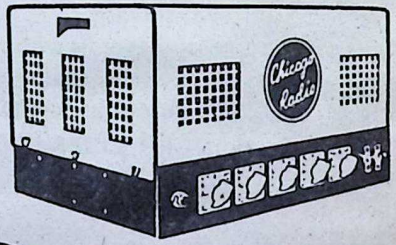

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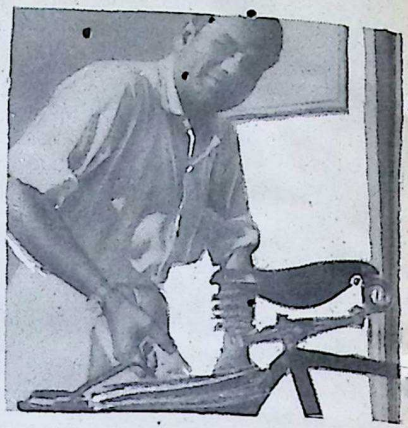

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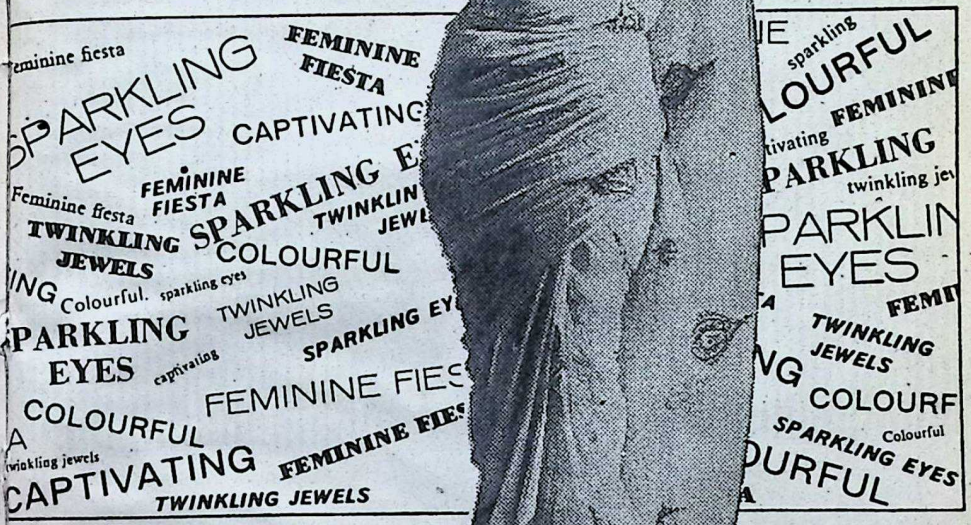

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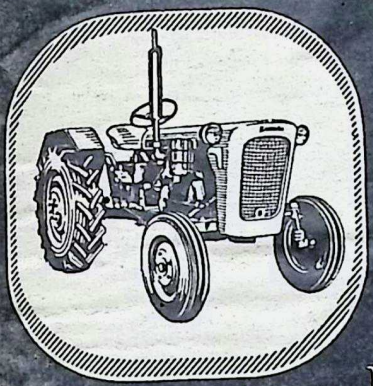

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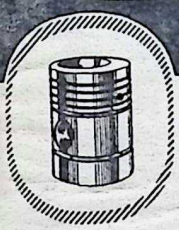

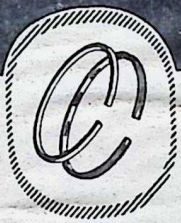

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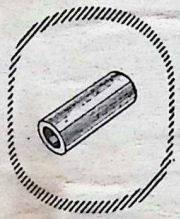

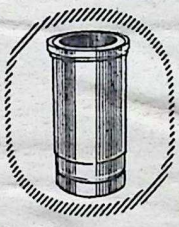

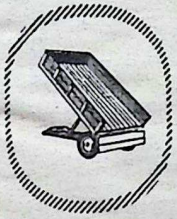

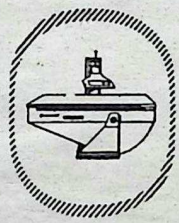

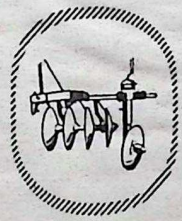

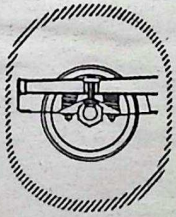

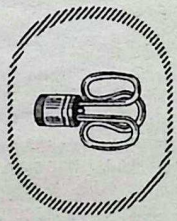

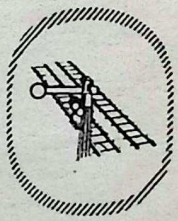

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